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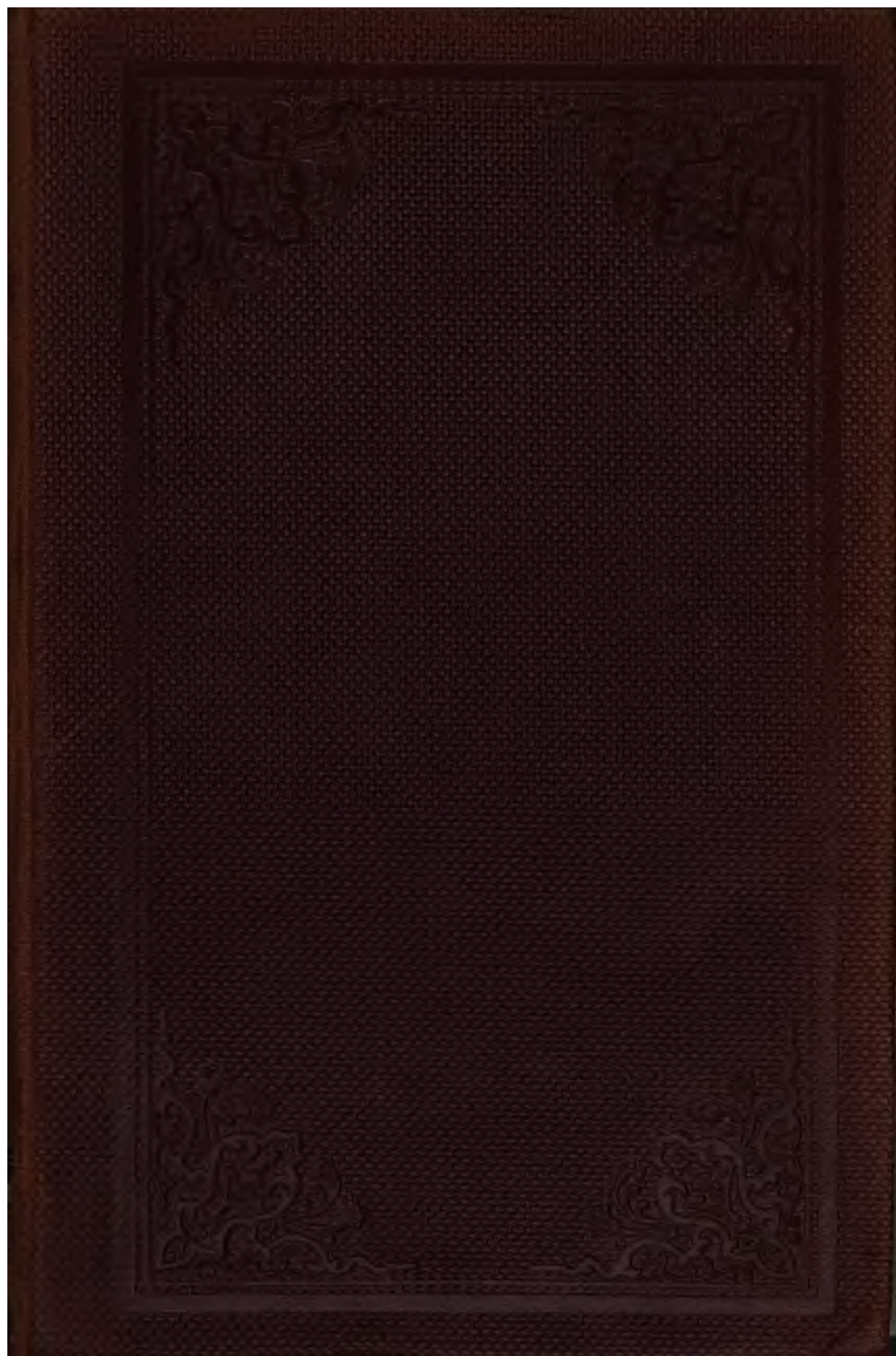
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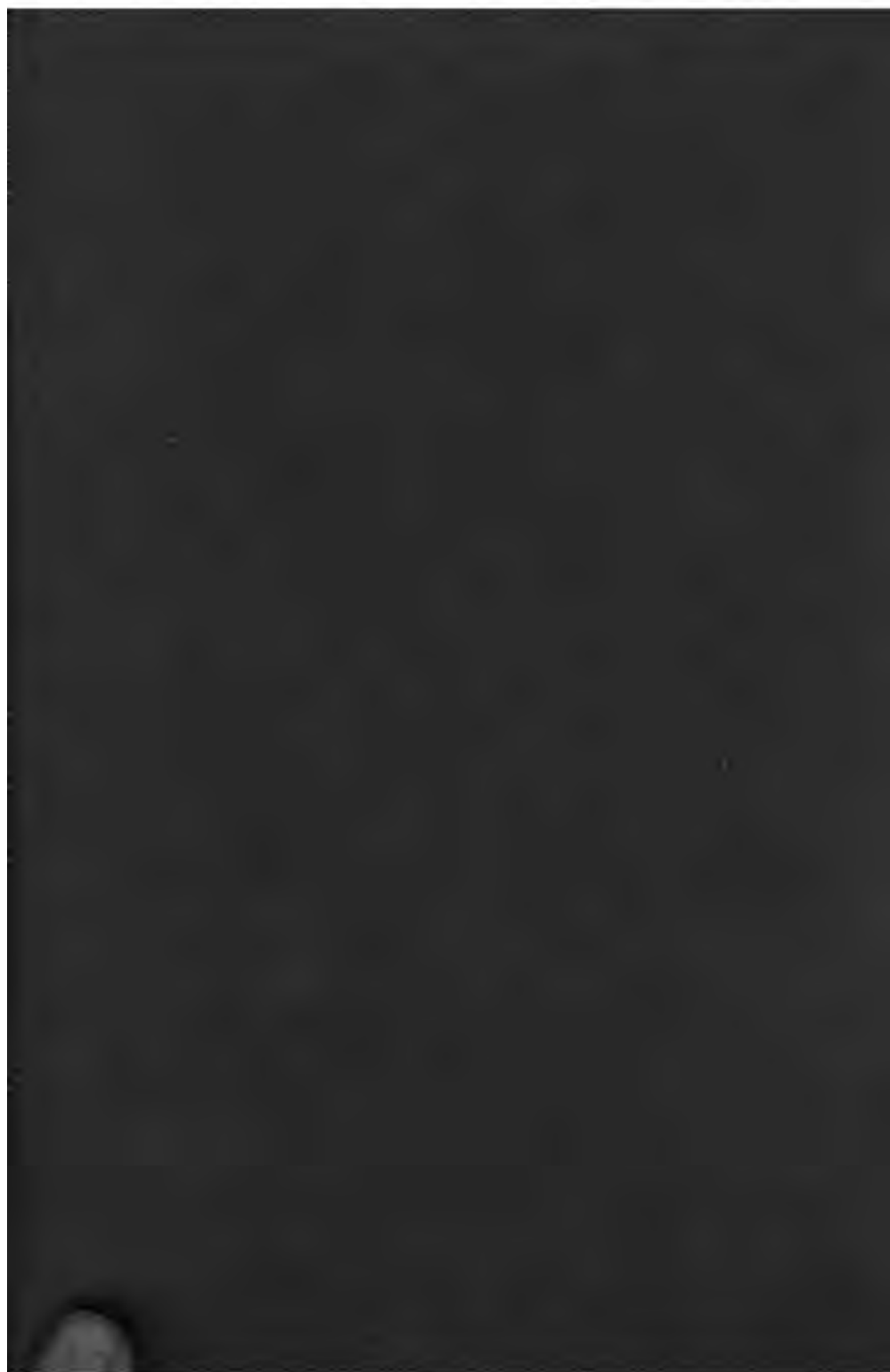


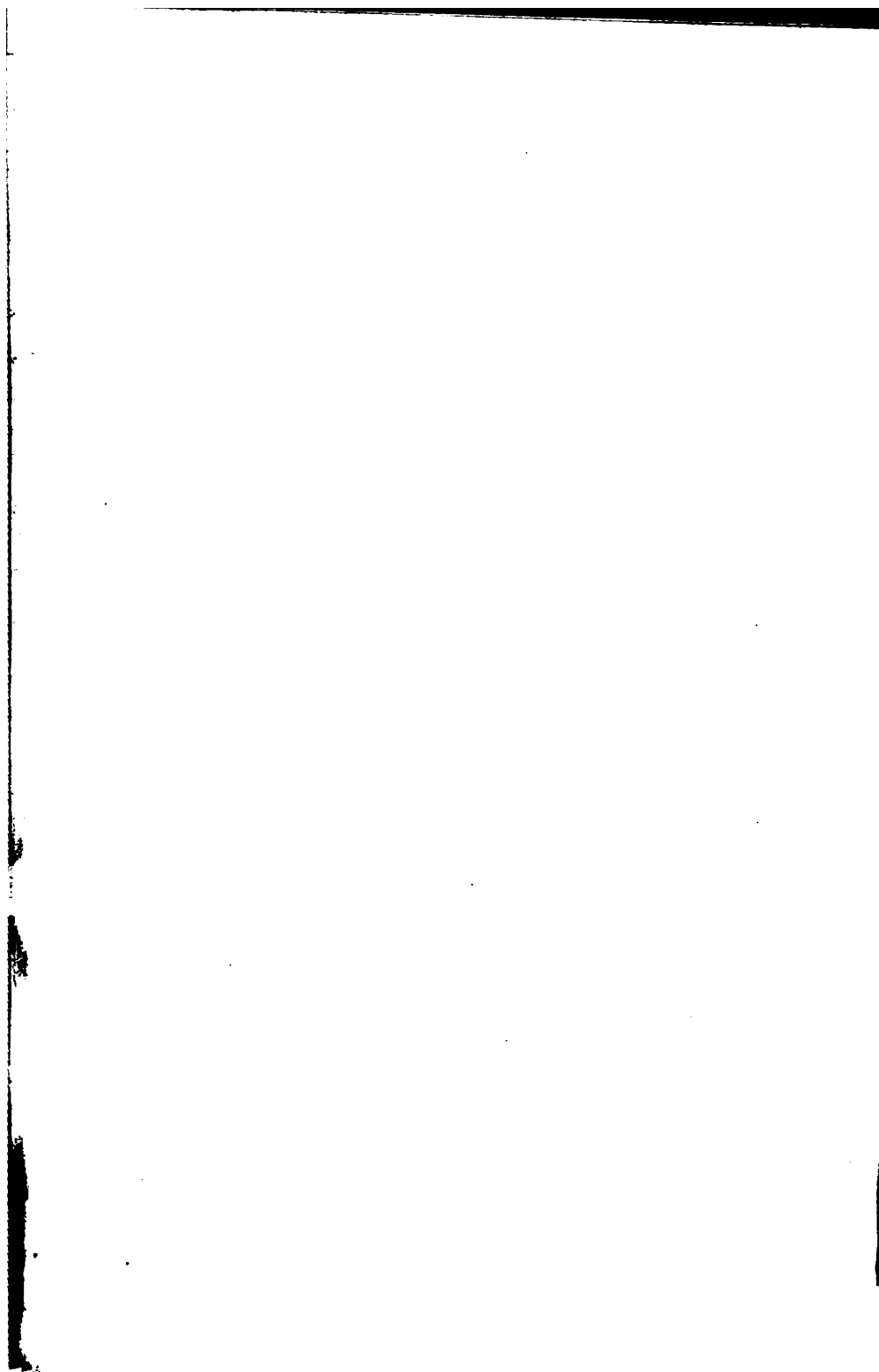


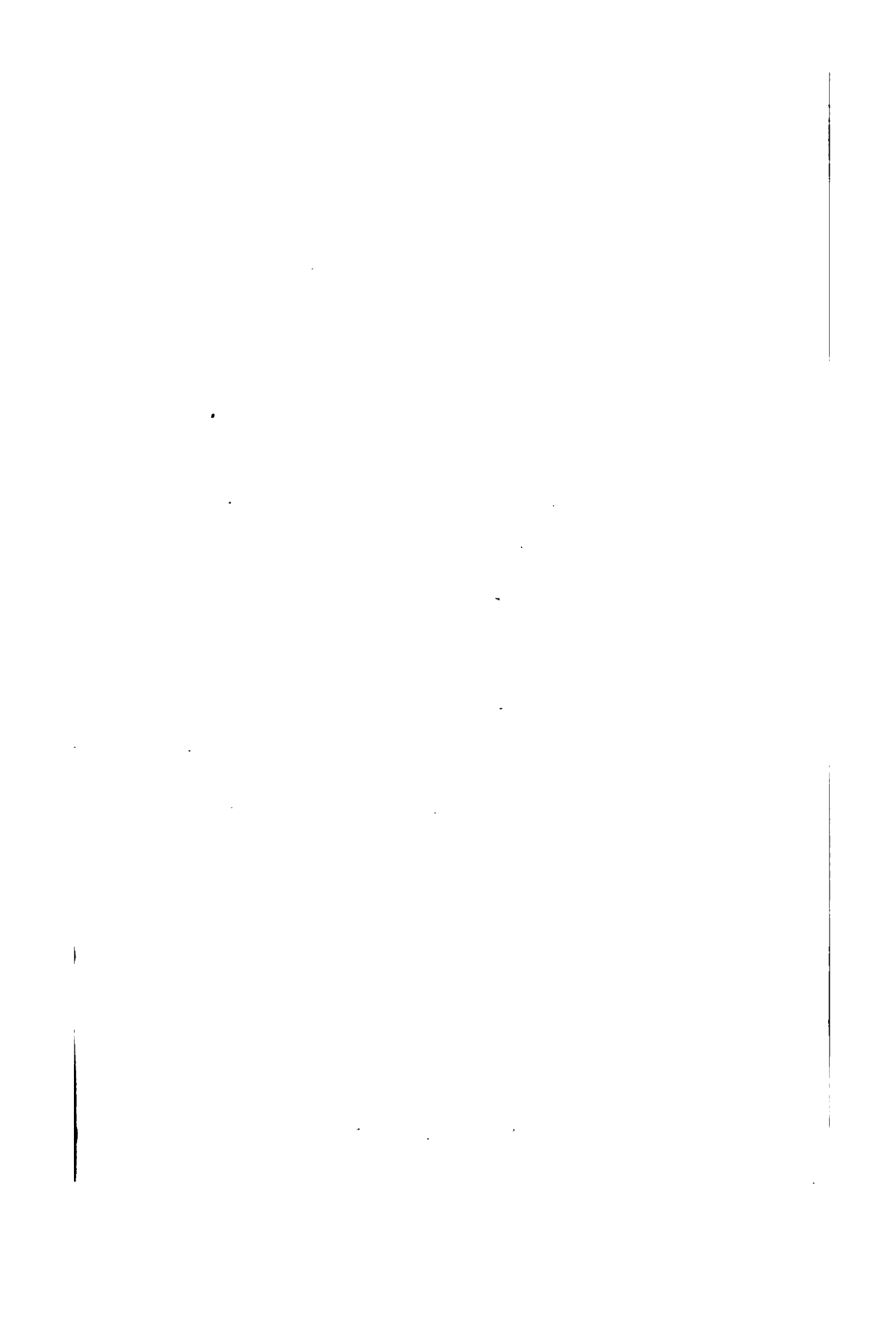
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A

REMEMBRANCER AND RECORDER

OF

FACTS AND DOCUMENTS

ILLUSTRATIVE OF THE

GENIUS OF THE NEW JERUSALEM DISPENSATION.

SELECTED, ARRANGED, AND COMMENTED UPON

BY THOMAS ROBINSON.

MANCHESTER:

THOMAS ROBINSON, HULME'S ROAD, NEWTON HEATH.

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INTRODUCTORY REMARKS.

THE following publication is addressed only to those individuals who accept the writings of Emanuel Swedenborg as containing the Doctrines of the Lord's New Church, signified by the "New JERUSALEM," mentioned in the Apocalypse. Those writings, therefore, will be cited and referred to freely, and the reader is requested to ponder well, in calmness and with candour, the true import of the luminous statements which will be brought under his notice.

The receivers of the Writings of Emanuel Swedenborg, from an early period, have been divided, both in this nation and others, into two distinct classes, denominated—"Separatists" and "Non-separatists." The Separatists, soon after their separation from the general body of readers in this country, assumed the designation of "THE NEW CHURCH, signified by the New Jerusalem in the Revelation." The Society from which they separated was designated, "The Society for promoting the heavenly doctrines of the New Jerusalem Church."

It will be seen in the course of the following work, that neither party can rightly be regarded as constituting *the* Lord's New Church; and it is hoped evidence will also be adduced to shew clearly, how utterly inconsistent and unwarrantable such claims are, when viewed in the light of the new dispensation.

The facts and documents which will be adduced and referred to, will mainly have reference to the development of the progress of the heavenly doctrines in this country; but the general principles involved therein will be seen to apply equally to their progress in every other nation, where they have become known. The time has now arrived, when there begins to be a not inconsiderable number of persons who are in the belief of these doctrines, to some extent, but who have no preference for any one particular form of worship; and this renders the present publication the more necessary, at this time. Whether or not the individual who is undertaking it is the

right one for the work, will be for the readers to judge. He only wishes to plead, that a judgment *may not be pronounced without reading*.

Since the advertisement was put out, it has been discovered that the abundance of materials is so great, that a difficulty will be experienced in the selection of those which will best answer the end in view, and at the same time be of sufficiently varied a character as to interest all those whose attention it is desirable to secure.

Young people, especially, we desire to benefit. And earnestly do we pray, that those whose youthful breasts glow with ardour for these heavenly verities, may be led to states of sanctity of life;—that, by an orderly attention to the externals of worship, they may be “*gifted by the Lord*” with those “states of sanctity” which the public worship of Him is intended to promote. May this and *every* effort, however feeble, to prepare the way for the incoming of the Son of Man, to set up His kingdom of everlasting righteousness and peace, be fraught with abundant success! May the Holy Spirit of truth and love direct and enlighten both compiler and reader! And may party strife find no abiding place in the breast of either; but on the one hand, may there be a manifest endeavour to do a needful work, in a Christian spirit, and on the other, a candid disposition to let the truth have its weight, irrespective of personal preferences and considerations.

REMEMBRANCER AND RECORDER.

That the NEW JERUSALEM will be the crown of all the churches which have existed upon this terrestrial globe to this time, is believed by all who acknowledge her heavenly doctrines. It is also believed that the churches which have existed have been four in number;—the ADAMIC, the NOAHIC, the ISRAELITISH, and the CHRISTIAN. All that goes to constitute a true church is of God; nothing whatever of it is from man. Upon this subject, hear what Swedenborg states, at n. 47, and 48 of the appendix to the True Christian Religion:—"We are taught by the Word, that the Lord Jehovah has appeared at the beginning of each of the four churches that have existed on this earth. The reason of this is, that God is the all in all of the church and religion, and the acknowledgment of God therein is like the soul in the body, which vivifies both its interiors and its exteriors; it is also like the prolific principle in seed, which intimately uniting with all the sap drawn from the earth by the root, accompanies it from the beginning of germination to the production of fruit, into which also it enters, and disposes vegetation to proceed in its order. Wherefore a man of the church, without the acknowledgment of God, is to the angels as a mere brute, like a wild beast of the wood, or a bird of night, or a huge sea monster; yea, he is like a tree, whose branches are chopped off, and whose trunk is cut in pieces, and the whole piled up into a heap reserved for the fire; for the Lord says, 'Without me ye cannot do any thing; if any one abide not in me, he is cast forth as a branch, and is withered; and they gather him, and cast him into the fire, and he is burned.' (John xv. 5, 6.) A man, without the acknowledgment of God, is inwardly, as to his rational faculties, like the ruinous heaps of a burned city; and like food, that when the nutritious juices are boiled out of it, is fit only for the dunghill; not to mention other comparisons.

"But it would be impossible for men to acknowledge God or any thing divine, unless God had manifested Himself in a personal human form; for the natural things of the world encompass them about, so that they neither see, feel, nor aspire to any thing but

what is natural, and in immediate contact with the organs of their bodies; hence their minds conceive and acquire rational faculties that lie in the very bosom of nature, like embryos in the womb; nor do they see any thing before they are brought forth, and receive sight. How then can a man in this state by any means look beyond nature, and acknowledge any thing above it, as is every thing divine, celestial, and spiritual, and consequently every thing relating to religion? These things are in themselves above natural things; wherefore *it is absolutely necessary for God to manifest Himself, and thereby to cause Himself to be acknowledged, and after acknowledgment to favor men with His divine inspiration, and by this received in the heart to lead them at length to Himself into heaven, which cannot possibly be effected except by instruction.*"*

In accordance with the demonstration here given, of the necessity for God's manifesting Himself at the commencement of every church, is the following statement, given by E. S., of the Lord's manifestation of Himself to him, when He commissioned him to write and publish the doctrines of the New Jerusalem.

"That the Lord manifested himself before me his servant, that he sent on this office, and afterwards opened the sight of my spirit, and so let me into the spiritual world, permitting me to see the heavens and the hells, and also to converse with angels and spirits, and this now continually for many years, I attest in truth; and further, that from the first day of my call to this office, I have never received any thing pertaining to the *Doctrines*† of that church from any angel, but from the Lord alone, whilst I was reading the Word.

* * * To the end that the Lord might be constantly present, he revealed to me the spiritual sense of his word, in which sense divine truth is in its light, and in this light he is continually present; for his presence in the Word is only by means of the spiritual sense, through the light of which he passes into the shade, in which is the sense of the letter, as is comparatively the case with the light of the sun in the day-time by the interposition of a cloud."†

CONCERNING THE LORD'S PRESENCE WITH MAN, E. S. writes.—"The Lord is present with every man, and is urgent and instant to be received, and when man receives him, which he does by acknowledging him to be his God, his Creator, Redeemer, and Saviour, it is then his first advent, which is called day-dawn. From this period man as to his understanding begins to be enlightened in spiritual subjects, and to advance towards a wisdom more and more interior; and as he receives this wisdom from the Lord, such in proportion is his progression from morning to mid-day, and this mid-day continues with him to old age, even till death, and after death he is elevated into heaven to the Lord himself, where, though he may have died

* All the italicising in the extracts and documents printed in this work are to be considered as the Editor's, except specifically notified to the contrary. Let this be particularly borne in mind as they are intended for easy reference in the comment.

† E. S.'s italics.

‡ T. C. R. Nos. 779 and 780.

an old man, he is restored to the morning of his life, and continues to eternity to grow in that wisdom which was implanted in the natural world."—"Every man who is principled in faith to the Lord, and in charity towards his neighbour, is a church in particular, the church in common being composed of such individuals. It is a wonderful circumstance, that every angel beholds the Lord immediately before him, however he may change the direction of his body and face; for the Lord is the sun of the angelic heaven, and it is this which appears before the eyes of the angels, *while in spiritual meditation. The case is similar with man in the natural world as to the sight of his spirit, if the church be implanted in him*; but as his spiritual sight is veiled by natural sight, and as this is favoured and fostered by the other senses, which are engaged about bodily and worldly objects, he is ignorant of this state of his spirit. The ground of the above circumstance, that angels and good men look to the Lord, whatever be the direction of their bodies, is this, *that all truth from which wisdom and faith are derived, and all good by which love and charity are formed, are from the Lord, and are the Lord's, both in angels and men*; thence every truth of wisdom is as it were a mirror in which the Lord is seen and every good of love is the image of the Lord. This then is the ground of the above wonderful circumstance."*

CONCERNING THE FOUR CHURCHES ABOVE-NAMED, the author writes as follows: "That there should have been four churches on this earth since the creation of the world, is agreeable to divine order, which requires that there should be a beginning and its end, before a new beginning arises. Hence every day begins with morning, advances to mid-day, and closes in night, and after that begins afresh; every year too commences from the spring, advances in its progress through summer to autumn, and then closes in winter, and after that enters on a new beginning. It is to produce these effects that the sun rises in the east, thence proceeds through the south to the west, and sets in the north, after which he rises again. *Similar to this is the case with churches*; the first of them, which was the most ancient, was as the morning, the spring, and the east; the second or the ancient, was as mid-day, the summer, and the south; the third was as the evening, the autumn, and the west; and the fourth as the night, the winter, and the north. From these progressions according to order, the wise ancients drew their conclusions of the four ages of the world, the first of which they called golden, the second silver, the third, copper, and the fourth iron, by which metals also the churches themselves were represented in the image seen by Nebuchadnezzar. But moreover in the Lord's sight the church appears as one man, and this *grand* man must needs pass through his different ages, like the individuals of which he is composed, advancing from infancy to youth, through youth to manhood, and at length to old age, and then, when he dies, he rises again: the Lord says, 'Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.'"[†]

* T. C. R. Nos. 766 and 767.

† T. C. R. No. 762.

"THAT THE CHURCH EXISTS FROM THE WORD, AND THAT, WITH MAN, THE QUALITY OF THE CHURCH IS ACCORDING TO HIS UNDERSTANDING OF THE WORD. That the church exists from the Word, cannot possibly be a matter of doubt; for the Word is divine truth itself. * * * But that the understanding of the Word constitutes the church, may be made a matter of doubt; as there are some who believe that they belong to the church, *merely because* they are in possession of the Word, and read it, or hear it from the minister, and have some knowledge of its literal sense; although, at the same time, they are totally ignorant of its meaning, and how it is to be understood in different passages; which some make a matter of small account. It will be necessary to prove then that it is *not merely* the Word which constitutes the church, *but the right understanding of it*, and that the *quality* of the church is *determinable by the understanding of the Word amongst its members*. This is confirmed from these circumstances.—The Word is properly the Word according to the understanding of it with men, that is, as it is understood; if it is not understood, it indeed is called the Word, *but in reality* it is not such with man. The Word is truth, *according to the understanding of it; for the Word may not be the truth, inasmuch as it may be falsified*. The Word is spirit and life *according as it is understood; for the mere letter without the understanding of it, is dead*. Since, therefore, man has truth and life according to his understanding of the Word, so also he has faith and love according to it; for truth has relation to faith, and love to life. Now because it is by faith and love, and according to them, that the church exists, it follows, that by the understanding of the Word, and according to it, the church is a church; a noble church, if grounded in genuine truths, an ignoble one if not in genuine truths, and a ruined one if in falsified truths. Moreover, the Lord is present *and in conjunction* with man through the Word, seeing that the Lord is the Word, and, as it were, converses in it with man, because the Lord is divine truth itself, and the Word is divine truth also. From hence it plainly appears, that the Lord is present with man, and in conjunction with him, according to his understanding of the Word; for according to it, man has truth, and from thence faith, and also love; and thence life. The Lord is also *present with man through the reading of the Word*, but he is in conjunction with him through the understanding of truth derived from the Word, and according to it; and in proportion as the Lord is in conjunction with man, so much of the church is in man. The church is properly *in man*; the church *without him* is the church with many others *in whom* the church is. This is meant by the Lord's answer to the Pharisees, on their inquiring when the kingdom of God should come: 'The kingdom of God is within you:' by the kingdom of God is here meant the Lord and the church from him."*

In order that we may have before us a right idea of what is *the quality of the church of the new Jerusalem*, we will now transcribe

what E. S. gives upon it, in the explanation of the signification of the "Woman clothed with the sun, and the moon under her feet," &c., mentioned in the 12th chapter of Revelations.

"A woman encompassed with the sun."—That hereby is signified the church with those who are in love to the Lord, and *thence* in love towards their neighbour, appears from the signification of woman, as denoting the spiritual affection of truth, by virtue of which the church is a church, consequently also the church as to that affection, concerning which see n. 555; that it is the New Church to be established by the Lord after the end of the present church in the Christian world, follows of consequence; and from the signification of the sun, as denoting the Lord as to Divine love, thus also love to the Lord from the Lord, concerning which see also above, n. 401, 412; and from the signification of being encompassed, as denoting to live from it, for the life of the love of every one, as well of man as of a spirit and angel, forms a sphere about them, from which they are perceived, even afar off, as to their quality; by that sphere also consociations and conjunctions are effected in the heavens, and also in the hells; and whereas the subject *here treated of is concerning the church which is in love to the Lord from the Lord*, and that church is understood by the woman, and that love by the sun, hence by the woman encompassed with the sun is signified the church with those who are in love to the Lord from the Lord; the reason why it is also said, and thence in love towards their neighbour, is, because neighbourly love is derived from love to the Lord, as a posterior from its prior, or as what is exterior from its interior, in a word, as an effect from its efficient cause; for love to the Lord is to love and to will those which are of the Lord, consequently those things which the Lord has commanded in the Word, and love towards the neighbour is from that will to do, thus consisting in the performance of uses, which are effects. That by this woman is signified the New Church, which is to be established by the Lord, after the end of this which is in the Christian world, may appear from the things which follow in this chapter; namely, that she brought forth a male son, which the dragon desired to devour, and which was caught up to God, and that the woman fled into a wilderness, where also the dragon was desirous to destroy her; for from what follows it will appear, that by the *male son is understood the truth of the doctrine of that church*, and by the dragon are understood *those who are against the truths of that doctrine*; that the church which is here understood by the woman is the *same church with the New Jerusalem*, which is described chap. 21. and is called the bride, the lamb's wife, v. 9, will be seen in the explication of that chapter.

"And the moon under her feet."—That hereby is signified faith with *those who are natural and in charity*, appears from the signification of the moon, as denoting faith in which is charity, concerning which we shall speak presently; and from the signification of feet, as denoting things natural, concerning which see above, n. 69, 600, 632; in this case, therefore, those who are natural, because it is said concerning the woman, by whom is signified the

church, and by the sun with which she was encompassed, love to the Lord from the Lord and neighbourly love, as was shown in the preceding article: hence by the woman encompassed with the sun, is signified the church with those who are *celestial and thence spiritual*, and by the moon under her feet is signified the church with those who are natural and sensual, and at the same time in the faith of charity: for the goods and thence the truths of heaven and the church succeed in order, as the head, the body, and the feet with man: in the head of the grand man, which is heaven, are those who are in love to the Lord from the Lord, *and these are called celestial*; but in the body, from the breast even to the loins of the grand man, which is heaven, are those who are in love towards their neighbour, *and these are called spiritual*; but in the feet of the grand man, which is heaven, are those who are *obscurely in the faith of charity*, and these are called natural. But in order that this may be clearly understood, it is to be observed, that there are two kingdoms into which the heavens are distinguished, one of which is called the celestial, and the other the spiritual; and that there are three heavens, a supreme which is called celestial, a middle which is called spiritual, and an ultimate or last which is celestial and spiritual natural. But besides these distinctions of the heavens, there is also a further distinction, there being some who receive light, that is intelligence, from the Lord as a sun, and some who receive light and intelligence from the Lord as a moon: they who receive the light of intelligence from the Lord as a sun, are those with whom the intellectual principle, and the rational thereof *have been* open, and who *from a spiritual affection of truth thence* derived, thought rationally concerning things to be believed; but they who receive light from the Lord as a moon, are those with whom the intellectual and rational principle *was not interiorly* opened, but only the natural, and who *thence from the memory*, thought concerning things to be believed, and to think of such things from memory, is *to think only* from such things as they have *heard from masters or preachers*, which they say and also believe to be truths, although they *may be* false, for they do not see them from any further ground; these also, *if they were in the faith of charity* during their abode in the world, are in the heavens under the Lord as a moon, for the lumen, from which their intelligence is derived, is as the lumen of the moon in the night-time, whereas the light from which their intelligence is derived who are in the heavens under the Lord as a sun, is as the light of day: what the difference is, may appear from the difference of the light of the sun in the day and of the moon in the night: the difference herein also is such, that they who are under the Lord as a moon, cannot see any thing in the light of those who are under the Lord as a sun, by reason that *with them* there is *not genuine* light, but a *reflected* light, which can receive false, if good only appear in them, equally as truths. Inasmuch as they who are in the heavens under the Lord as a *moon are all natural and sensual*, and have nothing in common with those who are in the heavens under the Lord as a sun, *and also are in false*, in which however there is good, *hence the moon was seen under*

- the feet of the woman, and thereby is understood the faith which is with those who are natural. So far concerning the faith with those who are in the heavens under the Lord as a moon; something shall also be briefly said concerning their affection, from which faith derives its life: their affection of knowing truth and doing good, is, like themselves, natural, deriving its quality more or less from the glory of erudition, and from fame, *which has respect to honors and gain as rewards, herein differing from the spiritual* affection of knowing truth and doing good which has place with those who are in the heavens under the Lord as a sun, for with these, this affection is *separated from* natural affection, so that the *latter is under* the feet; hence also it is, that the moon, by which not only faith, but also the affection thereof, is signified, was here under the feet. But a fuller idea upon this subject, may be obtained from what is said and shewn in the work concerning HEAVEN AND HELL; as, that heaven is distinguished into two kingdoms, n. 20-28: concerning the sun and moon in heaven, and concerning the light and heat in the heavens, n. 116-140; concerning the correspondence of heaven with all things of man, n. 103-115: and in the DOCTRINE OF THE NEW JERUSALEM, concerning those who are in falses from good, n. 21. That the sun signifies the Lord as to divine love, and thence love to the Lord from the Lord, and that the moon signifies the truth of faith, may be seen above, n. 401. And moreover concerning the heavens which are under the Lord as a sun, and as a moon, see n. 411, 422, 527, also above. To which may be added, that those heavens which are under the Lord as a moon, *are also three*, superior, middle, and inferior, or what is the same, interior, middle, and exterior, *but still all in these heavens are natural*; the reason why they are interior, middle, and exterior, is, because the natural is distinguished into three degrees in like manner as the spiritual; *the exterior communicates with the world*, the interior with heaven, and the middle conjoins; but still they who are in the heavens under the Lord as a moon, cannot enter into the heavens which are under the Lord as a sun; because their interior sight or understanding is formed to receive the lunar light there, and not to receive the solar light: they are comparatively not unlike those birds who see in the night and not in the daytime, wherefore when they come into the solar light which they enjoy who are under the Lord as a sun, their sight is darkened. But they who are in those heavens, are such as were in charity according to their religious principle, or according to their faith; whereas they who were *merely natural, and not* in a faith grounded in charity, *are in the hells* under those heavens. From these considerations it may appear, that by the moon is here understood faith with those who are natural and in charity; and that the moon was seen under the feet, *because* they who are in the heavens under the Lord as a moon have nothing in common with those who are in the heavens under the Lord as a sun, insomuch that they cannot rise up unto them. * * * 'And she bearing in her womb.' —That hereby is signified doctrine nascent from the good of celestial love, appears from the signification of bearing in the womb,

when predicated of the church, which is signified by the woman, as denoting the doctrine of truth nascent—from the good of celestial love: for by the womb is signified inmost conjugal love, *and hence celestial love in every complex*, and by the embryo in the womb, *the truth of doctrine from the good of celestial love, the same as* by the male son which the woman brought forth, which is treated of in the following verse, by whom is signified the doctrine of truth from the good of love, with the difference, that the embryo, being as yet in the womb, derives more from the good of innocence than after it is born, hence by embryo is signified the doctrine of truth equally as by son, but by the latter is signified the doctrine itself whereas by the former, is signified doctrine: from these considerations then it is evident, that by bearing in the womb is signified the doctrine of truth nascent from the good of celestial love. The reason why the womb signifies the inmost good of love, is, because all the members allotted to generation, as well with males as females, signify conjugal love, and the womb, the inmost (principle) thereof, because there the fœtus is conceived, and takes its growth, until it is born; it is also the inmost of the genital members, *and from it is also derived the maternal love*, which is called STORGE. Inasmuch as man who is regenerating is also conceived, and as it were carried in the womb and born, and inasmuch *as regeneration is effected by truths from the good of love*, hence by carrying in the womb, in the spiritual sense, is signified the doctrine of truth from the good of love; there is also a correspondence of the womb with the inmost good of love." *

The reader is requested to bear with the long extracts made from the writings of Swedenborg at the beginning of this work, on account of the importance of their contents to the proper execution of the design of it.

It may be as well here to note, in passing, though we shall refer to it again, that from the above extracts it is quite clear that the church of the New Jerusalem is to be *pre-eminently* a celestial, and a celestial-spiritual church; also that it will descend from the Lord out of the *superior* heavens.

In order that we may record what is meant by the dragon who stood ready to devour the man-child, I will transcribe yet another number (711), but would *refer* the reader for a full description of it, to n. 714, which is much too long to extract.

"'Cried travailing, and pained to be delivered.' That hereby is signified non-reception by those in the church who are natural and sensual, and their resistance, appears from the signification of crying, travailing in birth, and being pained to be delivered, when predicated of the doctrine of truth nascent from celestial love, which is understood by the male which the woman brought forth, as denoting non-reception thereof, and also resistance; the reason why this comes from those in the church who are natural and sensual, is, because such are understood by the dragon treated of in what follows. To travail in birth and bring forth denotes to travail in birth and bring

* A. E. n. 707, 708 and 710.

forth such things as appertain to the church, in the present case, which appertain to the doctrine of truth and good, may appear from what has been said and shown in the preceding article concerning the womb, the openings thereof, and concerning birth; and also from the following parts of this chapter, where the expression to bring forth is made use of. In the meantime it is sufficient here to observe only, that by the male, which the woman brought forth, is understood the doctrine of the New Jerusalem, which was given from the Lord out of heaven; *that the dragons then stood round, and vehemently, and with all their might, withstood, and this even to the crying out and torment of those who were for that doctrine, I can testify*; hence it may appear that those who are like them in the world will also withstand that doctrine to prevent its being received; the nature and quality of such will be explained in what follows, where the dragon and the beast are treated of."

That Swedenborg was the first man to whom the Lord manifested himself in connexion with the New Jerusalem dispensation, all who receive his testimony must admit. But that the Lord has not confined his presence for the use of his New Church to Swedenborg as an instrument, is testified in relation to that individual who, in this country, was the medium through whom the writings became accessible, for the most part, to English readers. A circumstance occurred in relation to the first reception of the writings of Swedenborg, by the late Rev. John Clowes, of Manchester, which I will cite in the words of the late Mr. S. Noble, of London; prefaced by a short sketch of Mr. Clowes' previous life, and also of Mr. Noble's view of the relation between Mr. Clowes' preparation, and use, and call, to that of Swedenborg's.

"All who receive the doctrines of the Lord's New Church are fully convinced that the illustrious Emanuel Swedenborg was divinely commissioned to make those doctrines known to mankind,—that he was especially called to that office by the Lord himself, and was endowed with peculiar gifts to qualify him for it. Firmly as I am convinced of this, I make no hesitation in saying, that I believe, not less firmly, that the late excellent Mr. Clowes was called, by a divine interference not less decidedly marked, to be the principal instrument for making the truths discovered in the writings of Swedenborg known in this land. To Britons, and to all who speak the language of Britain, he stood in a relation towards Swedenborg analogous to that which Aaron bore to Moses. But for him, or some other person raised to fill the office which he discharged so well, Swedenborg must still have been, to almost all, both in a natural and in a spiritual point of view, as Moses says of himself, 'slow of speech, and of a slow tongue;'—unintelligible to the generality, not more for the learned language in which he wrote, than for the elevated and abstract character of the divine truths which he delivered. But in Mr. Clowes he found a genuine 'brother,'—a

kindred spirit, eminently qualified, as another Aaron, to be his 'spokesman unto the people.' This character he sustained not only by the translation of his works from Latin into English, which any other learned man might, if sufficiently zealous and industrious, have accomplished, *but by a talent for bringing down the interior truths which they contain to the comprehension of the most simple and common understanding, and presenting them in the most engaging form, even to the adapting of them for the instruction of children.* It is owing, I verily believe, as its *immediate* cause, to our having had a CLOWES, that the doctrines of the New Church have made greater progress in England, and in the United States of America, (the people of which are still Englishmen as to language,) than in any other country upon earth. No wonder then if one, who was to be the instrument of such extensive usefulness, was called to the work by as special a divine interposition as was vouchsafed to Swedenborg himself. * * * We are informed by Swedenborg himself, what every page of his writings evinces to be true, that *he* was prepared for the holy office to which he was finally called by the Lord, from his very infancy, having been led, though in the most perfect freedom, to pursue such studies, and to make such acquisitions, as were adapted to assist him to receive and understand, and communicate by writing, the spiritual truths which at last, when he had attained the age of fifty-five years, were divinely opened to his mind. It is no less evident that Mr. Clowes' mind was prepared from early youth in the same way, though the preparation in him was much sooner completed. Indeed, it could not require so much previous training to prepare a mind that had been excellently disposed from its earliest dawn to receive and apprehend the truths already developed in the writings of another, as was necessary to qualify a mind that had no human assistance of the same kind, to produce those writings themselves. The coincidence is not a little singular, (though upon this I build not any serious argument) that Mr. Clowes was brought into-existence in this world of nature in the very year in which Swedenborg was called to his spiritual office—in the year 1748; and it is no less remarkable, that he was called to carry on the work which had been by Swedenborg begun, almost immediately after *he* had been taken from it. Swedenborg died in 1772; Mr. Clowes began to read his writings, with perfect conviction of their truth from the very beginning, in 1773; being at the time exactly thirty years of age,—an age combining full maturity of judgment with the undiminished warmth and openness of youth,—the age at which John the Baptist went forth on his sacred message, and at which the Saviour himself began the public exercise of his ministry on earth. His relations were possessed of property, and were of a highly respectable family in the county of Lancaster. He had the best education, and went at an early age to the university of Cambridge; where, while yet very young, he highly distinguished himself in his academic pursuits, took the degree of M. A., and was elected Fellow of Trinity College,—one of the most distinguished honours in the power of his College to bestow. As I have myself

heard him say, intellectual and literary pursuits had for him at that time powerful charms: and he probably might longer have remained identified with a seat of learning which shewed itself so sensible of his merit, had not a severe illness, brought on by indefatigable application, compelled him to seek the retirement of his paternal mansion. His illness proved dangerous, and of long continuance: and when he began to recover, he found the ambition of literary distinction, of which he had been brought fully to see the unsatisfactoriness, in a manner clean taken out of his bosom. He even felt indisposed, for a considerable period, to pursue study of any kind. He spent a great part of his time in his father's library; but without any disposition to peruse any of the numerous volumes that it contained; if he at any time looked into them, he soon laid them aside, feeling unable to revive an interest in their contents. One day, however, while he was sitting in this room, he, accidentally as it were, fixed his eyes on a little book on the opposite side of the library. He took his eyes off and pursued his thoughts; but still they returned and fixed upon that book, at length a strong desire was excited to know what book it was: he took it down, and found it to be one of the works of the celebrated William Law, the pious mystic. *He read it, and found it interest him extremely: and he always spoke of it as being the means in the Lord's hands, of determining him to the cultivation of inward and spiritual religion.* I believe, but I am not certain, that this was before his induction to the living of St. John's, Manchester. That church was built and endowed by Edward Byrom, Esq., of Manchester, and Mr. Clowes was the first clergyman presented to the rectorship. This took place in the year 1769, when he was twenty-six years of age, and four years prior to his introduction to the truths of the New Church. He therefore entered on the duties of a clergyman of the Church of England in the most conscientious manner. In signing the Articles he made no sacrifice of his conscience to his interest; he held no principles incompatible with the doctrines he then avowed. And it is equally true, that, *when the genuine truth afterwards found him in this situation, he conducted himself in a manner not less honourable and conscientious.*

"That time soon now arrived. That he had attained a state of sufficient preparation for the reception of genuine truth upon the evidence of its own light, and to secure him from the danger of being injured by a miracle, if wrought *before* him, may surely be concluded from what we have already seen; and will soon be further apparent. The circumstances, as I heard them from his own lips, are these:—

"He formerly had an intimate friend—the late Richard Haughton, Esq., of Liverpool—who, like himself, *was a reader of the mystic writers.* He was also the intimate friend of the celebrated John Wesley, who stayed at his house whenever he visited Liverpool. Mr. Clowes being on a visit to this gentleman, was asked by him whether he had seen Swedenborg's Latin work, then recently published, entitled *Vera Christiana Religio*, (in English, *True Christian Religion*,) and, on Mr. Clowes replying in the negative, he exacted

a promise from him that he would procure it. On returning home, Mr. Clowes did procure it accordingly; but when he had got it, being much engaged, he felt no desire to peruse it; and it lay many months upon the table in his library without his ever looking into it. But now comes the extraordinary divine interference to which I have already alluded. He was one day about setting out to spend some time at the house of a friend who lived at some distance in the country. In passing out of his study to mount his horse, he threw open the book which had so long lain untouched upon the table; when his eye caught the words *Divinum Humanum*, (in English, Divine Humanity.) He merely thought it an odd sort of phrase,—read no further,—closed the book,—and rode off to his friend's. He awoke next morning with a most brilliant *appearance before his eyes*, surpassing the light of the sun; and in the midst of the glory were the words *Divinum Humanum*. He did not then recollect having ever seen those words before: he thought the whole an illusion,—rubbed his eyes, got up, and made every effort to get rid of it, but in vain. *Wherever he went, or whatever he did, all day, the glorious appearance was still before him*; though he spoke of it to none. He retired to rest at night, and fell asleep. When he awoke the morning following, *the words, Divinum Humanum, encircled by a blaze of light still more glorious than before, immediately flashed upon his sight*. He then recollected that those were the words which he had seen in the book on his table at home. He got up, made an apology to his friend, and took an abrupt leave; and, in his own words, no lover ever galloped off to see his mistress with half the eagerness that he galloped home to read about *Divinum Humanum*. He speedily perused the whole book, the clearest perception attending every word he read, that it was the word of God. He from that time relinquished the reading of his former friends, the mystic writers. He afterwards used to remark, *that he had found them useful in exciting holy desires, and kindling devout aspirations and contemplations*: but, as he expressly said, they never told him what to do with his hands and his feet. For the religion they teach is an abstract contemplative religion, which does not descend to the ordinary uses of life; in rightly directing which the New Church shows that the life of true religion consists.*

It was thought better to give the above account from the mouth of an individual whose name has weight with many of those to whom these pages are addressed, thus showing his testimony to the call and office of Mr. Clowes in regard to the New Church; but, as the statement about the glorious appearance vouchsafed to Mr. C. varies in an important particular from the relation of the same, as given by the subject of it himself, in his autobiography which has since been published, that also shall be added.

"In the month of October, immediately succeeding the spring when the 'True Christian Religion' was recommended to him, by his friend at Liverpool, the author went, according to annual cus-

* Intellectual Repository, for 1831, p. 466 to 470.

tom, to visit an old college pupil of his, the late Right Honourable John Smyth, of Heath, in the county of York. On the evening before he set out, he opened the long-neglected volume, not with a view to read it, but merely to get a better idea of the general nature of its contents, when, in turning over the pages, he happened to cast his eye upon the term *Divinum Humanum*. The term appeared new and strange, but still it did not affect his mind in a manner to produce any lasting impression, and accordingly on shutting up the book, it seemed to be forgotten and gone. Probably, too, it would never again have been re-called to his remembrance, had it not been for the following memorable circumstance:—

“On awaking early one morning, *not many days* after his arrival at his friend's house, his mind was suddenly and powerfully drawn into a *state of inward recollection*, attended with an *inexpressible calm and composure*, into which was instilled a tranquility of peace and heavenly joy, such as he had never before experienced. Whilst he lay musing on this strange, and to him *most delightful harmony in the interiors of his mind*, instantly there was made manifest, *in the same recesses of his spirit*, what he can call by no other name than a divine glory, surpassing all description, *and exciting the most profound adoration*. But what seemed to him the most singular circumstance on this occasion was, that he was strongly impressed at the same time by a kind of *internal dictate*, that the glory was in close connexion with that *Divinum Humanum*, or Divine Humanity above-mentioned, *and proceeded from it as from its proper divine source*. The glory continued during a full hour, allowing the author sufficient time both to view it and analyze it. Sometimes he closed his bodily eyes, and then open them again, *but the glory remained the same*. It is well however to be understood, that *there was no appearance presented of any visible form*, but only a strong persuasion that the glory proceeded from a visible form, and that this form was no other than the Divine Humanity of Jesus Christ. When the glory disappeared, *as it did by degrees*, the author quitted his bed, but *the recollection of what had happened attended him during the whole of the day*, whether he was in company or alone; and what is still more remarkable, the next morning, on his first awaking, the glory was again manifested, if possible, with increased splendour. *Now, too, a singular effect was produced by it on the author's mind*, convincing him of the spiritual and providential origin of what he had seen, by the important end to which it pointed, and was designed to conduct him. The effect was no other than the excitement of a strong and almost irresistible desire to return home immediately, in order to enter upon a serious and attentive perusal of the neglected volume which he had left behind him. And such was the powerful influence of this desire, that although he had intended to remain with his friend a week or a fortnight longer, yet he made some excuse for quitting his house the next day, and hastened back to Manchester, rather with the impetuosity of a lover, than with the sedateness of a man who had no object of pursuit but to consult the pages of an unknown and heretofore slighted book.”

"The first object which fixed the author's attention, on alighting at his father's house (for his father was then living,) was the long-neglected but now much-requested volume, which he had left behind him, and which, when he had found, he pressed to his bosom with an ardour of piety not to be accounted for but from the recollection of the glory which he had seen, and especially of the change wrought by it in the state of his affections. Nor could he separate these things from the conviction that they contained in them a loud call from above, to peruse and digest well the heavenly doctrines of the New Jerusalem, as delivered in the above book. Accordingly he was not unfaithful to the divine call, but dedicated every morning to the attentive study of the 'True Christian Religion.' It is impossible; however, for any language to express the full effect wrought in his mind by the perusal of this wonderful book."*

The important particular in which the two accounts here given of the glorious appearance presented to the revered Clowes differ from each other, is, that Mr. Noble speaks of it as a "brilliant appearance before his eyes," while he himself records it as "manifest in the recesses of his spirit." Now in this the two statements are so essentially different, that the one directs the mind of the reader outward, and the other inward; and all the remaining particulars given by Mr. Clowes himself go to shew that the whole thing was *subjective*, not objective. It is well to bear this difference in mind whenever we are thinking about spiritual appearances.

While the SUBJECT of a "DIVINE CALL" is in hand, I will transcribe the words of Swedenborg to Dr. Oetinger, in answer to a question put to him by that gentleman.—"To your interrogation, *whether there is occasion for any sign, that I am sent by the Lord, to do what I do?* I answer, that at this day no signs or miracles will be given, because they compel only an external belief, but do not convince the internal. What did the miracles avail in Egypt, or among the Jewish nation, who, nevertheless, crucified the Lord? So, if the Lord was to appear now in the sky, attended with angels and trumpets, it would have no other effect than it had then. (Luke xvi. 29, 30, 31.) The sign, given at this day, will be an *illustration*, and thence a *knowledge and reception of the truths of the New Church*; some *speaking illustration* of certain persons may likewise take place; this works more effectually than miracles. *Yet one token may perhaps still be given.*"*

From the same work, I will also cite DR. OETINGER'S TESTIMONY RESPECTING E. S. BEING THE FORERUNNER OF A NEW ERA. "Swedenborg is in my estimation, the forerunner of a new era. That, in the kingdom of Jesus Christ upon earth, according to Dan. ii. 44., vii. 27, the faithful will have a faculty, by which they will be able to hold communion, and converse with those who are in the marriage of the Lamb, cannot be doubted. For according to Heb. xii. 22,

* Clowes's Memoir, p. 19 to 22.

* Documents concerning Swedenborg, p. 211. N.B.—The italics in this quotation are given as found.

the faithful have come to Mount Zion, and to an innumerable company of angels, not only *in faith*, but by means of the gifts of the spirit, they can also come into communion with them, and hear and see them. This gift, or this office, by which others, who cannot see and hear, may be instructed in the things of heaven, ought not to be doubted or denied in respect to Swedenborg, because, the facts evincing Swedenborg's communication with the world of spirits, are denied by nobody in Stockholm, and these facts prove that Swedenborg's assertion is right, when he says, that he has communication with the world of Spirits.'—p 204.

It is worthy of mention here, that, notwithstanding both Swedenborg and Clowes performed such important parts, and this under *direct call* from the Lord, and though all their uses had reference to the establishment of a new and true Christian church upon the earth, yet, neither the one nor the other *ever* separated themselves from the church, or religious body, in which the divine call found them, when it came. And though both endured great persecution in consequence of the new doctrines and principles they propounded, yet the Lord opened a way before them, *to go on in their uses without any need* of denying their principles before the dignitaries of the church as by law established, whether in Sweden or in England. Accordingly, each stood firm to his principles when put to the test *both in public and in private*. Mr. Clowes occupied the leading and central position amongst the general body of receivers of the new doctrines, during the whole of his life. This is admitted both by those who separated, and by those who did not separate. And seeing that he made such a strenuous effort to dissuade the recipients from separating, the address which he as translator of the writings of Emanuel Swedenborg, at that time published, shall here be re-printed, in full; after which the reader shall be put in possession of the document containing the reasons given by those who first separated, for the course they pursued.

"An address from the translator to the readers of the theological writings of Emanuel Swedenborg, intended to point out the general design and tendency of those writings, and particularly to show that they do not authorize the readers in a separation at this time, from external communion with other professing Christians." Originally printed in 1792.

"Beloved brethren,—Having taken a principal part in the translation and circulation of the writings of Emanuel Swedenborg, and having lately received several letters, in which the sense of those writings seems to me to be misunderstood, in regard to the expediency of the readers thereof separating themselves from all other communities of professing Christians, and adopting new forms and ceremonies of worship peculiar to themselves, I feel myself called upon at this time to declare to you my free sentiments concerning the end and design of those writings, trusting that in so doing I

shall not only discharge what appears to me to be a duty, but also may be instrumental in preventing the perversion, and promoting the right application of heavenly truth and knowledge. If my views are wrong, I shall be happy to have them corrected in the spirit of Christian charity and moderation, that so others may be warned and preserved from falling into error; but if they are right, it will be a satisfaction to me to think, that they may lead others also to think rightly. At all events I am happy in the persuasion that I am addressing myself to those, who will weigh what is said in the balance of candour and impartiality, and who will believe me sincere when I assure them, that I am actuated by no other motive in this address, than a real concern for the interests of truth.

"It must be very plain to every considerate person, that the writings in question, like all other even the best things, are liable to misconstruction and perversion. The Bible itself, that best of books, hath not escaped this fatality attending whatsoever is applied to, and connected with man. This is no argument against the truth of those writings, any more than it is an argument against the truth of the sacred Scriptures. It is only a reason why we should be more watchful and zealous to prevent such misconstruction and perversion, both with ourselves and others.

"A diligent and attentive perusal of the theological works of Emanuel Swedenborg, during a period of now more than eighteen years, hath served more and more to convince me, that they contain immense treasures of heavenly knowledge, highly deserving the serious consideration of man, as having a tendency to promote his real well-being, both in time and in eternity.

"It seems to me impossible for any person of a pious and candid mind to look into those works, but he must be obliged to confess that the doctrines they contain are grounded in eternal and immutable truth, being derived from the great fountain thereof the sacred Scriptures, or Word of God, and presenting to mankind such solid interpretations, explications, and elucidations of that divine book, as were never yet unfolded in any former age, neither could have been unfolded in this, but by a scribe highly enlightened, and *instructed unto the kingdom of heaven.**

"If it be deemed a sure mark and criterion of truth, to suggest worthy and just ideas of the Divine Being, and his mode of operation; to assert the divinity of the Christian Redeemer, and clear away all doubt and perplexity respecting the union of divine and human natures in his person; to maintain the sanctity and divinity of the revealed will of God in his written word, and to show wherein that sanctity and divinity consist; to deduce thence the purest and most sublime doctrine for the regulation of human life, and to enforce obedience to that doctrine; to point out the evils and errors which in former ages have tended to darken the light of divine knowledge, and to show how those evils and errors are to be removed; to make known to man the dignity and divinity of his origin, and

* The italics in this document are by Mr. Clowes.

and convince him of the infinite importance of his present life and future destination; to unfold to him the internal principles of his own being, and make it thus clear, as the sun at noon day, that he was created for immortality, either to be a blessed angel perfected in the love of God, or a miserable devil ever separated from that love; to excite thus to the love and the practice of virtue, and to a hatred and abhorrence of vice—if, I say, all or any of these be sure marks and criterions of truth, then it is equally sure that the truth is contained in the above writings, wherein all these marks and criterions are to be found united.

"In short, the more I have read and weighed the contents of these wonderful volumes, and especially the more I have endeavoured to live according to the heavenly precepts with which they abound, so much the more have I been successively convinced, that we can never be enough thankful to the God of unutterable mercy, for having favoured us, in these days of darkness, with so clear a light for our spiritual guidance; whereby if we continue faithful to follow its direction, we may be enabled to detect all the subtle windings of evil and error, and to discover and walk in the blessed path, which leadeth to the regions of eternal day, agreeable to the promise of our divine Lord and Redeemer, 'He that followeth Me, shall not walk in darkness, but shall have the light of life.'—(John viii., 12.)

"But convinced, as I am, of the brightness and importance of those principles of heavenly truth, in which we rejoice, and for which we have so much cause to be thankful, I am equally persuaded, that their sole end and object is to purify, perfect and exalt the corrupted principles of human nature, by leading man to conjunction with the great Author of his being, and thereby to an ordinate reception of heavenly life from Him; and that this happy end and object cannot be attended any further, than as man is careful to form his whole life, in its several degrees, according to the truth, by the humility, simplicity, and sincerity of a dutiful obedience to its pure dictates, in the ways of repentance, reformation, and regeneration.

"It is not, therefore any mere knowledge of those principles, nor even a delight therein; it is not any speculation, or science, or intellectual perception, howsoever exalted and extensive; still less is it the faculty of talking, writing, or debating learnedly and acutely about the contents of these heavenly volumes, which can secure to us their above blessed end and object. Unless the life be changed, the will renewed, the affections purified, and the actions made conformable thereto, by sincere humiliation, obedience, and renouncing of all known evil, we must for ever remain strangers to the genuine and blessed effects, which it is the design of all the writings of Emanuel Swedenborg to produce in us.

"This is the universal testimony of the writings themselves, in which it is again and again asserted, 'That truths which are destitute of good, are not really truths, because void of life, for all the life of truths is derived from good: That the knowledges of truth and good, which are only in the memory, and not in the life, are thought by some to be truths, but are not: That truths are not

appropriated to man, or become really his, by his only knowing and acknowledging them from worldly and selfish causes: That truths which are destitute of good, are not accepted of the Lord, neither conduce to salvation: That they who are principled in truths without good, are not real members of the church, neither can they be regenerated.*

"This, you well know, is the universal testimony of the writings of Emanuel Swedenborg, and therefore I shall not press it any further at present than only to observe, that the happy end and design of those writings can only be secured so far as this testimony is well attended to and reduced to practice in the life.

"If it is not well attended to and reduced to practice, the unhappy consequence must needs be, that the deluded reader will become a subject of more terrible condemnation than if he had for ever remained ignorant of the truth, agreeable to those words of the Lord, 'That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.'—(Luke xii. 47.) In this case, howsoever learned he may be in doctrine and speculation, or whatsoever knowledge he may retain in his head concerning the Lord, his kingdom and operations, his heart will be without life; and he may be fitly compared, in this state, with the children of Israel in the wilderness, *dancing round the golden calf*, his own corrupt affections constituting that *calf*, and his unpractised principles of heavenly truth and science, constituting the *gilding* thereof. For I will be bold to assert, there is not a single truth contained in the writings of Emanuel Swedenborg, which will not administer more or less to the *gilding of this calf*, if it be not received in true humility and sincere obedience, and thereby conjoined with heavenly love and charity, by purification from all corrupt affections.

"But on the contrary, if the above testimony be well attended to, and reduced to practice, it is my full persuasion, that in such case, a purer and more perfect state of good may be attained by man, under the present dispensation of heavenly truth, than hath heretofore been attained, in any former period of the church, on earth; and that for this reason, because the state of good in man will always depend upon the order of truth with which it is conjoined; and as I conceive the order of truth, contained in the writings in question, to be of the purest and most perfect kind, so I have not a doubt, but that the good with which it is conjoined, will be also most pure and perfect.

"It is on this account I have flattered myself for several years past, with the pleasing persuasion and prospect, that mankind, under the present dispensation of heavenly truths offered to their acceptance, will be enabled to attain unto a purity, power, and peace of heavenly life, hitherto unexperienced, and even unconceived. Warned of the danger of resting in a mere illumination of the understanding, and of sitting still under any imperfect states of purification and renovation, the children of this new dispensation

* See the heavenly doctrine of the New Jerusalem, n. 66.

will be watchful to press forward, in the ways of repentance and obedience, to the entire separation of all known evil, and to the establishment and regeneration of their minds and lives in all heavenly good. Hence they will be enlightened to see, and empowered to oppose and overcome all the subtle infernal influences of self-love, and the love of the world, in which the spirits of darkness have their abode, and by which they operate to seduce and to destroy. Hence too, the influences of an heavenly love and charity, will be more distinctly perceived, and more sensibly felt by them, and in and by those influences a closer conjunction formed, and a freer communication opened with the Lord of heaven, and his holy angels, for guidance, for protection and salvation. Being more enlightened than other men, they will see the necessity of a greater watchfulness, a deeper humiliation, and a purer conversation, having learnt to believe that *to whomsoever much is given, of him will much be required.*—(Luke xii. 48.) It may therefore reasonably be expected, that they will be, of all other men, the most meek and lowly, the most patient and contented, the most just and upright, the most diligent and active, the most merciful, kind and compassionate, this being the genuine life and spirit of heaven, wrought and rendered operative in all pure minds, receptive of the truth of heaven, according to the degree of the purity of that truth which they receive, and the measure of obedience in which it is received. Hereby they will be taught a truly Christian toleration and forbearance towards all those, who as yet stand in imperfect dispensations of divine knowledge, and knowing that what God solely respects in every one, is sincerity of obedience to that degree of light, which is communicated, they will respect the same and learn to love and reverence the principle of good in others, as much as in themselves; always giving this principle the pre-eminence over every intellectual attainment whatsoever, because, in the sight of God, it is infinitely more precious and more approved. They will not, therefore, contend any longer about doctrines and opinions, forms and ceremonies of worship, or any such external things; neither will they judge others from such things, but, aware that what God requires and looks for in all, is a new heart and a new spirit, they will be anxious only about the renovation and regeneration of their own hearts and lives, that each may love his neighbour better than himself, and manifest his love by corresponding works of use and service for the general good. The sole contention therefore will be, who shall be most humble, most charitable, most upright in his intentions, most sincere and earnest in his obedience, most watchful over himself, most attentive to the good of others, and whilst each is striving that he himself may excel in these virtues of heaven, he will desire and pray earnestly that he may be excelled by all others, and that his fellow-men may be as much or more the favourites of heaven than he himself. In short, I conceive, and firmly believe, that under the present manifestation of the pure doctrine of truth, with which the world is favoured, every spiritual, rational, and natural power and principle of the human mind will be highly purified, perfected

and exalted, through the heavenly influences of an holy love and wisdom from the manifested JEHOVAH, producing its corresponding image and likeness of righteousness, truth and peace, in the earth, to the perfect fulfilment of that figurative prophecy where it is written, 'For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron; I will also make thine officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders, but thou shalt call thy walls salvation, and thy gates praise.'—(Isaiah lx. 17, 18.)

"And this blessed and heavenly state of life amongst men, arising from a vital obedient reception of holy and pure doctrine, I conceive to constitute that glorious *new church* spoken of by our enlightened author, as prefigured under the character of *the bride the Lamb's wife*, and predicted by our blessed Lord as about to be established under his second advent, of which it is declared, that 'the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them their God;'—(Rev. xxi. 3.) A church not to be limited by any external forms or ceremonies of worship, neither to be pointed out by a *lo here*, or *lo there*, but universal as the reception of heavenly truth and obedience to its dictates, consisting of the upright and sincere in heart amongst all people, nations and languages, and forming one grand body or kingdom here on earth, whereof the LORD JESUS CHRIST is the soul or head, and of which all are living members, who worship him in spirit and in truth. Wo be to those, who would endeavour to confine this blessed tabernacle and temple of the most High and Holy One, within any pale of their own framing, under the delusive imagination, that any mere opinion, speculation, doctrine, form or ceremony whatsoever, can of themselves constitute that spiritual building, in which the almighty and eternal JEHOVAH-JESUS dwells, with all the blessings of his parental love, and the powers of his salvation! Whereas it must be very plain to every attentive reader, both of the Sacred Scriptures and of the writings of Emanuel Swedenborg, that the church of Christ consists solely of the humble, the upright and the obedient, agreeable to those words of the Lord himself, 'My mother and my brethren are these, which hear the word of God, and do it;'—(Luke viii. 21.) and in another place, 'My sheep hear my voice,'—(John x. 27.) where to hear is to obey.

"But methinks I hear you ask, is not then this New Church to be distinguished by any particular forms or ceremonies of worship? Is it to remain merely an internal spiritual Church, and not to be made known externally, by what Emanuel Swedenborg calls the externals of a church, and which he shews to be necessary, both to preserve and manifest its internals? Are the members of this New Church to continue mixed with the members of the Old Church, in the use of their imperfect forms, which are in many instances contrary to the truth? or rather, is it not their duty, and are they not particularly called upon at this time, to separate themselves from external communion with all other societies of professing Christians,

that so having a purer and more perfect form of worship, they may serve their God more in the spirit and truth of devotion, and may likewise by their examples and preaching be instrumental in leading others to the knowledge of the truth?

"I am well aware that such questions as these will be asked, and are already asked by many; and as the answer to them is a matter of much importance, and involves a subject of nice and intricate discrimination, about which the minds of many are at this time divided, I wish to be more particular in delivering my sentiments upon it, and to deliver them with all due deference to the sentiments of others, but at the same time with that freedom to which every member of the church is entitled; and it is my sincere prayer, to be directed herein by the real truth, it being my first and ruling desire, if I know my own heart, to be so directed, and to be determined accordingly in all judgment and opinion on every subject whatsoever.

"There are two points, it appears to me, which ought more especially to be attended to in the decision of the above enquiry, and by which every member of the church should be guided and determined in his judgment; 1st., how far a separation from external communion with other professing Christians is in itself at this time reasonable, expedient, and tending to diffuse the knowledge of the truth? and 2dly., how far such a separation is agreeable to the spirit and letter of the writings of Emanuel Swedenborg? I say *at this time*, because it must be obvious to every one, that in all cases, what may be very right and expedient to be done at *one* time, may be very wrong and inexpedient at *another*; and that it is a great part of wisdom to know the *proper time* for doing every thing, as appears plain from numberless instances, but from none more than from the parable of the *wheat* and *tares* spoken by our Lord, in which we read that the reapers were urgent for making an *immediate* separation between them, 'Wilt thou, say they, that we go and gather up the tares?' but the Lord answers, 'Nay, lest whilst ye gather up the tares, ye root up also the wheat with them; let both grow together until the harvest.'—(See Matt. xiii. 28, 29, 30.) Here is a case in point, by which it manifestly appears, that men may be *too hasty* in doing what otherwise would be right and proper to be done; and that by such intemperate haste they may do mischief where they intended to do good; and that therefore the dictate of truth and prudence on all such occasions teaches to wait patiently for the proper time, in which the good may be done without the mischief.

"The sole question therefore seems to be this, is it *now* the proper time for the members of the New Church to separate from external communion with all other professing Christians, by adopting a form of worship peculiar to themselves? And doth it appear from reason and from considerations of expediency, as also from the writings of Emanuel Swedenborg, that it is *now* the proper time?

"Suffer me to trespass upon your patience a few minutes longer, whilst I endeavour to answer these questions by showing, 1st., what appears to myself, and to several friends, with whom I have conversed

and corresponded on the subject, reasonable and expedient herein, and 2dly., what appears to us to be the sense and decision of the writings of Emanuel Swedenborg on the subject.

"And 1st., in regard to what appears to myself, and to several of my friends, reasonable and expedient herein. We take it for granted, that in every congregation of professing Christians, there are some who are in the real desire of eternal good, and consequently in the desire of knowing eternal truth, of course in the faculty of receiving the same, provided it be proposed to them without prejudice, and in such a manner as to do as little violence as possible to those appearances of truth, in which they have been principled by education from their early years. Persons of this description, we conceive to abound, more or less, in every Christian Community, and we cannot help regarding all such with an eye of tender love and charity, as being very dear unto their heavenly Father, the children of his House, the sheep of his Fold, and about to constitute a part of his glorious New Church and Kingdom, whensoever their understandings shall become enlightened with the genuine truths thereof. We conceive further, that it is our duty, as men and Christians, to aid such to the utmost of our power, by leading them to the knowledge of that truth, which they are seeking with the earnestness of a sincere desire, agreeable to that commandment of the Lord to his disciples, 'Go rather to the lost sheep of the house of Israel,'—(Matt. x. 6.) and that on this account we are bound by every obligation of charity, to remove out of their way every stumbling-block of offence, which is likely to prejudice their minds against the doctrines which we wish them to receive, and which they also would be glad and thankful to receive from us, if fairly and prudently proposed. But for this purpose, and with this view, we cannot think it right or reasonable to separate ourselves from such persons, rejecting all their forms and ceremonies of worship as impure and unholy, and establishing ourselves into a distinct community in the adoption and use of other forms and ceremonies. We conceive that in so doing we shall excite in their minds an unnecessary and insuperable prejudice against us and our doctrines, which will operate most powerfully to prevent their receiving the truth from us. We shall not have the same influence to press upon them our persuasions, whilst we separate from their communion, which we should have had by remaining in their communion. It is a tenet of our enlightened author, that all people have strong prejudices in favour of those religious principles and ceremonies in which they have been educated, and that the Lord never *breaks* but *bends* such religious principles and ceremonies,* and we dare not adopt a rule of acting herein contrary to the Lord's, by *breaking* instead of *bending*. We conceive that if we do not observe this law of the divine procedure, in respect to weak and wandering brethren, we cannot in any sort be said to fulfill that other command of *going to the lost sheep of the house of Israel*; but rather we shall act in direct opposition to this

* See Arcana Coelestia, n. 1992.

command by *going away from them*, whilst we separate ourselves from their community, and consequently them from ours. For it is hardly to be supposed, that they will leave their forms and ceremonies of worship to come to us, any more than we should leave ours, when adopted, and go to them. It is on this account we think we are acting according to the wisdom and prudence of charity, whilst we remain still in external communion with the old church, in the hope, and with the design, of thus gathering many sincere and upright ones into the fold of the true shepherd, who will gladly receive our doctrines, if we do not reject their forms, but who will assuredly reject both us and our doctrines, in case we offer any violence to those institutions and establishments which they account most holy and sacred.

"But we do not wish to rest this matter merely on our own judgments: We conceive that we are supported in these our sentiments by the judgment and opinion of the honourable author whose writings we receive, as I shall now proceed to show in as few words as possible, by laying before you further what appears to us to be the sense and decision of those writings on this subject.

"It must be confessed it is not an easy thing to discover from the writings of Emanuel Swedenborg, what his real sentiments were in regard to the rejection of old forms of worship, and the adoption of new ones. He speaks indeed, in many places, concerning the necessity of rejecting the *principles* and *persuasions* of what he calls the Old Church, and points out the great danger of mixing these with the principles and persuasions taught in the New Church, and this has been considered and construed by some as implying a rejection of the *external forms of worship* of the Old Church, though I will challenge any person to produce a single passage throughout his various writings, in which it is asserted, or even implied, that a rejection of such external forms *at this time* is either requisite or expedient. But although there are no passages in the writings of Emanuel Swedenborg, which express either the necessity or expediency of adopting at this time new forms and ceremonies of worship, under the present new dispensation, there are several which imply both the necessity and expediency of great caution and prudence in making such external changes.* And there is one passage in particular which goes still further, in which it is declared in the plainest and most unequivocal terms, that such external changes *as yet ought not to be made*, but that the New Church, for wise and important reasons therein assigned, ought to abide, for a considerable time at least, in external communion with the Old Church. As this passage however is little known, and of consequence has been little attended to, being contained in one of the author's larger works, which has not yet been translated into English, I think it my duty to quote it at full length, for your information and instruction, that so you may judge for yourselves concerning its true sense and import.

"The passage is taken from n. 764 of the work entitled *Apocalypsis*

* See particularly Arc. Coelestia, n. 1992, 2180.

Explicata, where the author gives an explication of these words in the Revelations, *And the earth helped the woman*. After giving the explication in his usual method, according to the doctrine of correspondences, he makes this comment on his own words, 'These things (viz: what he had just been saying,) are thus to be understood: it is said above, that the woman fled into the wilderness, where she hath a place prepared of God, and afterwards that she got the wings of an eagle, and flew to her own place, by which was signified, that the Church, which is called the New Jerusalem, is to tarry (or abide) for a while amongst those who are in the doctrine of faith separate (from charity and good works,) whilst it grows to the full, until provision is made (for its establishment) amongst greater numbers, but in that church there are dragons, who separate faith from good works not only in doctrine, but also in life, whereas the rest in the same church, who live the life of faith, which is charity, are not dragons, although amongst them; for they know no other than that it is agreeable to (or grounded in) doctrine that faith produceth fruits, which are good works, and that the faith, which justifies and saves, is to believe those things which are in the Word, and to do them; whereas the dragons are altogether of another way of thinking; but what the sentiments of these latter are, the former do not comprehend, and inasmuch as they do not comprehend, neither do they receive. From which considerations it is manifest, that the church (consisting of or formed) from those, who are not dragons, is meant by the earth which helped the woman, and swallowed up the flood (or stream) which the dragon cast forth from his mouth. But what is the nature and quality of the reasonings of those who are meant by the dragon, concerning the separation of faith from good works, and concerning their conjunction, and how cunning and at the same time pernicious those reasonings are, will be revealed, the Lord willing, in another place; also that those reasonings have place only with the learned rulers (or dignitaries of the Church) and are not known to, because not understood by, the people of the Church, and that hence it is that the New Church, which is called the Holy Jerusalem, is helped by these latter, and is also increased (or grows.)'

"In this passage it is asserted in the plainest and most express terms, that the New Church, called the Holy Jerusalem, is to tarry (or abide) for a while with the Old Church, which is in false principles of doctrine, *whilst it grows to the full, until provision is made for its establishment amongst greater numbers*; and the solid and weighty reasons assigned for this non-separation are, that the New Church may hereby *be helped*, and also *be increased* (or grow) from the members of the Old Church, who are in good of life, although in false principles of doctrine.

"Now I would here wish to ask this one single question, Can it with any degree of truth or propriety be said, that the new church is as yet *grown to the full*, and that provision hath been made for its establishment amongst greater numbers? Or rather is it not at present quite in its infant state, confined comparatively to a few,

and therefore requiring both *help* and *increase*? And if this be the case, is it not expedient that it abide, for a while at least, with the Old Church, from whence that *help* and *increase*, according to the testimony of our enlightened author, are to come? And may it not of course be attended with danger and mischief to attempt any separation before such *help* and *increase* are *fully* afforded, just as it would be dangerous and mischievous for the natural birth to be brought forth before the *full time* of gestation, or for the child to be weaned and taken from the nurse or mother, before it arrives at a proper degree of strength to bear such separation?

"Far be it from me to put an interpretation upon the author's words which they will not bear; but I confess I cannot see what other interpretation can possibly be put upon the above passage, than as implying an absolute expediency and necessity for the rising New Church to continue in external communion with the Old Church, *whilst it is growing to its fulness*, as the fit and only means of its receiving all that *help* and *increase*, which are absolutely necessary both for its formation, its growth, and its full and final establishment.

"The advocates therefore for *immediate* separation, as it appears to me, are reduced to this dilemma, either to show that the author's interpretation of the words of the Apocalypse, *The earth helped the woman*, is not grounded in truth and reason, or to show that the New Church is at this time *grown to the full*, and that sufficient provision has been made for its establishment amongst greater numbers. But I am persuaded they will be unwilling to admit the former position possible, so I am inclined to think they will be unable to prove the latter, since to assert that the New Church is at this time *grown to the full*, seems to me as preposterous as to assert that a child of a year old is a *full-grown* man, or that a plant is come to the maturity of its growth, when its tender shoots are but just beginning to appear above ground.

"Nor will it be to any purpose for the advocates for immediate separation to urge that the forms of worship used in the Old Church are, in many instances, expressed in words not agreeing with the truth, or that its ministers are corrupt, and that there may be danger in the hearing such ministers, and in joining in such worship, and that the conscience may be hurt thereby, for our enlightened author must needs have been aware of these objections, as being well aware both of the imperfection of the forms of worship used in the Old Church, and the corruption of some of its ministers, and yet notwithstanding all this we find him asserting that the New Church is still to tarry for a while with the Old, *whilst it is growing to its fulness*, and gaining the *help* and *increase* necessary for its existence and subsistence.

"And I cannot help being of opinion, that had these reasonings, grounded on the plain sense and import of the above passage from our enlightened author, been duly attended to by those who have been favoured with the knowledge of the doctrine of the New Jerusalem, they would not have been so hasty, either in London,

Birmingham, or any other place, to have adopted new forms and ceremonies of worship, in a total distinction and separation from every other community of professing Christians in these kingdoms. I do not charge them with any ill intention in what they have done; far from it; I believe them to have been actuated by a warm zeal for the truth; but I believe, at the same time, that their zeal hath not been tempered with right prudence and moderation of wisdom, agreeable to the sentiments of the author whom they hold so deservedly in veneration. Mistaking those passages, wherein he shows the necessity of rejecting the principles and persuasions of the Old Church, and fancying them to imply a necessity of rejecting all external communion therewith, they hastily determined upon an entire separation from every form and ceremony which was not in exact agreement with their own ideas, not aware that in so doing they were acting in direct opposition to their author's meaning and sentiments, and were endangering the very existence of that church which they were desirous to establish, by depriving it of what is declared in sacred Scripture to be its proper *help* and means of *growth*.

"It may possibly to some of my readers be a further acceptable confirmation of the above sentiments, to be informed, that the late Rev. Mr. Hartley, who was personally acquainted with the author, and one of his most intimate friends, and who translated the Treatise on Influx, and also wrote the excellent Preface to the Treatise on Heaven and Hell, was of the same way of thinking, as he declared in several letters which he wrote to me on the subject, and which I have still by me. And I cannot help being of an opinion, that his authority ought to have great weight (if any weight be wanting after what has been already said,) in determining so important a question, and in discovering to the world what the real sentiments of Emanuel Swedenborg were on the subject, since it is hardly possible to suppose but Mr. Hartley must have consulted with Emanuel Swedenborg on a point of such magnitude, in which the interests of the church were so essentially concerned, and of consequence must speak Swedenborg's sentiments together with his own, whilst he declared himself, in the strongest terms, averse to every change at present in the externals of worship.

"Would the compass of this address permit, I could here point out some other dangers to be apprehended by the new church from a sudden separation from external communion with other professing Christians, such as particularly the danger of falling into a *sectarian* spirit, and thereby despising or thinking lightly of all others, who are not worshipping God according to certain forms expressed in a peculiar language; but I trust that what hath been already said will be sufficient to convince every candid reader of the writings of Emanuel Swedenborg, that such separation is neither prudent nor expedient at this time, whilst the New Church is in its present infant state, nor yet agreeable to the sentiments of our enlightened author.

"I am however well aware that there are some persons, in a certain state of the regenerate life, who, it is much to be feared, will

remain yet unconvinced, and will not be prevailed upon to desist from their own counsels, however unreasonable and pernicious they may be proved to be. Such are they who are in the first stage of regeneration, under the first reception of truth in the understanding, at which time zeal for the truth is usually very fiery and acrid, being not yet fully united with its proper good, so that they think, and judge, and act more under the influence of truth than of love and charity. This state of the truth is much treated of in the writings of Emanuel Swedenborg, and may be seen particularly figured and described under the person of Ishmael, Abraham's son, of whom it is written, that he should be *a wild ass man, his hands upon all, and the hands of all upon him.** Even so all persons in this state, under the impulse of their fiery zeal for the truth, set themselves in battle array against all others who do not acquiesce exactly in their sentiments and opinions, yea, who do not express themselves even in their words and language, and like the Lord's disciples of old, who appear to have been in a like spirit, would *call down fire from heaven* to consume and extirpate every religious opinion, form, ceremony, and observance, however venerable and respectable, which does not suit altogether with their own ideas. If they are opposed by the prudence of those who from their age and experience may be supposed capable of directing them aright, they call such prudence by some ill name, such as timidity or time-serving artifice, and misinterpreting discretion to be weakness, and sound judgment to be cunning, they abandon themselves to the guidance of their own warm imaginations without control, regarding every one as an enemy or a deceiver, who would attempt to lead them to the sobriety and calmness of cool and deliberate reflection. And what is the most unhappy feature in the characters of persons in this state is, they are perhaps the last of all others to be convinced they are under the influence of a wrong spirit, being not at all aware that zeal for the truth can possibly expose them to delusion, so that notwithstanding the Lord's declaration respecting such characters, *Ye know not what manner of spirit ye are of*, it is with the utmost difficulty, and not without much suffering and consequent humiliation, that they are brought to believe that this declaration doth at all respect or concern themselves.

"In drawing the above character, I trust I shall not be suspected of intending any personal application of it whatsoever, this being the furthest thing possible from my thoughts. I only mean to point out a state in the regenerate life, which all have alike to pass through who attain the regeneration, and in which all are alike exposed to danger; a state therefore which requires the utmost

* * The author's description of a person in this state is full of instruction:—'Such a man,' says he, 'who hath such a rational principle, that he is only in truth, although in the truth of faith, and not at the same time in the good of charity, is of this sort; he is morose, impatient, opposite to all others, seeing every one as in a false principle, instantly rebuking, correcting, and punishing; he is without pity, neither does he endeavour or apply himself to work upon the minds and affections of others, for he regardeth every thing from a principle of truth, and nothing from a principle of good.'—See *Arcana Cœlestia*, n. 1949."

caution with all, and in regard to which, as we cannot be too circumspect ourselves whilst we are passing through it, so we cannot do a greater deed of charity, when we have passed through it, than to excite in others the same circumspection.

"Permit me then, my dear brethren, by way of conclusion of this address, to do this charitable deed, by earnestly endeavouring to caution and guard you against the influence of the above misguided spirit both in yourselves and others. For this purpose consider well the danger to which you are exposed, whilst you are thinking and acting under the first affection of truth, before it be well conjoined with charity, by humiliation, obedience, and combat against the evil propensities of corrupt nature. Your favourite author warns you of this danger in various parts of his writings, showing you how truth is at first received by all in much impurity of the affections, and in much disorder of the life, and that if the mind be not very watchful over itself at this time, the evils of selfish and worldly love, which are not yet removed, will mix themselves with the truth, and thereby produce greater mischiefs than if the truth had never been known. Learn therefore to moderate your first zeal for the truth, by suffering the spirit of love, mercy, charity, humility, and sincere obedience to prevail over it, that so it may be guided and directed aright in all things, and that you may never act from the impulse of truth only, but of truth and good conjoined in one. Judge others, not from their opinions, but from their practices, not from their creeds so much as from their lives, not from their external forms and modes of worship, so much as from the internal principles by which they are influenced therein; and judge them in this manner, because you believe that God so judges them, who ever respects in man the tendency of the will alone in regard to good, and sincerity in the pursuit and practice thereof, and not any speculative doctrines or opinions separate therefrom. Let it thus be your chief concern and labour to cherish and call forth in all the principle and life of heavenly good, under a firm persuasion that if men are in the hearty desire of such good, they will readily and willingly receive the truth, but if they are not in this desire, the truth will not be received by them, or if received would but tend to increase their condemnation. Cast thus the gospel net on *the right side* of the ship, and you may then hope to *catch men*, whereas if you do not first convince them that you are actuated by a real zeal for their eternal good, more than for any change of opinions and forms of worship, you may *toil all the night and catch nothing*. There is therefore but one kind of *separation*, and but one kind of *change*, which I would at present recommend to you, and that is a separation from all evil and false principles of heart and life, and a consequent change of nature, that so by true regeneration you may be led into that heavenly spirit of solid wisdom, grounded in an universal love of charity, and operative in all Christian meekness, moderation, gentleness, and useful works, which is the only spirit in which you can ever hope to find heaven yourselves, or to lead others thither. Convince the world thus, that the temper and spirit of the New

Church or New Jerusalem, is not a *partial, sectarian, or bigotted* temper and spirit, which excites horror, and from which all wise men flee away, but that it is *universal, not limited to a sect, not servilely attached to forms and ceremonies*, consequently conciliating and amiable, and such as, like its Divine Giver, *will draw all men unto it*. Let mankind see by the order, harmony, sobriety, purity and peace of your lives, that ye yourselves have found the truth, and you may then have a good hope to lead them to seek it, and to enable them to find it where you have sought and found it, and will thus take a more probable method of recommending the writings of Emanuel Swedenborg, and making converts to his doctrines, than if you should build an hundred new places of worship, and establish therein an hundred new forms and ceremonies, in every town and kingdom.

Finally, let me entreat you to believe that what has been said in this address proceeds from a cordial affection towards you, and a real concern for your eternal interests, as well as for the general interests of the truth. Be persuaded that I bear you in my bosom with a tender care, lest in anything you should either be misled yourselves, or mislead others. If I know my own heart, its continual prayer for you is, that you may become *perfect even as your Father which is in heaven is perfect*. But with the love which I bear unto you, I confess I cannot forget or be indifferent about those who have not attained unto your knowledge, and yet are in the desire thereof. For them also my heart feels tenderly, accounting them my brethren, to whatsoever community of professing Christians they may belong, and whatsoever may be their present doctrines and opinions, believing them to be the true sheep of the heavenly fold, and that sooner or later, by virtue of the good which they love, and of the truth which they are panting after, though as yet they have not found it, they are right dear in the eyes of their God and Redeemer, and will finally be brought into the bright light of the New Jerusalem.

"May such also be dear and precious in our sight! and may it become our joint labour to extend the blessings of the eternal truth unto all such, by submitting as yet to the use of their imperfect forms of external worship; by accommodating ourselves to their weaknesses and tolerating their prejudices; by removing thus every offence which may be likely to hinder their reception of the truth; and especially by forming our own lives according to the spirit of heavenly order, in all love, mercy, charity, humility and moderation, that so *seeing our good works*, they may be the more disposed to believe in and receive our doctrine, and may thereby finally with us *glorify our common Father which is in heaven!*

"Believe this to be the continual prayer and unceasing desire of your affectionate friend and brother, THE TRANSLATOR."

Without any comment upon the foregoing "Address," the Document before-mentioned will be appropriately introduced by the following extract from a work lately published entitled "*Rise and Progress of the New Jerusalem Church in England, America, and other parts, by Robert Hindmarsh.*"

"When the proposition for opening a place of worship was regularly submitted to the society, which was at a meeting held in New Court, Middle Temple, (London,) on Thursday, the 19th of April, 1787, it was *negatived* by a small majority, on the ground that the proper time for separating from the Old Establishments was not yet arrived. A few individuals of the society, however, thought otherwise; conceiving, that *whenever* the human mind is in a fit and prepared state for the full reception of unadulterated goodness and truth, and free from the shackles of a blind faith, imposed upon it by the 'precepts of men,' *then* is the proper time for withdrawing from a fallen church, and for adopting a worship more consistent with the principles of genuine Christianity, than that either of the Established Church, or of Dissenters. Finding that the society, as then constituted, was not disposed for any change, those of the members, who were desirous of having a new order of worship, united themselves expressly for that purpose, yet without discontinuing the usual meetings with the rest of their brethren in the Temple. For though in the article of separate worship they could not all see alike, they were still united in affection and friendship; having one great object in view, in common with each other, namely, to spread the heavenly doctrines of the New Jerusalem as extensively as their means would permit, by printing and publishing. While, therefore, a part of the general body resolved themselves into a new society for promoting the establishment of an External Church, in agreement with the truths of the Internal Church, which, it was *humbly presumed*, had already begun to be formed in the hearts and lives of many, all were actuated by the same zeal, as before, in favour of the common cause."

"It was about this time that the Rev. J. Clowes, M.A., Rector of St. John's, Manchester, hearing of our design to form a separate community for the establishment of public worship on the principles of the New Jerusalem alone, without any mixture with those of the old establishments, came to London for the express purpose of dissuading us from the proposed measure. With the purest intentions in the world, and doubtless actuated with the most sincere desire of promoting the interests of the New Church, according to the best of his judgment, he earnestly entreated us to remain in our former religious connexions, and not to think of deserting the authorized worship of the country. He thought it probable, that sooner or later the bishops and other dignitaries of the Church of England would be disposed to revise their Liturgy, and make it conformable to the truths of the new dispensation; and he considered that no others had any right whatever to interfere in the matter. A separation, he thought, might at some future period be found necessary, if no such reform, as that which he contemplated, should be likely to take place. In the meantime he recommended us to wait with patience until the doctrines of the new church shall have gained a more extensive reception in the hearts of the people; to cultivate the principle of charity towards others, rather than aim at the introduction of new forms and creeds; and leave to those who had the proper authority, to make alterations in the articles of faith, and in the ceremonies of public worship.

"We heard these observations and recommendations with the greatest deference and respect to the character of Mr. Clowes, whose services in the Church, together with his pious and amiable conduct in life, had gained the esteem and affection of all who knew him. *But in a cause of so much importance* as that of the promulgation of the heavenly doctrines of the New Jerusalem, *in a way too which appeared* to have the sanction of the Divine Word, as well as of the writings of Emanuel Swedenborg, we did not think ourselves justifiable in deviating from our avowed purpose, *but were determined, through divine assistance,* to proceed in the course, which our own consciences dictated as the wisest, the best, and the most expedient, that could be adopted at the time."—p. 54.

"Reasons for separating from the Old Church, in answer to a letter received from certain persons in Manchester, who profess to believe in the heavenly doctrines of the New Jerusalem Church, as contained in the theological writings of the late Hon. Emanuel Swedenborg, and yet remain in the external forms of doctrine and worship now in use in the Old Church, notwithstanding their direct opposition to the heavenly doctrines of the New Church: to which are added sundry passages from E. Swedenborg, on which the expediency, and even necessity, of a complete separation from the former church, is founded. By the members of the New Jerusalem Church who assemble in Great Eastcheap, London. London, printed by R. Hindmarsh, 1788."

"Dear brethren,—We received your friendly epistle of the 14th November, 1787, and after mature deliberation on the contents thereof, we think it necessary to deliver our sentiments as follow:

"It appears to be written in a spirit of charity, and accordingly we receive it as expressive of your best wishes towards us and the New Church at large. But in regard to that part of it, where you advise us not to separate from the present Established Forms of Worship in the Old Church, as no argument is advanced from the Holy Word, or from the Writings of Emanuel Swedenborg, which to us are dearer than every other consideration on earth, we dare not comply with any requisition of man, that in our judgment would tend to crush the Lord's work in his Infant New Church. It appears to us from the Writings of Emanuel Swedenborg, that the Faith of the Old Church is diametrically opposite to that of the New Church, and consequently that they cannot remain together in the same house, much less in the same mind, without the most dangerous consequences to man's spiritual life.

"With respect to the universality of the Divine Mercy, which you seem to consider as a sufficient ground and reason for not separating from the Old Church, inasmuch as the Lord accepteth the sincere Worship of all men, howsoever imperfect their Forms, we conceive this might as well have been applied to the Primitive Christian Church, when separating from the Jewish, and with much

greater propriety to the Reformed or Protestant Churches, when they withdrew from the Roman Catholics, than to us in the present case; for the consideration of the Lord's mercy being extended to pagans and idolators, and even to the wicked, doth not seem to us to be a sufficient reason for continuing either in idolatry or wickedness, when the means of reformation are in our power. If the Lord accepteth the sincere Worship of all men, notwithstanding the imperfection of their Forms, surely we may hope that his Mercy will be extended to us even in our new Form, while we worship Him alone in sincerity and truth. And if so, even upon your own principles of universality, we beg leave to ask wherein consisteth the evil or danger of separating from the Forms of the Old Church?

"By a separation we by no means wish to circumscribe the limits of the Lord's universal Mercy, much less to confine it to ourselves, or to the Forms which we have adopted for present use, as may appear from the Address to the reader prefixed to our Liturgy, to which we refer you for our sentiments on this head. Nay, so sensible are we of the universality of the Divine Mercy, that we believe it is perpetually extended even to the infernal spirits, in preventing them from falling into deeper hells; the Lord from his Divine Love being ever desirous of elevating all into heaven. But this is impossible, by reason of their acquired evil, which they have confirmed to such a degree, that it cannot be removed or extirpated to all eternity.—(*Heaven and Hell*, n. 521 to 527.)

"You will be pleased to observe, that the Friends in London by no means wish to confine the New Church to any Forms which they may think most suitable for themselves; for we know that all perfection consists in variety.—(*Arcana Cœlestia*, n. 1285. *Heaven and Hell*, n. 51 to 58.) There will therefore be many varieties of worship in the New Church; but all these varieties will harmonise by the ACKNOWLEDGMENT AND PROFESSION of ONE GOD in the DIVINE HUMAN PERSON of the LORD JESUS CHRIST. This is the Universal that must enter into every particular and singular, as the very soul thereof; and this will unite all the members of the New Church, howsoever different their modes of worship may be. But it is plain to see, that this cannot extend to the Forms in use in the Old Church; for the Universal that prevails therein, particularly in respect to its doctrine concerning God, the person of Christ, Charity, Repentance, Freewill, Election, the use of the Sacraments of Baptism and the Lord's Supper, and in every other the most minute singular, is a Trinity of Gods, (see *True Christian Religion*, n. 177;) and this Trinity of Gods as naturally begets the pernicious doctrine of justification by faith alone, as the acknowledgment of ONE GOD in the DIVINE HUMANITY of the LORD JESUS CHRIST produces a life according to his commandments.

"We trust, therefore, our dear brethren of Manchester will not impute to us a sectarian spirit, when we profess and endeavour (through Divine assistance) to maintain Charity towards all mankind, and declare that we have nothing in view, but the worship of the True God, and the advancement of his New Church both in doctrine and in life.

"In separating from the Old Church, and in framing a Liturgy agreeable to our perceptions of the heavenly truths of the New, we conceive we are only exercising that liberty of conscience, which the Lord in his Divine Providence has been pleased so peculiarly to favour us with, and which as members of the New Church, and subjects of a free land, we have a most undoubted right to. Indeed the propriety, and even necessity of this measure appears the more striking, when we consider that all the present forms of worship in use in the Old Church, are calculated to implant in the mind a divided idea of the One God; and to lead from the true Object of Worship, which is Jesus Christ, to an imaginary God of a superior order, who is on all occasions to be addressed for the sake of the merits and sufferings of His Son.

"We consider it, therefore, as a duty incumbent upon us to forsake whatsoever is calculated to oppose and obstruct the free reception of good and truth from the Lord; and however trivial it may appear to some, whether we use or reject the Forms of the Old Church, yet we are firmly persuaded (by certain experience) of the truth of Emanuel Swedenborg's assertion, (speaking of the forms of prayer now in use) that whatever is implanted in the memory in a person's younger years, becomes the subject of all his future thoughts.—(*True Christian Religion*, n. 173.) This being the case, it is evident, that the Forms of Worship in the Old Church have a pernicious tendency, inasmuch as they lead the mind to conceive three Gods in idea, and teach a justification by faith in the merits of one, who suffered death to appease the wrath of the other.

"The danger resulting from such erroneous sentiments to the rising generation, is too evident to escape notice; but rather awakens us to a sense of the duty we owe to our families and offspring, in guarding them, as much as possible, against receiving and being confirmed in principles, that cannot fail hereafter to prove highly prejudicial to their eternal life.—(See *True Christian Religion*, n. 23.)

"But it is not our design to point out to you all the sad consequences of the faith of the Old Church, as no doubt you must be well acquainted with them already from the works of our author. Suffice it to observe, that we consider them as sufficient reasons for withdrawing from the former church. And we hope and trust, that our dear brethren of Manchester, and elsewhere, will also in due time see the importance and necessity of relinquishing, both internally and externally, those destructive Forms of Faith and Worship, which have already been the means of vastating and consummating the Old Church, and which, if persevered in, will doubtless threaten the most dangerous consequences to the New.

"You, as well as we, believe there is only One God in One Person, and that the Lord and Saviour Jesus Christ is He. So do the angels of heaven. But they profess the same with their lips also; and thus the acknowledgment of their hearts descending into the confession of their mouth, is in its fulness and in its power. Why, then, should we be ashamed or afraid to profess our faith in the open day? Why speak with our tongues what we know in our

hearts to be false? Shall general custom, or any human establishment on earth, be allowed a sufficient plea? Is evil to be done, that good may come of it? O, Friends and Brethren! let us no longer deceive ourselves! let us no longer halt between two opinions! But let us seek truth for the sake of truth; and when we have found it, let us acknowledge and profess it in humility and simplicity, as knowing that nothing short of genuine truth derived from genuine good can constitute us real members of the New Jerusalem.

"As a church has lately been opened in London, wherein the Lord Jesus Christ ALONE is worshipped, and the doctrines of the New Jerusalem are avowedly preached, we can from some experience declare, that we think your fears about a separation from the Old Church were entirely groundless. Many persons have already by that means been brought to the knowledge of the truth; and we have a good hope, *from present appearances,** that the efforts of those concerned therein will, through divine mercy, in the end be crowned with the desired success.

"Sensible of our own weakness and infirmities, and how much we stand in need of the Divine assistance, it is the sincere prayer of our hearts, that we may be preserved in the truth of the Holy Word, and in the genuine spirit of charity towards all mankind. For we are well assured, that the most perfect Forms of external worship and profession will avail us nothing, unless by the Divine Mercy of the Lord, we enter into real states of Repentance and Regeneration, which can only be effected by shunning evils as sins against God, and by a life conformable to the genuine truths of his Holy Word.

"We do not wish to lay a stress on any reasoning derived from man's propriety or self-intelligence, but simply to receive the truth as the Lord has been pleased to manifest it by means of his servant EMANUEL SWEDENBORG. *And where we cannot all agree in sentiment or opinion on any particular points, we trust we shall ever be united in the bonds of love and charity.*

"We think it proper, at the close of this letter, to point out to you some of those passages in the writings of Emanuel Swedenborg, on which we ground the necessity of a Separation from the Old Church, and which appear to us of sufficient weight to authorise our conduct. The application of the same passages, however, to your own breasts, we shall leave entirely to yourselves. *We do not wish to urge the example of our separating as a just reason for yours;* being well persuaded, that every man must judge and act for himself, particularly in matters of such importance as have respect to his conscience. And although it is possible you may not at present see the] expedience of forsaking the Old, and adopting the New Church, in an *external* as well as an *internal* manner; yet we trust, the Lord will in mercy preserve you from your present danger, and in his own good time deliver you from the power of all your enemies, by setting your feet on sure and certain ground.

* These italics ours.—Ed.

"This is our ardent prayer for you, for ourselves, and for all others who desire to worship the Lord in spirit and in truth."

"Great Eastcheap, London,

"December 7th, 1788."

(SIGNED) by 77 individuals.

Some PASSAGES from EMANUEL SWEDENBORG, whereon the EXPEDIENCY, and even NECESSITY, of a complete SEPARATION from the OLD CHURCH, is founded.

"THAT all prayers directed to a Trinity of Persons are henceforth not attended to, but rejected in Heaven as ill-scented Odours."—T. C. R., n. 108.

"That there is nothing spiritual remaining in the Old Church, but that it is full of Blasphemy against the Lord."—T. C. R., n. 132, 133. A. R., n. 692, 716.

"That no one in heaven can pronounce such an Expression as a Trinity of Persons, *each whereof singly is God*; that the heavenly atmosphere is in opposition to such an expression, and consequently that men on earth ought likewise to be in opposition to it."—T. C. R., n. 173.

"That the confession of a Trinity of Persons is a tree in man, which ought not only to be cut down, but also to be EXTERPATED by the VERY ROOTS."—T. C. R., n. 173.

"That the variance of the heart and the mouth in relation to Three Persons, naturally leads to the denial of a God."—T. C. R., n. 173.

"That whosoever assents to the Athanasian Creed, assents to the existence of Three Gods."—T. C. R., n. 172, 173.

"That the Christian Church is at *this day* entirely overturned."—T. C. R., n. 177.

"That a Trinity of Gods pervades the whole and every particular of the doctrine and worship in the Old Church, even the sacraments of Baptism and the Lord's Supper; and although this may not actually appear therein, yet this is the true Fountain from whence they all flow."—T. C. R., n. 177.

"That a Faith in a Trinity of Persons playeth the harlot with every truth of the Word."—T. C. R., n. 177.

"That this Faith in Three Gods hath extinguished the light of the Word, and turned it into mere darkness."—T. C. R., n. 177.

"That the Lord is departed from the Old Church."—T. C. R., n. 177.

"That all who abide by the Faith of the Old Church, do not enter in by the door into the sheepfold, but climb up some other way."—T. C. R., n. 177.

"That the Faith of the Old Church, inasmuch as it is directed to Three Gods, is a Faith in Nature as God, and consequently in no God."—T. C. R., n. 178.

"That there is not a single truth remaining in the Old Church, which is not falsified, and brought to its consummation; and that this is signified by the Abomination of Desolation spoken of by the Prophet Daniel."—T. C. R., n. 174, 177, 180, 758.

"That so long as men *adhere* to, and *are influenced* by the faith of the Old Church, *so long* the New Heaven cannot descend to them, and consequently so long the New Church cannot be established among them."—T. C. R., n. 182.

"That the Faith of the Old Church is the Dragon which obstructs and prevents the reception of Divine Truth from the Lord."—T. C. R., n. 182.

"That by the Faith of the Old Church no flesh can be saved."—T. C. R., n. 182.

"That the most absurd, ludicrous, and frivolous ideas concerning Three Divine Persons existing from eternity, arise in the mind of every one who continueth *in a belief of the words* of the Athanasian and Nicene Creeds."—T. C. R., n. 183.

"That such a faith is founded on a delirium of the mind, and is spiritual insanity."—T. C. R., n. 183.

"That SWEDENBORG *publicly opposed* a Bishop and other Dignitaries of the Old Church, in regard to their Faith in Three Persons, and confuted them to their faces."—T. C. R., n. 16, 112. A. R., n. 716.

"That the Faith of the Old Church originates in principles of adultery; for where there are Three Divine Persons or Three Lords in the Church, it is either like a woman who plays the harlot, or like a woman that is married to one husband, who yet hireth herself out to two others; and whilst she spends the night in their embraces, calleth each of them by turns her husband."—T. C. R., n. 380.

"That the angels cannot utter such an Expression as Three equal Divinities; and should any one approach them with an intent to utter it, he would be forced to turn his face away from them; and when he gave it utterance, he would become like a human log, and would be cast out, to take his place in hell with those diabolical spirits, who acknowledge no God."—T. C. R., n. 23.

"N.B. We conceive that a solemn rehearsal of the Athanasian Creed, and other Forms of Worship in the Old Church, *is an attempt to approach the angels, with the design of uttering the expression of Three equal Divinities.* And therefore we dare not put it into execution."

"That to implant in children and young people the idea of Three Divine Persons, to which is unavoidably annexed the idea of three Gods, is to deprive them of all spiritual milk, and afterwards of all spiritual meat, and lastly of all spiritual rationality; the correspondence whereof is spiritual death to all who confirm themselves in such opinion."—T. C. R., n. 23.

"That external Forms of Worship, agreeable to the doctrines of the New Church, are necessary, in order that the members of the New Church may worship God in One Person, according to the dictates of their own consciences, and that their acknowledgment of the Lord may, by descending into ultimates, be confirmed, and thus their external man act in unity with their internal."—A. C., n. 1088. A. R., n. 533, 707. T. C. R., n. 23, 177, 508.

"That wheresoever there is a church, there must of necessity be both an Internal and an External."—A. C., n. 1083.

"That unless there were External worship, the nature and qualities of what is holy would remain unknown."—A. C., n. 1083.

"That as at the destruction of the Most Ancient, the Ancient, and the Jewish Churches, a New Church was always established amongst those who were separate from the former; so will the New Jerusalem Church be established among those who are separate from the Old Christian Church, because it cannot be established among those who are within it."—A. C., n. 2986, 4747, 9256.

"That the Old Church hath shut up heaven against itself."—A. C., n. 9256.

"That the church is at this day transferred from the Christians to the Gentiles."—A. C., n. 9256.

"That the Old Church is rejected, and the New Church adopted."—A. C., n. 4281, 4333, 4422, 4638.

"That the Internals and External of the Old Church shall perish; and that this is what is meant in the Word by heaven and earth passing away."—A. C., n. 4231.

"That the Lord is departed from the Old Church, and cometh to the New."—A. C., n. 4535.

"That there are three dangerous and baleful spheres propagated by efflux from modern Christendom, *or the Old Church*; the first of which exhales from the learned part of the clergy and laity, and takes away all belief in the Divinity of the Lord's Humanity, in consequence of introducing the idea of Three Gods. The second sphere is concerning Faith, which causeth darkness in the understanding, and, joined with the former sphere, introduceth a kind of lethargy concerning one God, concerning regeneration, and the means of salvation. The third sphere is concerning the conjunction of faith and charity, which is so strong, that it cannot be resisted; but is at this day abominable, infesting as with a plague whosoever it toucheth, and breaking all connexion between these two means of Salvation established from the creation of the world. This sphere invadeth *even men in the natural world*, and quencheth the conjugal affection established between truths and goods. The angels complain much of these spheres, and pray the Lord to dissipate them. These three spheres are like atmospheres arising from the folds of the Dragon, which being of a spiritual nature, invade and do violence to minds."—T. C. R., n. 619.

"That the spheres of spiritual truths are as yet but few, being ONLY in the

new heaven, and with those under heaven, who *are* SEPARATE from the spirits of the Dragon."—T. C. R., n. 619.

"That if infernal spirits are near persons while engaged in Divine Worship, they infest them with their sphere, and excite a perception of horror."—A. C., n. 7454.

"That men are exhorted to beware of the Doctrines of the Old Church."—A. C., n. 3900.

"That no CREDIT is to be given to what the teachers in the Old Church say, either about Truth or Goodness."—A. C., n. 3900.

"That the Old Church is a DEAD CARCASE, or a corpse; and that reasonings in favour of the Old Church are what are signified in Matt. xxiv, c. 28, by the eagles being gathered about the carcase."—A. C., n. 3900.

"That men must FLEE FROM and SHUN the Old Church."—A. R., n. 707.

"That there can be no conjunction between Heaven and the Old Church; and therefore there is an absolute necessity that a New Church be formed distinct from the Old, in order that the new Angelic Heaven may have a foundation to rest upon in this natural world."—A. C., n. 533.

"That he who continues in the use of the Forms of prayer in the Old Church, howsoever he may in *his own thoughts* make the Three Persons to be but One God, yet *actually* divides his idea into THREE GODS, whensoever he prays."—A. R., n. 537.

"That they who adhere to these words of the Athanasian Creed; '*there is one person of the Father, another of the Son, and another of the Holy Ghost*;' and also to these words, '*the Father is God, the Son is God, and the Holy Ghost is God*;' cannot make One God out of Three Persons. They can indeed say that they are One God, but they cannot THINK so."—A. R., n. 537. A. C., n. 4766.

"That the *doctrines* in the Reformed or Protestant churches, are represented in the spiritual world as a Dragon."—A. R., n. 537.

"That man is only so far regenerated, as his External is reduced to a conformity with his Internal; the reason of which is, *because, previous to this, the internal is only in the cause, and not in the effect; and if the cause does not descend into the effect, it becomes dissipated, and perishes.* [*Consequently it is not sufficient merely to believe with the heart, that there is only One God in one person; but it is also necessary, that we acknowledge and confess the same with our mouth.*]"—A. R., n. 510.

"That the falses of the former church *must first of all* be removed, before the truths of the New can be received and implanted; or in case they are received, they do not abide in the mind, but are extracted by the spirits of the Dragon."—A. R., n. 547, 700.

"That *wise* man will reject from his MEMORY such an unintelligible and vain expression as the following: namely, that God exists in Three Persons."—A. R., n. 564.

"That the FAITH which prevails at this day, contains nothing of the church; *that it is not anything*, but only an idea or shadow of something; and *therefore* it is DESERVEDLY to be REJECTED, yea, it rejects itself as a thing that bears no relation to a church."—Brief Expos., n. 96.

"That unless the false doctrines and reasonings of the Old Church are detected and exposed, any person unacquainted therewith, although in other respects sufficiently intelligent, might easily be seduced."—A. R., n. 700.

"That before any person can be introduced into the New Church, the falses of the Old Church must necessarily be removed."—A. R., n. 700.

"That the Lord Jesus Christ alone must be worshipped in the New Church, as he is in Heaven; consequently, that as in Heaven the angels worship the Lord alone, making profession of Him in ONE PERSON, and cannot utter such an Expression as THREE DIVINE PERSONS, so likewise the members of the New Church on earth must worship and make open profession of the LORD JESUS CHRIST ALONE in ONE PERSON."—A. R., n. 839, 914, 921, 924. T. C. R., n. 25, 113.

"That all falses must be destroyed by the truths of the Word, lest the Doctrine of the New Church should teach anything but the truth."—A. R., n. 707.

"That the Old Church is spiritual Sodom and Egypt, where our Lord was crucified."—A. R., n. 502, 504. T. C. R., n. 634, 635.

"That the Faith and Imputation of the New Church cannot abide together with

the Faith and Imputation of the Old Church; and in case they abide together, such a collision and conflict will ensue, as will prove fatal to every thing that relates to the church in man."—T. C. R., n. 647 to 649. Brief Ex., n. 106.

"That whosoever embraces the Faith of the New Church, and still retains the Faith of the Former church, is like a person extricating himself from five horns of the Dragon, and becoming entangled in the five other horns; or like escaping a wolf, and falling into the clutches of a tiger; or like being raised out of a well, where there was no water, and falling into a well full of water, and being drowned."—T. C. R., n. 649. Brief Ex., n. 104.

"That the Doctrines of the Old and New Church do not agree together, NO NOT IN ONE SINGLE POINT OR INSTANCE, however minute."—Brief Ex., n. 96. T. C. R., n. 648.

"That the Faith of the Old Church, in consequence of excluding all light from reason, may be likened to an owl; but the Faith of the New Church may be likened to a dove; wherefore their conjunction in one mind would be like the conjunction of an owl and a dove in one nest, where each would lay its eggs, and after sitting would hatch their young, and then the owl would tear in pieces the young of the dove, and give them to her own young for food, for the owl is a bird of prey."—Brief Ex., n. 103. T. C. R., n. 648.

"That the New Church will be established distinct from the Old, the latter remaining in its External Worship, just as the Jews do in theirs; although there is nothing of charity and faith, that is, of the church among them."—A. C., n. 1850.

"That although SWEDENBORG was charged with inverting and disturbing the worship, which hath been for so many ages established in the Christian world, by the publication of his BRIEF EXPOSITION OF THE DOCTRINES OF THE NEW CHURCH, which the clergy in the Old Church called the APPLE OF CONTENTION; yet he considered it his duty to maintain his ground against all opposition, and openly declare the truth."—T. C. R., n. 112.

"That it is agreeable to Order, and by the Divine Providence of the Lord, that the New Church should first take place amongst a few, and successively and gradually be enlarged."—A. R., n. 547.

Upon the foregoing document and extracts, the Editor does not feel called upon, *at present*, to make any remarks; except, that the reader is not to consider that the words of the above extracts are, *in every case*, the precise words of Swedenborg, in the places referred to, but *the sense* of what he there says; sometimes given in his words exactly, sometimes condensed, as understood by the party who drew up the document. This, there is no doubt, was Mr. Robert Hindmarsh. Any one, therefore, who feels particularly interested in seeing whether the sense of E. S. is really given in any particular extract, will do well to consult for himself the passages to which reference is made.

THE REV. FRANCIS LEICESTER.

The first clergyman of the Church of England who joined the separated body was the Rev. Francis Leicester. He joined the Society in Great Eastcheap, London, in 1789, and was re-ordained according to the Form used in that Society, on November 25th, 1790. He died in the year 1800, aged about 66 years. He is very

little known as a writer; but there are some papers extant, from his pen, in the "AURORA," for 1799 and 1800, which are evidently the productions of a mind deeply experienced in the truly regenerate life. And it is with pleasure that we extract the following, as peculiarly adapted to succeed the extracts above given. It commences the number for August, 1800.

THE SPIRIT OF THE LORD'S TRUE CHURCH NOT SECTARIAN.

"It has been the fault of superficial minds, and of narrow and short-sighted men, to run down what they do not understand, and to palm *bigotry** upon the world, instead of an *open, free, and liberal* spirit. Where this has been the governing spirit of a church, it has always done mischief, and engrossed to itself what lay open to all others; and accordingly sects and parties have been formed, and there was no help for it; the engrossing spirit occasioned it. A church is the world new made, so to speak, and formed for and by the Lord. It must not, then, be treated in such a manner as to cause it to rebel, refuse, and shrink from such a form and improvement, and from a waste or forest to become a garden inclosed. And yet this was the case with the *Christian* church, to go no further back. She was almost strangled in her birth, being taken out of the world from among the Gentiles. Its first members were treated roughly, and called a *sect*, by the narrow spirit that actuated the Jews. Had they only meant it as a term of distinction, and not of reproach, it would have had no ill meaning, nor bad effect; but their monopolising minds understood it otherwise, and they (the Christians) were called *the sect of the Nazarenes* in a bad sense, and every where spoken against.

"And how has this spirit prevailed ever since, even in the Christian church itself! From the undue love of power, and the lust of dominion, the heathen emperors illtreated the Jews for differing from them in their religious rights and worship; the Jews in their turn, and on the same account, joined the heathen in persecuting the Christians; and the Christians, when they took the lead, fell into the same spirit, and persecuted one another.

"This was glaringly the case with *Rome-christian* as she is called. Though she took to herself the *name of the Catholic Church*, and still glories in the term, yet she is not so in *spirit*; she is narrow and contracted, taking none into her bosom that do not think as she does; nay, undertaking to say, that they are *without the pale of the Christian church*, because they are not *within the pale of her own*, treating them accordingly, and will, she says, be treated as outcasts by the Lord. This is *Sectarianism* not *Catholicism*; on which account many protested against her, and have been called Protestants ever since. These, Berean-like, were actuated by a nobler spirit, and a greater degree of Christian liberty; but as descendants of a narrow-minded church, they inherited much of this spirit of

* The italics in this paper are given as found.

it for awhile, but suffering from it, and thinking better, and more wisely of the matter, they at length admitted an *act of toleration*, which was of infinite service to the church, and cultivated a more excellent spirit than for some time had breathed in her. *The tolerated* in time divided into a variety of sects, and formed different parties: and while *charity* is the ruling principle in them all, and they keep the unity of the spirit in the bond of peace, it is not properly Sectarianism, nor should such be reproached with heresy, or schism, so long as their tempers and lives are right. For the Church of God, says an able scribe, 'Inasmuch as it derives its doctrinals from the literal sense of the Word, will differ in every different place; and this not only according to societies in general, but sometimes according to particular persons in each society; nevertheless, a difference in doctrinals of faith is no reason why the church should not be *one*, provided only there be *unanimity* as to willing what is good, and doing what is good.' Such are men's propriums, or natural turns of mind; such are the prejudices of their education, connexions, and situations, and their different capacities, that it is next to impossible all should think alike, even 'in religious matters; nor is it of hurtful consequence, while men speak the truth in love, and can give the rights of judgment, as well as take it; but where this right is invaded, and men will think and judge for others, saying wisdom is with us, and we are the men, and all must bow down to our image or endure a fiery furnace, this is Sectarianism, and should be checked and not indulged.

"Some are so deep in this spirit, that if others cannot unite with them in it, or frame to say *shibboleth*, they must be slain, and not suffered to pass over Jordan. Orthodoxy and heterodoxy are to be substituted in the room of love and forbearance, and made terms of reproach, or otherwise, as those who use them shall see meet. This has at all times been attended with mischief and sorrow, and proved the desolation and dissolution of the true church of God, wherever it has been given in to.

"Where men can agree to differ, to embrace one another in the life and love principle, and to dissent, if they must, without acrimony and disgust, falling in with the good they meet with in another; this is acceptable to God and well pleasing to men; and tends more to the welfare and edification of His Church than all the bickerings and contentions of warm and fallible minds. Men need not have differed so much, nor stood so far apart from one another as they have done, if they had loved more and disputed less; but till the Lord could bring his best church forth to view, there has always been something left in every other, which gradually preyed upon it, weakened, and caused its decline, and at length ate out its vitals; but this, from its promising appearance, is likely to heal all breaches, for she is catholic in her love, forbearing in her spirit, condemns none rashly, but accommodates herself to the weakness and simplicity of all past churches; and with the utmost tenderness, though with all proper assurance, she brings forth her better and more perfect view of things; exalting the Saviour more,

his doctrines more clearly and fully, and a life of obedience in its most excellent and amiable form, calculated for the good of all parties, but confined to none; the very reverse of Sectarianism. While that narrows the mind, and confines its regards to itself too much, this expands and enlarges the heart, and knows no other bounds and limits to the exercise of its love, than those of the universe.

"I do not say all who have had a sight of her, and been taken with her charms and excellencies, are thus minded; they have, perhaps, brought too much of themselves into her; for there are, and will be those, especially at first who are not thus ennobled yet, but this is not her fault, nor her character. And there also are, and will be those, who from the short sightedness of their own views, and from the bias they are naturally under from them, will, as strangers, enquire after her in their own light, as though she were a new upstart sect only, and like other sectaries confined in their views and regards. But this is not her spirit; her truths lie open to all, her gates are shut against none. She distinguishes, indeed, between the good and the evil in every one; between true and false charity, and between real and apparent truth; but she invites all to partake in her blessings, and like her Blessed Founder, excludes none from her happiness and glory but such as exclude themselves. It is a slander upon her to think her *sectarian*. Better acquaintance with her truths and doctrines would remove it. To wish and desire that all may be saved; or to suppose the Lord loves all men well enough to save them, if they are not wanting to themselves, is called by some false love and charity, and is what they cannot away with; but it is because they are straightened in their own bowels, and are too selfish in their views and spirit."—See A. C., n. 2284.

"Some, in their own spirit, scruple not to set up altar against altar, for mere difference of sentiment and opinion, and frequently anathematize one another on this account, crying others down as much as they cry themselves up; but this is far from her; so long as she can join herself with good in any, she does, and does not separate by reason of lesser differences. She would worship the way she most approves, but condemns not those who cannot worship with her till they see, and can believe, as she does. She contends for *primogeniture*, and cannot sell her *birthright*; but despises none of her younger brethren. Though *last in appearance*, she was *first in design*, and this she maintains and stands up for, forbearing others in love. The *sectarian* spirit is sharp and cutting, and is more in the mustard seed state of the kingdom than any higher; it is biting and pungent. Not so the spirit of the New and True Church. If it smites, it is with friendliness; if she kills, it is with kindness. She can see and acknowledge her friends out of the walls of her house; and many there are in her *spirit*, who are not yet in her *truths* and *doctrines*. Heaven has its varieties, and is made up of different societies; but *love* is the grand catholicism that cements and harmonises them all. *Sectarianism* does not consist so much in *externals* as in *internals*; as it is not the *shape*, the *size*, the *stature* of a man that denominates him such, so much

as his *spirit* and *disposition*. The Jews, though selected by the Lord and distinguished from all other nations, mistook the design of that choice, and grew selfish and sectarian upon it. It was for the *general* good they were chosen, and not merely on their *own account*. Sectarianism, then, must be an evil, and can have no place in heaven. THE SOONER IT IS BANISHED FROM EARTH, THE SOONER WILL THE BEST CHURCH APPEAR. The Lord had twelve disciples, who were his constant attendants and companions; but John is called the beloved one. He was not sectarian on this account, nor the rest the worse for his being so beloved. Indeed they were so united as to form his ecclesiastical body; and Peter, James, and John, are usually mentioned together, as representing the very essence of his church, faith, charity, and good works. Where these are in unison, sectarianism is banished, let the church, or the person, be named what they may. *Mens cujusque, est quisque*, even a heathen could say. The mind is the man, externals are but his shade. What more, then need be said in favour of *catholicism* or more assimilate and liken us to the Lord? If real heretics shelter themselves under the benign influence of this lovely name, shall the noble spirit itself be rejected on this account, and by reason of this abuse of it? A better reasoner could say, 'Heresies themselves do not hurt, but confirmations of the falsities contained in them by misapplication of the Word, and reasonings that originate in the natural man, together with an evil life; these are the things which do hurt.'—T. C. R., n. 254.

"A mind, then, free and open to all inquiry, so it hold fast that which is good, is a great blessing from the Lord, and what has His warrant and sufferage, and should be cherished and encouraged by us as the spirit of his true church, and agreeable to his own mind and will.

'Slave to no sect, who takes no private road,
But looks through Nature, up to Nature's God.'

I remain, yours, &c.,

PHILANTHROPOS."

It does not come within the plan and use of this work to introduce matter merely for the sake of shewing the parts which particular individual recipients have performed in the progress of the spread of the New Church doctrines; but there are a few whom it will be requisite to speak more particularly about, on account of their having taken such prominent parts in particular directions, as to render them representative men. The Rev. J. Clowes may be considered as the representative of the principle of *non-separation*; and Mr. R. Hindmarsh may be regarded as the representative of the principle *separation*. We have given a short account of the manner of Mr. Clowes's reception of the doctrines, and will now present, briefly, in his own words, the reception of them by Mr. Hindmarsh.

RECEPTION OF THE NEW CHURCH DOCTRINES BY ROBERT HINDMARSH.

"On the first of January, 1782, I paid a visit to my father, James Hindmarsh, who then resided at Canterbury, being a preacher in the connexion of Wesleyan Methodists. Our conversation turning on the subject of Swedenborg's writings, he informed me, that Mr. George Keen, a quaker gentleman of that city, was in possession of some of them, and probably would favour me with a perusal of them, if requested to do so. The next day, January 2, I waited upon Mr. Keen, who kindly lent me, though a stranger to him, the treatise on *Influx*, and the treatise on *Heaven and Hell*. These works I read with avidity, and instantly perceived their origin. I therefore as naturally embraced and delighted in them, as the eye embraces and delights in objects that reflect the golden rays of the rising sun. The same day that introduced me to a knowledge of these writings, introduced me also to the first interview with the young lady, who, *on the 7th of May following*, became my wife, and with whom I had the happiness of living in much harmony and affection nearly fifty-one years, that is, until the time of her decease, which took place on the 2nd of March, 1833. Thus I found myself doubly blessed by the events of the before-mentioned day.

"From that time I began to search out other readers of the same writings in London, *in order to form a society for the purpose of spreading the knowledge of the great truths contained in them*. I expected at first, that almost every person of sound judgment, or even of common sense, would receive them with the same facility as I did myself, and would rejoice with me, that so great a treasure had at length been found in the church. But I was mistaken: and such was the prejudice in the minds of men of apparent candour in other respects, that so far from congratulating me, and their own good fortune, in the acquisition of such spiritual information, I was absolutely laughed at, and set down by them as a mere simpleton, *an infatuated youth*, and little better than a madman, led away by the reveries of an old enthusiast and imposter.

"In one whole year after my reception of the writings, I found only three or four individuals in London, with whom I could maintain a friendly intercourse on the subjects contained in them. In 1783, I invited these few to hold regular meetings for reading and conversation in my house in Clerkenwell Close; *not far from the spot where Swedenborg died*. These meetings were continued every Sunday morning, till it was thought expedient to endeavour to make them more public. *I was possessed of all the writings in Latin*, and these were constantly on the table before us, while we read in them *those illustrations* of the Holy Word, and those extraordinary Relations in reference to the state of things in another life, which so peculiarly distinguish our Author's theological works from those of every other man. In this manner we went on for some time, our first meeting *consisting only of three persons*, viz., Mr. Peter Provo, of the Minorities, apothecary; Mr. William Bonington, of

Red Lion Street, clockcase maker; and myself, of Clerkenwell Close, printer. Afterwards, John Augustus Tulk, Esq., of Kennington Lane, Vauxhall, a gentleman of independent property, joined our little society, and by his zeal, ability, and judgment, added strength to our hands. (At this time Mr. Hindmarsh was in his 24th year.) It was now agreed to call a public meeting of all the friends and readers of the writings in London, *of whom we had any certain information*; first, that we might become better acquainted with each other; and secondly to unite our forces, and make known to the world what we could no longer in conscience conceal from their notice. Our first public meeting was accordingly fixed to be held at the London Coffee House, on Ludgate Hill, where we met, five in number, at five o'clock on Thursday evening, the 5th of December, 1783. But finding, when we were assembled, that no private room could be allotted to our party, and that it would be inconvenient to transact our business in any of the open boxes of the coffee room, we immediately adjourned to the Queen's Arms Tavern, now St. Paul's Hotel, on the south side of St. Paul's Church Yard, *where we had a room to ourselves, and drank tea together*. The following persons were present on this occasion, viz., Mr. John Augustus Tulk, Mr. Peter Provo, Mr. William Bonington, Mr. William Spence, of 17, Great Marylebone Street, surgeon, and myself. Another gentleman, Mr. Henry Peckitt, of 50, Old Compton Street, Soho, a retired apothecary, went to the London Coffee House, after we had left it, in hopes of joining our company; but hearing no tidings of us there, although we had left word at the bar where we were gone, returned home without seeing us."—*Rise and Progress of the New Church*, page 10—14.

Being desirous to place before the eyes of young recipients of the doctrines of the New Church as much information, both as to facts and arguments, relative to the actual mental and formal progress of the principles, on their first promulgation, as our space will permit, I forbear taking up space by comment, till we have got more information actually before us. In the next place, therefore, I select a lengthy extract from a work of Mr. Clowes, in which are contained arguments which it may be well to peruse, after reading the lengthy letter, and extracts, given above; urging an immediate separation from, and rejection of, the forms of worship of the established church. That letter, as before observed, was no doubt drawn up by Mr. R. Hindmarsh, who was the secretary of the separated society at the time, and who, from what has just been quoted from his own pen, was clearly the leader in all the early movements about a separation, and a formal profession of worship upon a separate basis. The work of the Rev. J. Clowes, from which the following extracts are taken, is entitled,—“*DIALOGUES on the nature, design, and evidence, of the THEOLOGICAL WRITINGS OF EMANUEL*

SWEDENBORG."—The copy before us is a second edition, and was printed and sold, in London, by Mr. R. Hindmarsh, in the year 1795.

"DIALOGUES BETWEEN SOPHRON AND PHILADELPHUS."—Page 128.

SOPH. You think, then, that the testimony of Emanuel Swedenborg, in regard to his super-natural communications, is well grounded?

PHIL. As to myself, I candidly confess, I do not entertain the smallest doubt concerning it, whatever imputation of weakness, credulity, superstition, or ignorance, this confession may expose me to. In regard to others, I do not expect or even wish them to believe merely on the authority of my sentiments; nor shall I quarrel or dispute with any one, who is not disposed to think with me on this matter. But, this I will be bold to assert, that it is the duty of every Christian, at this day, to think well *for himself** on the subject, without resting too much on the opinions of fallible men; and not to be hasty in rejecting an authority, like that of Emanuel Swedenborg, merely because he declares he has seen and heard what the prophets and saints of old declared they had seen and heard; remembering the sober and solid advice formerly given on a similar occasion, "If a spirit or an angel hath spoken to him, let us not fight against God." (Acts xxiii. 9.) And in order to form a just judgment, it appears to me that every candid person is bound to consider further the Nature and Tendency of that Information which Emanuel Swedenborg brings concerning another world, for this ought surely to have its proper weight and influence. As to myself, when I reflect on the uniform serious assertions of a pious and learned man like Emanuel Swedenborg, during a course of more than twenty-five years, that he was favoured with such supernatural intercourse; when I consider that he was as secure from the delusions of enthusiasm or an over heated imagination, as sound sense and sobriety of understanding could render any Mortal; when I weigh further the particular and interesting Relations, which in consequence of his extraordinary communications he has published concerning the other world, their harmony, consistency, variety, importance, and edifying tendency; and when I see all this at the same time supported and confirmed by a purity and consistence of Life and Doctrine agreeable thereto, and corresponding therewith, I must confess I feel a weight of evidence respecting the Author and his Writings, which I cannot withstand; and if such evidence is not to be admitted as valid, it will be difficult to say what evidence, in such a case, is admissible. But in this, as in all other things, people must be left to judge for themselves; for it is one of the maxims inculcated by our Author, that no person's free will should be forced.

SOPH. Sir, I entirely agree with you in this, that it is best to leave such things to every one's own private conscience; for it appears to me that each will be determined in his judgment herein, not so much by the arguments and reasonings of others, as by the Bias of his own particular disposition. If his mind be set towards the things of Heaven, he will be disposed to credit those who bring him a Relation of such things, especially if he finds such Relation agreeable to the obvious sense of the Holy Scriptures, and tending to purity of life; but if his mind be towards the things of this world only, it is not then to be expected that the Relations of Heavenly Messengers, however well authenticated, will find acceptance, according to that striking testimony of our Lord, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." (Luke xvi. 31.) Leaving, therefore, this matter for the present, I must now trouble you on another subject, which somewhat perplexes me, and which is frequently spoken of in the writings of Emanuel Swedenborg, and that is a *New Church*. Pray, sir, what am I to understand concerning this *New Church*?

PHIL. May I first ask, what is the idea which you annex to the Term *church*?

SOPH. In my opinion, sir, the Term is of a very vague indefinite signification, as used in our language; for instance, we call a Building of brick and stone a *church*, when it is consecrated to sacred purposes; we talk of the *Church of England*, the *Church of Scotland*, the *Church of Rome*, &c., meaning thereby, as I should suppose, certain distinct congregations of persons united together by some particular Tenets of Faith and Doctrine, or particular Modes of Worship;

* Italics in this extract given as found.

we profess to believe also in the *Holy Catholic Church*, by which, as I have always been taught to conceive, is meant the *real Church of Christ*, or the Congregation of his true Children throughout the world, by whatever particular names they are called, or by whatever particular doctrines and modes of worship they are distinguished, who *worship Him in spirit and in truth*, that is, according to his Holy Will and Commandments.

PHIL. And pray, sir, according to your opinion, in which of these several senses is the Term *church* most *properly* to be understood?

SOPH. I should think in the latter.

PHIL. Why should you think so?

SOPH. Because it is very plain, from the general use of the Term in the sacred Scriptures, as where our Lord saith, "Upon this rock will I build my church;" (Matt. xvi, 18) and where the apostle called the church the *body of Christ*, (Col. i, 18, 21) that it does not signify a Building of brick or stone only; for the same reason neither can it signify any particular congregation of people united together by particular Modes of Worship and Tenets of Faith, because it is *possible* that such congregation, notwithstanding their Modes of Worship, and Tenets of Faith and Doctrine, may be a very *unchristian* and wicked people, and consequently cannot constitute that *Body of Christ* the Church, which must needs be pure and clean both in heart and life. The term *church*, therefore, properly and scripturally speaking, as it appears to me, is to be conceived in an *universal* sense, as comprehending all true Believers, who worship the Lord *Jesus Christ in spirit and in truth*.

PHIL. You distinguish, then, between the Term *church* when spoken of a Building of brick and stone; or a *particular congregation of Christians*; and of the *universal* body of sincere Believers throughout the world?

SOPH. I do.

PHIL. And according to this *last* sense, you think, it is properly and scripturally denominated the *Church of Christ*?

SOPH. Yes.

PHIL. And that particular congregations of people, such, for instance, as what is called the *Church of England*, the *Church of Scotland*, or the *Church of Rome*, &c., may, or may not, make a part of the *universal church*, or *church of Christ*, or *Body of Christ*, according as their lives are formed, or not formed, in agreement with and obedience to the spirit of a right Faith and Love towards *Christ*?

SOPH. That is my meaning.

PHIL. May I ask further, then, what do you conceive to be the *real genuine constituent principles* necessary to form what is properly called the *Body or Church of Christ*?

SOPH. I should apprehend such Principles to be a genuine Faith and Love towards Christ, operating in the heart and life, producing all the varieties of Christian graces, virtues, and fruits, and tending thus to man's purification, a renewal in a heavenly nature and image, and consequently a Conjunction with heaven.

PHIL. No Modes of Worship, then, no Tenets of Doctrines of Faith, no particular code of articles or canons, according to your opinion, can constitute a *church*, properly and scripturally so called, if they be separated from the purities of a genuine Christian Faith and Love operating as you have just now described?

SOPH. That is my opinion: all such things, as I conceive, when in a state of separation from true Christian faith and love, productive of newness of life, may rather be considered as the *Sepulchre* or *Skeleton* of a church, than the church itself.

PHIL. Your opinion is certainly right; keep close to this *just* idea of a *church*, and you will readily and clearly apprehend all that Emanuel Swedenborg has said in regard to a *New Church*. His doctrine on the subject is simply this: The present Christian church, through an unhappy departure from genuine Faith and love, is come to its decline, and become *no church*; for where genuine Faith and love are wanting, there can be *no church*, according to your own principles. Not that there are *no* good people in the Christian World, who fear and love God; but that the number is so small, in respect to the whole body of Christians at large, that they may *comparitively* be called *none*, answering to that description in the prophet, "Yet gleanings shall be left in it, as the shaking of an olive tree,

two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof." (Isaiah xvii, 6.) Nevertheless, the Divine Mercy and wisdom requires, that there should be a *church* on Earth, wherein the Lord may be known, loved, and obeyed, and thus man may have Conjunction with God, and God with man; otherwise mankind perish everlastingly: it hath therefore pleased the Lord at this time to lay the Foundations of a *New Church*, or, in other words, to make such *new* discoveries of Himself, His Heavenly Will and wisdom, and the eternal laws of His kingdom and government, derived from the genuine spirit and uncorrupted sense of His Holy Word, as may operate to the Restoration of genuine Faith, and Love, and Charity again amongst men, and to the reproduction thereby of all Christian graces and virtues, and thus to the Heavenly order and happiness, and final Salvation of the Human race, by restoring them to conjunction with heaven and the God of heaven, in the love, and knowledge, and practise of the laws of Heaven.

SOPH. But why should this church be called a *New Church*? Are not all churches *one* and the *same*, from the beginning of the world, as constituting the Lord's Body, and consisting of the same spiritual principles.

PHIL. Consider, sir, and apprehend this well. In regard to *Life* and *Essence*, there never was or can be more than *one real* and *true church*, as there never was, or can be, more than *one will* and law of God, *one way* of salvation, and *one Body of Jesus Christ*; for life eternal, or spiritual life, in its essence, ever was, and ever must be, *one* and the *same*: nevertheless, as temporal or natural life, at different times, and in different places, and by different means, has been variously modified, and assumed different forms and appearances amongst men, so it has been also with spiritual or eternal life; it has been at various times, and in various places, and by divers means of *new* Openings of the genuine Truth of God's Word, variously modified, and assumed various forms and appearances here on earth, under all which it was Called, at the time, a *New Church*; nevertheless, each *New Church* was, in fact, nothing else but a Renewal or Reproduction, and thereby Continuation of the *essential life* and *spirit* of the preceding church, opened under some new *Form, Dispensation, or Appearance*, accommodated to the peculiar circumstances of time, place, and people, and calculated to exhibit to mankind the Divine Mercy, Love, Wisdom, and Power, in all their infinite varieties, and ever new glories. It is therefore an unspeakable satisfaction to my own mind to think, that *Abraham, Isaac, and Jacob*, and every other spiritual member of the church existing at the time, and since, were in Heart *Christians*, as all true Christians are in Heart the *children of Abraham*, and thus that the Patriarchal, Jewish, and Christian churches were in *essence* and *life one* and the *same*; and by parity of reasoning, the *New Church* now about to be established will, in essence and life, be *one* and the *same* with all preceding churches, and so constituted in the *universal Body of Jesus Christ*, that the good members of all preceding churches will perceive a blessing from it, as its own members will perceive a blessing from and enter into the labours of, all preceding churches, according to what is intimated in those words of the apostle, "These all having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they *without us should not be made perfect*." (Heb. ix, 39, 40.)

SOPH. By a *New Church doctrine* then, as spoken of in the Writings of Emanuel Swedenborg, am I to understand a *new revelation*?

PHIL. If by *new revelation* you mean a new law, a new commandment, or a new Divine Word, promulgated immediately from God, to supersede the *old Law, Commandment, and Word*, this you are not in any wise to understand. But if by a *new revelation* you mean a *re-publication* and *further opening* of the *old law, Commandment, and Word*, in order to its being more clearly apprehended according to its proper and genuine sense and meaning, and that all the perversions thereof, arising from false or mere external interpretations, may be rectified, and it may thus have a fuller admittance to, and operation upon, the hearts and lives of mankind, according to its Heavenly Spirit and intention; this you are to understand.

SOPH. But some may possibly ask, why are not the Holy Scriptures *themselves* sufficient for all these purposes of instruction and righteousness, without the aid of Emanuel Swedenborg's writings?

PHIL. The Holy Scriptures would doubtless *themselves* be sufficient to answer all the purposes of heavenly instruction and consequent reformation of mankind, provided they were well understood and practised, according to their genuine sense and signification. But it should be considered, that they may be misunderstood, and that without *sound doctrine* derived from the word of God by such as are enlightened, the word of God itself is obscure and to some totally *dark*, or else it is *falsified* and *perverted*, every one interpreting and understanding the scriptures according to the doctrine which he has imbibed from infancy. Thus the Jews, by the false Doctrine of their *Traditions*, had totally obscured and perverted the word of God, making it of *none effect*, according to our Lord's testimony; and thus it may have happened at the present time, and according to the testimony of Emanuel Swedenborg, has really happened, in consequence whereof the pure fountain of *living water* is become so polluted and adulterated, as to be insufficient for the purpose of sustaining spiritual life; and hence he shews the necessity of a pure and sound form of doctrine being again opened and published to mankind, in order to lead them to a right understanding again of the Holy Word, that they may thus drink of the *pure water of life* for instruction and consequent renovation in Righteousness. How far the present times required such a *new form* of doctrine, and how far the doctrine opened in his Writings is calculated to answer the above end and purpose, must be left to the decision of serious and intelligent readers.

SOPH. But Emanuel Swedenborg calls the Doctrines, which he has delivered in his writings, by the name or title of the *doctrines of the New Jerusalem*, or *New Church*; how am I to conceive of this?

PHIL. You find, sir, throughout the prophets, particularly in *Isaiah*, passages too numerous to be here recounted, wherein mention is made of a glorious state of the Lord's church, and particularly "that the light of the moon should be as the light of the sun, and the light of the sun seven fold as the light of seven days;" (*Isaiah xxx, 26*) "that instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree;" (*lv, 13*) "that for brass there should be gold, and for iron silver, and for wood brass and for stones iron;" (*lx, 17*) denoting a manifestation of different degrees of heavenly truth and goodness, as superior to what had been heretofore known, as the *light of the sun* is superior to the light of the moon; or as the *fir tree* and *myrtle tree* are superior to the *thorn* and the *brier*; or as *silver* and *gold* are superior to the *baser metals* here spoken of. These, and many other prophetic scriptures of a like nature, have in general been applied to the first Christian church established at our Lord's coming in the flesh, to denote the blessings thereby communicated to mankind. But that many of these blessed prophecies remain unfulfilled, and have relation to some *future* happy states of the church of God, there is every reason to suppose. The book of the *Revelations* puts this matter out of all doubt, there being *express* mention made in this book of a glorious state of the church *posterior* to the Lord's first coming, and described under the name and character of the *New Jerusalem*, by which, according to the testimony of Emanuel Swedenborg, is signified a *New Church*, or a New Dispensation of Heavenly Truth and Doctrine to be opened from the pure Word of God amongst men, in the last ages of the world, to restore again pure Love and Charity; to remove all iniquity, error, and discord; and to put man in possession of all the blessedness described, when "the tabernacle of God shall be with men, and He shall dwell with them, and they shall be His people, and God Himself shall be with them, and be their God; and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things shall be passed away." (*Rev. xxi, 3, 4.*) Emanuel Swedenborg further testifies, that the Doctrines of Truth contained in his Writings have all of them respect to this new and glorious state of the church, or *New Jerusalem*, and were intended to conduct mankind into it; the Lord having chosen him expressly for this purpose, to unfold the *spiritual internal* sense of the Holy Scriptures, and to make known again thereby to mankind the great eternal Laws of Order, truth and righteousness, which through corrupt traditions had been universally perverted; so that, walking according to these Laws, they might come out of all false and evil principles both of life and doctrine, and regain their primitive paradisaical state of innocence, love, and charity, through a blessed Conjunction with God and his Kingdom.

SOPH. I am to conceive, then, of the *New Jerusalem*, or *New Church*, that it is a Dispensation of purest Goodness, Truth, Righteousness, Peace, and Order, revealed to man from the Genuine Sense of the Word of God; and that the Doctrines of this New Dispensation are now at this time opened and published to the World in the Writings of Emanuel Swedenborg?

PHIL. This is the True meaning of the *New Church*, as spoken of by Emanuel Swedenborg. But let me caution you to distinguish carefully herein between the *New Jerusalem* or *New Church*, and its *Doctrines*, as delivered in the Writings of Emanuel Swedenborg; for if this distinction be not well attended to, much mistake and misapprehension may be the consequence. Remember therefore, that the *Doctrines of the Church*, and the *Church itself*, are very different things. The *Doctrines* are merely principles of truth introductory to the *Church*; but the *Church itself* consists of those principles brought into Life amongst Men, and incorporated with the Spirit of Charity, and conjoined thereby with Heaven, and thus rendered living, operative, and fruitful from the God of Heaven. It is possible, therefore, Man may be principled in the *Doctrine of the New Church*, and yet not be a Member of or belong to the *New Church*.

SOPH. You would insinuate, then, if I understand you right, that it is not sufficient merely to read and understand the Writings of Emanuel Swedenborg, in order to become a member of the *New Church*, but that man must be obedient to the Doctrine of that Church therein set forth, joining therewith all pure Love and Charity, by the practise of Virtue, before he can be said to have a part in the Blessings of the *New Jerusalem*.

PHIL. That is my meaning: The Writings of Emanuel Swedenborg contain merely the *principles* of the Heavenly Science needful to open and form the *New Church* on earth, either *generally* or individually; and as such they will be found most highly profitable to all who wish to attain unto *Church Membership*, it is necessary that those principles should be brought into practise by a sincere obedience, according to what our Lord said respecting the Doctrines which He taught, "If ye know these things, happy are ye if ye do them."—John xiii, 17. Then, and in that proportion only, the *New Church* will be opened and formed both *individually* and *generally*, which *New Church*, sir, I conceive to be a State of the most exalted Love, Charity, and consequent operative Virtues and Graces from Heaven, that was ever yet manifested here on earth; consisting in an entire eradication of all the inordinate, false, and evil principles of self-love and the love of the world, with all the proud, envious, wrathful, and covetous affections therein originating; and at the same time a Renewal, or Regeneration, wrought by the purest principles of heavenly Goodness and Truth, through Obedience, in all the several forms and degrees of human life, whether *social*, *civil*, *moral*, *intellectual*, or *spiritual*, according to what I lately signified to you in speaking of the *Doctrine of Life* as taught in the Writings of Emanuel Swedenborg. Thus, and in no other way, as it appears to me, and as those Writings abundantly testify, "can the Tabernacle of God be with men, and He dwell with them, and they become his people." And of this it would be well that all the readers of these Writings should be mindful, lest they should fancy themselves members of the *New Church*, merely because they are acquainted and delighted with its *Doctrines*; whereas, according to the Testimony of those Writings, the *New Church* can only be implanted in man through Obedience, and passing through the several states of Repentance and Regeneration, and the temptations or trials proper to each, till his whole life, in all its principles, persuasions, and practices, is brought into an entire conformity to the Will and Wisdom of God, by an absolute Humiliation and Submission thereto.

SOPH. Well, sir, my mind is much satisfied and delighted with this idea of a *New Church*, as tending to renew, bless, and perfect all the principles of corrupt human nature throughout the earth, by restoring them to conjunction with God and Heaven. But what am I to conceive in regard to the *external Forms* and *Ceremonies* of this *New Church*? Every Church, you know, sir, has its *outward* as well as its *inward* worship. Do you apprehend, then, or do the Writings of Emanuel Swedenborg any where suggest, that any change will be hereby wrought in the *Externals* of Divine Worship at present used throughout Christendom?

PHIL. Sir, the Writings of Emanuel Swedenborg are so fully taken up with pointing out the *Essentials* of the *New Church*, which are pure Love and Faith,

and a consequent Obedience of life, that they say little concerning its *Formalities*, except this, that the outward Rites of *Baptism* and the *Lord's Supper* should be retained therein. In regard to other parts of External Worship, though such Worship is *in general* strongly recommended and enforced as expedient and profitable, yet no *particular Form* is expressly pointed out; and therefore we may reasonably suppose, that every one is left at liberty to make use of such *forms*, as may seem best suited to his own particular state and spiritual benefit. There is one circumstance, however, which I cannot help here remarking as of some importance, and deserving serious attention from all the readers of those Writings, and that is, that very weighty cautions are contained therein against any rash or hasty opposition to, and rejection of, those *external forms of Worship*, in which man has been *educated*, and which are *publicly sanctioned* in the country where he lives.

SOPH. Pray, sir, be so kind as to point out to me some passages in those Writings, which contain the cautions you speak of.

PHIL. I shall willingly do it, in order to convince you that Emanuel Swedenborg exercised a most cool deliberate judgment in such things, and was no violent *innovator* in matters not immediately connected with purity of life; thus setting an admirable example to all his readers of wise conduct, and of caution against hasty changes in points *not essential* to Salvation. The passages I mean are these: Speaking in his Book of *Heavenly Mysteries*, no. 1992, concerning the *Externals* of Worship implanted from infancy, he has these words, "The Lord is never willing to destroy suddenly, much less instantaneously, the Worship inseminated in any one from infancy, for this would be to pluck up the root, and thereby destroy the Holy principle of Adoration and Worship deeply implanted, which the Lord never breaks but bends; the Holy principle of Worship rooted in early life is of such a nature, that it cannot endure violence, but must be bended with moderation and gentleness." And again, in the same Book, n. 2180, are these words, "What is once implanted from infancy with an idea of Sanctity, particularly if it be implanted in children by their Fathers, and thereby rooted in them, this the Lord never breaks, but bends, unless it be contrary to the essential Order." And to shew that these *general* principles of Divine Operation apply, in a *particular* manner, to the New Church now establishing, the Author, in his *Apocalypsis Explicata*, (where he is explaining what is written of the *two witnesses** ascending into Heaven in a cloud, Rev. 11, 12) interprets the passage as denoting the *Separation of the witnesses from those who do not receive them*; but then adds, that this Separation was to be a separation *as to Internals and not as to Externals*; and to shew further that these Externals were the Externals of Worship, as well as of other things, he adds, n. 674, of the same work, "*By the cloud is meant the Externals of the Word, of the Church, and of Worship.*" To the same purpose, in the same Work, n. 764, speaking of the *Earth helping the Woman* (Rev. 12, 16), he says expressly, that "*the Church, which is called the New Jerusalem, was to tarry (or abide) for awhile amongst those who are in the Doctrine of Faith separate (from charity) whilst it grows to the full† until provision is made (for its establishment) amongst more;*" and he assigns as a reason for the New Church continuing in such an unseparated state as to its Externals, that it may be *helped and also increased* by those who are of the former or Old Church. To this may be added the Author's own example, in

* If it should be objected, that the *two witnesses* in this passage denote the *goods of love and the truths of doctrine*, and that the explication only applies to such goods and truths abstractedly, and not to those who are in them, it may be answered, that the Author himself asserts expressly, n. 666, of the same Work, that by the *two witnesses* are signified, not only the goods of love and the truths of doctrine in the abstract, but likewise (his words are) "*all they who are principled in the goods of love by the truths of doctrine.*" Moreover, it is a maxim with the Author, that whatsoever is predicable of good and truth in the abstract, is predicable also of the recipient subjects; and therefore the above explication must needs extend to such subjects, consequently to the Members of the New Church.

† It may possibly be contended by some, that the New Church has already attained the *full state* here spoken of by the Author, and that consequently the time is already come for its Separation from external communion with the Old Church. This, however, seems highly improbable, when it is considered what the present Age of the New Church is, and when this Age is compared with the time declared to be needful for the growth of the First Christian Church to a *full state*. The Author asserts, n. 732 of the *Apocalypsis Explicata*, that the first Christian Church did not attain to its *full state* till *more than a century* after its first Establishment.

that he himself continued in outward Communion with the Church in which he had been educated, having a few hours before his death received the holy communion from a Swedish clergyman, according to the form of the Swedish Church; and he never called any from the use of those *Externals* of Worship, to which they had been accustomed from infancy. I am nevertheless well aware, that persons of a certain character, under the influence of a warm external zeal for what they call truth, observing some differences between certain doctrines contained in the Writings of Emanuel Swedenborg, and certain expressions in the present established *Liturgies*, or Forms of public Worship, will be for pushing matters to extremes, by hastily introducing *new* Forms. This is a Spirit of the *natural* man, which hath too much, alas! prevailed in all ages of the Church, to its great disturbance and confusion, whilst *novelty* of *Modes* and *Expressions* of Worship has been more attended to than *Newness* of *Life*, and men have imagined true Church-Membership to consist rather in a *well-penned* Liturgy, than in the living and heavenly *graces* of a *well-regulated Faith and Love*. What, however, I would here contend for is, that the Writings of Emanuel Swedenborg are far from encouraging such a Spirit.

SOPH. Do you, then, suppose that the present established Forms of public Worship are in themselves so perfect, as to admit of no change for the better?

PHIL. This is altogether a different consideration. It must be confessed, that in all established forms of external public Worship, there ever was, and probably ever will be, more or less of *imperfection*, inasmuch as they are all *human* establishments, and of consequence cannot be *perfect*. This is allowed to be the case with all Liturgies in all Churches throughout Christendom at this day, which have grown more or less imperfect, according as the Church which adopts them has grown more or less corrupt in doctrine and in life. But the great question is, How far are these Forms, in their present imperfections, adapted to the *bulk* of the people for whose use they were intended? May they not be better suited to the *multitude* than more perfect Forms? We know that the *letter* of Holy Scripture itself is thus accommodated to man's natural and gross apprehensions, for we read that the Lord taught His Word to his Disciples "as they were able to hear it;" (Mark iv. 38) and He had "many things to say unto them, but," says He, "ye cannot bear them now;" (John xvi. 12) and may not this be the case with the present established Forms of Worship? Might there not, therefore, be a danger in making any change, till the people were in a better state to bear and profit by it? And would it not be wiser and more expedient, and consequently more becoming the duty of every sincere and humble Christian, at present, instead of separating from his weak and ignorant Brethren in the use of their imperfect Forms, rather to accommodate himself herein to their infirmities; to set them thus an example of orderly life and submission to the *ordinances of man for the Lord's sake*; to acquire thereby such an influence over them, as might lead them by degrees to receive more solid and perfect principles of doctrine and life? The truth being thus recommended, it appears to me there might be better hope of a more general reception, and as the reception became more general, there might be hope also, in process of time, of its affecting an alteration and improvement in every Liturgy of every Church in Christendom. But to attempt a change in any other way, is as contrary, I am persuaded, to the whole tenor and spirit of the Writings of Emanuel Swedenborg, as it would be contradictory to the Example and precepts of our Lord and His Apostles, who never rejected, or even spake against, the *Externals* of the Jewish Worship, but continued in the constant use and toleration of those very Formalities, which they well knew were, in process of time, to be done away by the Doctrines which they preached.

SOPH. But, sir, I was lately in company where it was asserted by a reader of the Writings of Emanuel Swedenborg, that all the present external Forms of Worship, used in Christian Churches, are to be considered as constituting what is called in the Revelation the *Dragon*, *Babylon*, and the *great Whore*, and therefore that it is *dangerous* even to come into a congregation where such Forms are used.

PHIL. Sir, it is an easy matter to make assertions, and to apply hard Words to favour our own pre-conceived opinions. I doubt not but that the person, who made such an assertion had affixed, in his *own ideas*, such a signification to the

terms *Dragon*, *Babylon*, and the *great Whore*, spoken of in the Revelation, and made them denote the present established Forms of public Worship. But I am bold to assert, this is a sense of those words not to be found in the Writings of Emanuel Swedenborg, who, in his interpretation of them in his *Apocalypsis Revelata*, informs us expressly, that by the *Dragon* are signified all such persons in the Christian world, as "separate faith from charity, and attribute saving power to the former without the latter;" and that by *Babylon* are signified all those, "who have profaned, or do profane, the Holy things of the Word of God, by the spirit of self-love in the lust of Dominion;" and by the *great Whore* those, "who have adulterated, the Holy truths of the Word of God by evil of life." But what, now, has all this to do with the outward established Forms of public Worship? The above abominable terms, it is plain, are here applied to denote, not, *Forms of dead words*, but *Tempers of living men*, whether of individuals or of congregations, who either through evil of life are confirmed in false doctrines, or, being principled in truth of doctrine, live in evil of life. It is therefore well to be noted, that every one, yea, even a devout reader and admirer of the Writings of Emanuel Swedenborg, may justly come under the appellation of *Dragon*, *Babylon*, and *great Whore*, in case his life and the doctrines which he receives do not accord with each other. In regard to the *danger* of entering into a congregation where such Forms are used, I cannot see, for my own part, whence it should come, (even supposing those Forms so *Dragon-like* as you have heard them represented,) except from a Spirit of *false zeal* and *severe judgment*, void of meekness, moderation and charity. For if meekness, moderation, and charity be not with us, we shall assuredly be in *danger*, whether in the use of Forms, or in the *rejection* of them; but if we be influenced by true meekness, moderation, and charity, I will venture to say we might then be unhurt and undefiled, not only in an assembly of Christians using their present Forms of public Worship, but also in an assembly of Jews or of Pagans, in as much as "to the pure all things are pure; and who is he that will harm you, if ye be followers of that which is good?"

SOPH. But does not Emanuel Swedenborg speak of the danger of joining together the Faith of what he calls the *Old Church*, with that of the *New*?

PHIL. He does, and most justly; because the Faith of what he calls the *Old Church* is a Faith, he says, directed towards *three distinct persons* in the God-head, as constituting three distinct Beings of different Virtues, Powers, and Operations; whereas the Faith of the *New Church*, as hath been shewn, is directed towards *One Person*, in whom is the *Divine Trinity*. The Faith of the *Old Church* is also distinguished from that of the *New* in several other essential particulars. But this has nothing at all to do with Modes and Expressions of Worship, which, like the *Letter of Scripture*, will turn any way to favour the particular Faith or Belief in which man is principled, whether true or false: supposing him then really principled in the Faith and Life of the *New Church*, all his Forms of Worship, be they ever so imperfect, will needs be brought to favour that Faith and Life in his mind, and will thus be consecrated to his spiritual good, according to the measure of his sincerity in the use of them.

SOPH. You think, then, that a *Clergyman of the Church of England*, for instance, may receive the Doctrines contained in the Writings of Emanuel Swedenborg, and yet continue *conscientiously* in the exercise of his Ministry, according to the established Forms of that Church?

PHIL. I not only think that he may continue conscientiously in the exercise of his Ministry, but that he would follow the dictates of a very *ill-formed conscience*, if he did not continue therein; so well persuaded am I, in my own mind, that it never was the Design of Emanuel Swedenborg in his Writings to call any Clergyman from the exercise of his Ministry. For is it not expressly declared in those Writings, that the Clergy are gifted with particular Graces of the Holy Spirit, as *Illumination* and *Instruction*, (T.C.R., n. 146,) and are accordingly to be the persons, who, having first themselves received the Truths of the *New Church* Doctrine, shall be the means of *extirpating false principles* amongst the Laity? (T.C.R., n. 784.) But how now could this possibly be the case, if the Clergy were to cease from their ministerial functions, as soon as they had imbibed those Truths? Is it not also expressly declared further, in the Writings of Emanuel Swedenborg, "that none ought to teach truths but Ministers

appointed to teach; for if otherwise, then the Church is disturbed with heresies, and rent asunder?" (A.C., n. 6822.) If, then, these *appointed Ministers* were all of them to resign their ecclesiastical functions, who would be left, according to the declaration of Emanuel Swedenborg, to teach the Truth?

SOPH. But might it not be called *prevarication, hypocrisy, or dissimulation*, in a Clergyman, to use Forms of public Prayer, and Confessions of Faith, which did not agree altogether with his own ideas?

PHIL. Your question involves a very nice point of *casuistry*; and I believe that every Clergyman, who accedes heartily to the Doctrines contained in the Writings of Emanuel Swedenborg, will suffer more or less trial of mind before he can be fully satisfied concerning that point, if I may judge from my own experience: for the charge of *prevarication, hypocrisy, dissimulation, if just*, is a very heavy one, both burthensome to the conscience and injurious to the character; and therefore will be avoided as much as possible by every conscientious Minister. But the great point to be determined in the present case is, *whether such a charge be just*; and I will tell you some of the considerations which have inclined me to think that it is not just, at least in regard to a *Minister of the Church of England*, who receives the Writings of Emanuel Swedenborg. All the disagreement which such a Minister will find between his own ideas, and the Liturgy of the Church in which he Ministers, may be referred to two points, *the Doctrine of the Trinity, and the Doctrine concerning the Christian Lord and Redeemer*: In respect to the first of these points, a *Trinity* is allowed both in the Writings of Emanuel Swedenborg, and the Liturgy of the Church of England, and that this Trinity consists of *Father, Son, and Holy Ghost*, who all Three make *One God*; and the only difference is in the manner of conceiving and expressing this Trinity. So in regard to the second point, the *Divinity* of the Christian Lord and Redeemer is acknowledged also on both sides, and that He is a *proper Object of Worship*; and the only difference here again is in the manner of conceiving and expressing it. The Question of Conscience then, in the present case, appears to me to be this: Is it *prevarication, hypocrisy, or dissimulation*, for a Clergyman to use expressions *not altogether agreeing with his own ideas*, when yet the *real Things* signified by those expressions, according to the construction which he is at liberty to put upon them, *do agree with his ideas*? Another consideration which has had great weight with me on the subject, is this: may not much mischief come sometimes from *too nice a scrupulousness* in regard to points of this and a similar nature? And may not therefore the rules of good conscience, duty, and order require, that certain private reluctances of sentiment should be submitted to, in order to avoid some greater inconveniences which might attend a non-submission? A remarkable case of this sort occurs in the history of the Apostle Paul: You remember how, on his return to Jerusalem, he was persuaded by the other Apostles *to purify himself with four other men which had a vow, and be at charges with them*; and the reason urged for his doing so was this, "that the multitude might know, that those things whereof they were informed concerning him were nothing, but that he himself also walked orderly, and kept the Law." (Acts xxi. 17 to 27.) Here the Apostle, for the sake of *Order*, and to avoid offence to the multitude, in a matter which might have been attended with hurtful consequences to these his *weak Brethren*, charitably submitted to do things, which in *themselves*, we may well suppose, were not altogether agreeable to his own ideas of what was needful and meet to be done; for he well knew, that the *Law of Ordinances* was then about to be superseded by a purer dispensation. This might be called *prevarication, hypocrisy, or dissimulation* in St. Paul; nevertheless he himself was, doubtless, thoroughly persuaded in his own mind that he acted right; and every enlightened conscientious Clergyman will be thoroughly persuaded also, that whatever he does in uprightness and sincerity before God, for good and usefulness, for the preservation of *Order*, and to avoid giving offence to his *weak Brethren*, is done without *prevarication, hypocrisy, or dissimulation*, though possibly he may use words, as the Apostle did ordinances, not altogether agreeing with his own ideas. The advice, therefore, which I should wish to give every Clergyman, on such an occasion, is this: let him rather learn to bear with the reluctances of his own private judgment, in the use of particular expressions not precisely in agreement with such as he himself would have adopted, than violate the great Law of Charity, by forsaking

and offending his flock, and thus putting it out of his power to do them any service: And let him be assured, that if, for the good of those committed to his care, he submits to the imperfections of human establishments, and would rather *privately* suffer a restraint on his own mind from those imperfections, than disturb *public order*, and *offend a weak Brother*, he is so far from being a *prevaricator*, an *hypocrite*, or a *dissembler*, that he deserves rather to be called a *martyr* for the Truth's sake, inasmuch as he makes a continual sacrifice of his own self-will to the welfare and edification of others.

SOPH. And, pray, sir, what advice would you give to a private layman, who receives the Writings of Emanuel Swedenborg, in regard to the use of the present established Forms of Worship?

PHIL. I would earnestly counsel him, in the words of the Apostle, "to submit to every ordinance of man for the Lord's sake;" (1 Peter ii. 13) and to give "no offence in anything, that the Ministry be not blamed." (2 Corinth. vi. 3.) I would recommend also to his most serious consideration these weighty Words of the Lord to his disciples, "The Scribes and Pharisees sit in Moses's Seat; all therefore whatsoever they bid you observe, that observe and do: but do not ye after their works." (Matt. xxiii. 2, 3.) Not that I would insinuate hereby, that the Christian Clergy at this day are in as corrupt a state as the Scribes and Pharisees of old were; but even *supposing* it so, I would contend from these words, that it is the duty of every faithful disciple of Christ, to pay the Clergy the honour and respect due to their Holy Office, and to listen attentively to their teaching as *sitting in the seat*, not only of *Moses*, but also of *Christ* and his Apostles. I would further wish him to attend well to the *general* Spirit and tenor of the Writings of Emanuel Swedenborg, rather than to any particular part of them to confirm any particular doctrine, inasmuch as he will find a thousand things therein leading to purity of heart, humility, love, charity, mercy, honour and respect due to the Clergy, and all the graces and virtues of a regenerate life, but not a *single word* throughout calling any one to leave the external Forms of Worship in which he has been educated. I would next point out to him those passages in the Writings of Emanuel Swedenborg, which recommend particularly *external Worship*, and which shew the great danger of violating the Holy principle thereby inseminated in man from infancy. And further, I would recommend to his especial notice what is repeated again and again in the same Writings concerning *true Worship*, viz., that it consists in real humiliation of heart before the Lord, under the influences of a pure love and charity;* and that if the Worshipper be in this Spirit, all his Forms of Worship, let them be ever so imperfect in themselves, will assuredly be consecrated and sanctified to his Eternal Good; but if he hath not this Spirit, let his external Modes and Forms be what they may, his Worship is abominable and profane. I would further hint to him, that his Eternal Salvation does not depend upon the *Forms of words* which he uses in his prayers, nor upon the *Liturgies of the Church* to which he belongs, but upon the Sincerity of his own life in departing from all evil, and setting himself to will, to think, and to do what is right and good according to God's Commandments. I would therefore counsel him to leave the *alteration of Creeds and Litanies* to those, whose Office it is, and to whom it particularly belongs to compose and ordain such external Forms of Worship for the general advancement of Piety, inasmuch as these persons *alone* are to be answerable for the imperfections of such Forms; and I would advise him, at the same time, to get all the good he can from them in their present state, and not make them worse than they really are by his misrepresentations or abuse of them. Nevertheless, if he was a person in Authority, who had any power, or might be supposed to have any influence in changing old established Forms of Worship for new ones, which might better answer the purposes of public utility, I would then advise him earnestly, yea, I would convince him it was his duty, to attempt such a change, whenever a proper occasion offered, and it might be done *safely*, without being productive of more real mischief than real good; for I am not such a stickler for old Forms as to think they are never to be altered; nor do I believe that the Forms at present in use are to remain for ever, being of the number of

* See Extracts from the *Arcana Coelestia* concerning Piety in the *Heavenly Doctrine of the New Jerusalem*, th. 120.

those changeable things of which it is written, *As a vesture shall thou change them, and they shall be changed*: All I would insist upon is, that the change should be made with the utmost prudence and discretion, at the proper and needful time, and by persons also invested with proper Authority to make it. And lastly, I would press upon him to consider his Neighbour's Edification, and to ask himself this important question, whether he thought it would conduce to his neighbour's welfare and the good of Society, that all the present established Forms of public Worship should be instantly annihilated? If his conscience answered in the negative, I would then make it plainly appear to him, how by separating himself from such established Forms, he would infallibly, in some measure, thwart his neighbour's edification, and thereby endanger the public welfare; whilst on the contrary, by countenancing such Forms, his example would tend to the preservation of good Order, and thus prove edifying to his neighbour, and conducive to the best interests of Society.

SORH. Do you think, sir, that the Clergy are likely to receive the Writings of Emanuel Swedenborg?

PHIL. I can see no reasonable cause why they should not, inasmuch as they will find nothing in those Writings, but what they *might* find in their Bibles, and what is warranted by the pure Spirit of that Most Holy Book. It appears, however, to me as if the matter would rest simply here: If a Clergyman be of a worldly spirit, and be more eager after gain, preferment, or vain glory, than the Salvation of souls from a Love of Truth and Goodness, he may then probably reject the testimony of Emanuel Swedenborg, and not believe his Writings, and for this plain reason, because he may from the same cause doubt even his Bible: But if, on the other hand, he be a sincere seeker after Truth for Truth's Sake, and be so far removed from a worldly and selfish spirit of pride, and pre-eminence, and of false glory, as to desire earnestly the Salvation of Mankind from a real Love of Goodness, he will then most assuredly not only receive, but greatly delight in, the Writings of Emanuel Swedenborg, because he will find them most perfectly accord both with the Spirit of his own mind, and with the Spirit of his Bible. I would, however, be understood to make this latter assertion only in regard to those, whose minds have not been warped by prejudices and misrepresentations; for these things, we know, sometimes have an influence on the best disposed minds, to make them reject for a time what afterwards, when those prejudices are removed, and they come to be better informed, they receive most cordially.

SORH. You do not then apprehend, sir, that by the Term *New Church* is meant a mere *new* Sect, or particular Denomination of Christians, as *Quakers*, *Moravians*, *Methodists*, and the like; but that it Denotes a Dispensation of *universal* Grace, Mercy, and Truth, to the whole Human Race, without exception or limitation of Time, Place, or Sect?

PHIL. So I apprehend; and according to this *universal* Sense, the Term *New Church* is adopted by Emanuel Swedenborg, and shewn to correspond herein with the concurrent declarations of Holy Scripture, both in the *Old* and *New* Testament, wheresoever that Dispensation is pointed at; as where it is written in the Prophets, "The Lord hath made bare his holy Arm in the eyes of *all the Nations*, and *all the ends of the Earth* shall see the Salvation of our God." (Isaiah 52, 10.) Again, "The Gentiles shall come to thy Light, and Kings to the Brightness of thy Rising; thy Sons shall come *from far*, and thy Daughters shall be nursed at thy side: Then thou shalt see and flow together, and thine Heart shall fear and be enlarged, because the *abundance of the Sea* shall be converted unto Thee, the forces of the Gentiles shall come unto Thee." (ch. xl, 3, 4, 5.) Again, "In this Mountain shall the Lord of Hosts make unto *all People* a Feast of fat things, a feast of Wines on the lees; and he will destroy in this Mountain the Face of the covering cast upon *all People*, and the Veil that is spread over *all nations*." (ch. xxv. 6, 7.) Again, "Fear not, for I am with thee; I will bring thy Seed from the *East*, and gather thee from the *West*; I will say to the *North*, Give up; and to the *South*, keep not back; bring my Sons *from far*, and my Daughters from the Ends of the Earth." (ch. 43. 5, 6.) Again, "I saw in the Night Visions, and behold, One like the *Son of Man* came with the Clouds of Heaven; and there was given Him Dominion, and Glory, and a Kingdom, that *all People, Nations, and Languages*, should serve

Him." (Dan. vii. 13, 14.) Again, "It shall come to pass afterwards, that I will pour out my Spirit upon *all Flesh*." (Joel ii. 28.) Again, "*The Earth* shall be filled with the knowledge of the Glory of the Lord as the *Waters* cover the *Sea*." (Hab. ii. 14.) Again, "It shall come to pass in that Day that living *Waters* shall go out from Jerusalem, half of them toward the former *Sea*, and half of them toward the hinder *Sea*; and the Lord shall be King over *all the Earth*. In that Day there shall be *One Lord*, and his *Name One*." (Zach. xiv. 8, 9.) But this is declared still more manifestly in the Revelation in the following passages, "After this I beheld, and lo! a great multitude which no man could number, of *all Nations*, and *Kindreds*, and *People*, and *Tongues*, stood before the Throne, and the Lamb." (ch. 7, 9.) Again, "The seventh Angel sounded; and there were great voices in Heaven, saying, *The Kingdoms of this World* are become the Kingdoms of our *Lord* and of his Christ." (ch. 11, 15.) Again, "I saw another Angel fly in the midst of Heaven, having the everlasting Gospel to preach unto them that dwell on the Earth, and to *every Nation*, and *Kindred*, and *Tongue*, and *People*." (ch. 14, 16.) Again, speaking of the *New Jerusalem*, "The *Nations* of them which are saved shall walk in the Light of it; and the *Kings of the Earth* do bring their Glory and honour into it; and they shall bring the glory and honour of the *Nations* into it." (ch. xxi, 24, 26.) Nothing, therefore, can be plainer, than that the *New Jerusalem* Dispensation is to be *universal*, and to extend unto *all People*, *Nations*, and *Languages* on the Face of the Earth, to be a Blessing unto such as are meet to receive a Blessing: *Sects* and *Sectarians*, as such, can find no place in this *General Assembly of the ransomed of the Lord*: All the little distinctions of Modes, Forms, and particular Expressions of Devotion and Worship, will be swallowed up and lost in the unlimited Effusions of Heavenly Love, Charity, and Benevolence, with which the Hearts of every Member of this glorious *New Church* and *Body of Jesus Christ* will overflow one towards another. Men will no longer judge one another as to the mere *Externals* of Church Communion, be they perfect, or be they imperfect, for they will be taught, that whosoever acknowledges the *Incarnate Jehovah* in Heart and Life, departing from all evil, and doing what is right and good according to the Commandment, he is a member of the *New Jerusalem*, a *living Stone* in the Lord's *new Temple*, and a Part of that great Family in Heaven and Earth, whose common Father and Head is *Jesus Christ*. Every one, therefore, will call his Neighbour *Brother*, in whom he observes this Spirit of Pure Charity, and he will ask no questions concerning the Form of Words which compose his Creed, but will be satisfied with observing in him the Purity and Power of an Heavenly Life. Such, it appears to me, will be the blessed Temper influencing Mankind, under the Reception of the pure Dispensation of universal Grace and Mercy now going forth; and it is my firm persuasion, and a source of unutterable consolation to my mind, that there is not a single person throughout the earth, who is principled in any degree of goodness, but will sooner or later be benefited by this Dispensation, and gathered within the happy pale of this glorious *New Church*. Nay, I can never behold a single spark of genuine Love and Charity, Mercy and Benevolence, in any person whatsoever, whether he hath ever heard of the name of Emanuel Swedenborg and his Writings, or not, but I fancy to myself that it belongs to this new Kingdom or Body of the *Great Redeemer*; and as it descends from this *Almighty Lord*, so will it be gathered sooner or later to Him, in the blessed acknowledgment that He is its *Father*, *Preserver*, *Saviour*, and *God*. But as every human being, who is principled in any sort or degree of Good, will find a Blessing under this new Manifestation of Heavenly Truth, so I believe on the other hand, according to what is abundantly declared both in the Prophetic Writings of the Old Testament, and also in the Revelation, that all who are not so principled, but live in evil of life confirmed and unrepented of, will find their Misery and confusion hereby increased, being brought into severer judgment and condemnation, according to the great eternal Laws by which every new Opening and discovery of the Divine Word of God is regulated in its Operation. For as it was at the Lord's *first coming* into the world, to open his Word *anew* amongst men, that this His Appearing was for Joy, Peace, Gathering together, and Salvation to the good, but for trouble, disturbance, separation, and destruction to the wicked, so it appears to me, from the general Testimony of Holy Scriptures, it will be at this His *Second coming*." Page 198.

SEPARATION OF MEMBERS AT MANCHESTER.

Notwithstanding the clearness and force of reasoning, and the evident conscientious sincerity and deep intuitive perception manifested in the works from which the above long quotation is given, and which shews how very deeply and affectionately the worthy author had the cause of the New Church at heart; yet, very shortly after its publication, a considerable number of his congregation seceded from his Ministry; and in 1792-3, a New place of Worship was built by them; namely, the Church in Peter Street, Manchester; which was opened on Sunday, August 11th, 1793.

The opening sermons were preached by Mr. Proud, then of Birmingham. The Rev. William Cowherd, who had hitherto been curate for Mr. Clowes, at St. John's, Manchester, was engaged to be the Minister of the place. The crowds that attended the opening services, however, seem to have led the friends to invite Mr. Proud to join him in the duties. But this was of short duration. In the words of Mr. Hindmarsh,—“both being popular preachers, a little jealousy sprang up between them and their respective friends, which in the end occasioned the departure of Mr. Proud, and the sole occupation of the pulpit to revert to Mr. Cowherd again.”

Mr. Cowherd, however, had not officiated long before it was discovered that he began to broach opinions which were distasteful to the congregation generally, and so he had to give way to a more acceptable individual.

The Rev. Mr. Dean, of Blackburn, a Minister of the Establishment, was his immediate successor. But his Ministration, also, was of short duration. Mr. Hindmarsh writes upon the matter as follows:—“Mr. Cowherd was succeeded in Peter Street, by the Rev. Mr. Dean, of Blackburn, in Lancashire, a gentleman of considerable ability as a preacher, though but superficially acquainted with the doctrines of the New Church, and entertaining (as he expressed himself in the pulpit) no higher opinion of Swedenborg, than he did of Luther, Calvin, or any other Reformer. From Manchester Mr. Dean was invited to London, where he resided a year or two, till he was engaged at Bristol. From thence he returned to Manchester, and was employed by Mr. Cowherd to officiate in a chapel erected by him in a neighbouring village called Hulme.”

“On the departure of Mr. Dean from the church in Peter Street, the Rev. Richard Jones and Mr. Francis Marseilles Hodson succeeded as joint Ministers to the church in that place. But, as this arrangement was afterwards found to be incompatible with the peace and harmony of the Society, Mr. Hodson for a time officiated alone. Soon afterwards, however, he vacated the pulpit, and Mr. Jones became the sole Minister of the place, where he continued to officiate gratuitously, to the entire satisfaction of the congrega-

tion, and the great benefit of the church at large, till his death, in 1832."*

In corroboration of the statement here made, respecting the difficulties, both Ministerial and material, which attended the commencement of public Worship upon a Separate basis, in Manchester, by those who separated from the Ministry of the Rev. J. Clowes; and also of the important services gratuitously rendered in after years by Mr. Jones, which brought into existence a state of prosperity and comfort in the society,—the reader may now peruse the following short extract from his Obituary, as given in the "Intellectual Repository," &c., for 1833; p. 339.

"The church was opened in the year 1793,—the late Rev. Mr. Cowherd, who had been curate to Mr. Clowes at St. John's, being appointed the minister,—for some time in conjunction with the late Mr. Proud. The ministerial duties were afterwards performed by others: but debts and difficulties increased; and through these, at least, assisted by the imprudent conduct of certain individuals, the building was upon the point of being finally alienated from the New Church. This, however, Mr. Jones, though greatly to his own loss, strenuously and successfully opposed; and being himself requested to undertake the ministry of that church, the steady prudence of his conduct, added to his efficient discharge of the ministerial duties, and his refusal to accept of any pecuniary emolument, finally re-established the temporal affairs of the Society. The great object which he ever afterwards kept in view, was, to see the church in Peter Street secured to the cause for which it had been erected, by being freed from debt: and this he had the satisfaction of beholding substantially accomplished, the debt at the period of his decease being reduced to the trifling and all but nominal sum of merely £10."

THE HAWKSTONE MEETINGS.

After the separation of the receivers at Manchester, when there began to be clearly two distinct centres of action; one amongst those who remained with Mr. Clowes as their minister, and the other with Mr. Jones at their head; the non-separation body instituted an annual meeting at Hawkstone Park, in Shropshire, adjoining the seat of Sir Richard Hill, Bart. The first meeting took place at the beginning of the month of July, 1806. A "Report" of the meetings was published annually, and they *may be* still continued, for ought the writer knows to the contrary. The latest Report he has seen, is No. 40, for 1845. The Rev. J. Clowes, while he lived, was the pivotal acting man at these meetings. So wide

* "*Rise and Progress of the New Church*," p. 148. This work was published by Hodson and Son, London, 1801; and "Edited by the Rev. Edward Madeley, of Birmingham."

spread was the result of his labours, and so celestially diffusive was the sphere of his life and character, that all, both separatists and non-separatists, were constrained to take an interest in meetings and institutions which were fostered by him. Hence these meetings, judging from the various "Reports" which have come under our observation, were, at that time, of an highly interesting character. At the first meeting, in 1806, a golden cup was presented to Mr. Clowes, as a tribute of affection, and esteem for his disinterested and indefatigable labours in the cause of the New Church. The Report issued in 1812, contained observations and recommendations of a very interesting character, relative to the collection of information for a future History of the commencement of the New Church to be placed in the hands, and under the care of Mr. C.; and also relative to the then growing prosperity of his labours.

The following extracts from that Report, found in the "Intellectual Repository" for 1812, page 218, will be perused with interest; and it would be still more interesting, to know whether such documents as were subsequently given into his charge, are still in the safe-keeping of some warm friend of the good cause.

"The meeting beg leave to observe, that they have not lost sight of the hints given in their last Report respecting a general History of the Lord's New Church, and they are happy to find that, in some instances, those hints have been attended to, and produced their proper effect. They wish therefore to call to the reader's recollection what was urged on this subject at their last meeting, viz., 'That every method should be taken which is likely to secure the knowledge of all events relative to the New Church; and with this view it be earnestly recommended to those Members of the New Church, who are in possession of any well-authenticated information of the sort, to commit it to paper, and seal it up with a proper inscription, that so it may be ready to deliver into the hands of any future Historian who may be thought qualified to receive it, and to compose, from such united documents, a general History of the New Church.'

"On the subject of the above History it was suggested by several gentlemen from Liverpool, and unanimously agreed upon by the meeting, to request every society and every individual reader who is or may be in possession of any documents, papers, or information relative to the formation of such a History, and collected from the best authority, to transmit a copy of the same to the Reverend J. Clowes, Rector of St. John's, Manchester, in whose care and custody such papers and communications may be deposited for future use. The meeting have further requested, and obtained Mr. Clowes's consent, to take the charge of receiving and preserving whatever on this subject may be delivered to him." * * *

"It is with peculiar satisfaction this meeting learn, that the various country societies of the New Church, in different parts of Lancashire, are in a progressive state of improvement; and that a pleasing prospect is presented of an abundant increase, inasmuch as it now appears that the Heavenly Doctrines meet with an enlarged

reception, and are more generally read and enquired after. It will doubtless afford no small degree of pleasure to the admirers of the Doctrines above-mentioned, to be presented with a list containing the names of places where such societies are formed, and forming, within about thirty miles of Manchester. The meeting have therefore the satisfaction to present them with the following, viz., Accrington, Bolton, Bury, Burnley, Blackburn, Chorley, Heywood, Haslingden, St. Helens, Kirkham, Lytham, Longridge, Middleton, Preston, Radcliffe, Ringley, Ramsbottom, Rochdale, Summerseat, Tottington, Worsley, Whitefield, and Wigan. In addition to these, there are several individuals in almost every town and village, composing, in the aggregate, a very numerous body of readers. Some of these societies have had their commencement within a very short period; and, like the *grain of mustard seed*, from the smallest beginnings have widely extended their influence, so that where eight or ten only used to assemble, there are at times two or three hundred gathered together."

With regard to what is contained in the above extract relative to the materials for a general History of the New Church, some of my readers may perhaps be ready to reply, that the one lately published is such a one, with reference to the times of which it treats. But, from a statement given therein, where the subject of Hawkstone Meetings is named, it will be seen that it does not profess to be such a History as merits the designation of "general," in the sense in which that term would be used at those meetings. At page 185, we read,—“It is not within the avowed design of this History to give a particular account of the proceedings of those individuals, who, after receiving the new doctrines, still adhered to the old forms of worship, and have been usually called Non-Separatists; but only of those, who have assisted in the *External Establishment* of the New Church, distinct from the Old, both as to doctrine and worship. It is sufficient, therefore, to state generally, that the object of the Hawkstone and Warwick Annual Meetings has been, from time to time, to enter into resolutions declaratory of the various important doctrines of the New Church, and to publish and circulate those resolutions as extensively as possible.”

With reference to the Warwick Meetings here named, it may be necessary to state, for the information of young and novitiate receivers, that the Hawkstone Meetings were transferred to Warwick after the year 1823, up to the time of Mr. Clowes's decease; in order that the venerable founder of them might have an opportunity of still meeting his dear friends annually, in his extreme old age. But after his death, which took place at his residence at Warwick, on the 29th of May, 1831, these meetings were again removed to the Hawkstone Inn.

At the Second Hawkstone Meeting, in 1807, remarks were made, and embodied in the Report, which called forth from the pen of Mr. Jones, who was then Minister of the Peter Street Society, “A friendly address to the receivers of the doctrines of the New Jerusalem Church,” on the subject of Separation. And as this docu-

ment does credit, both to the head and heart of the writer, and bears upon the arguments advanced in the "Dialogues between Sophron and Philadelphus," from which we have quoted so lengthily above; and as, also, the document may be unknown to many of our younger readers, we will reprint it in full. It was originally published in Manchester, in 1808; and the title page reads as follows:—

"A Friendly Address to the receivers of the Doctrines of the New Jerusalem Church; on the propriety of adopting suitable Forms of External Worship: to which are added a few passages translated from a work of the Hon. Emanuel Swedenborg, entitled, 'Apocalypsis Explicata,' intended to shew (in answer to a part of the last 'Hawkstone Report,') that there are no sentiments therein contained, which teach, that the New Church ought not to be separated from the externals of the Old.—By Richard Jones."

This Address to the Members of the New Church, was principally occasioned by the following passage contained in the report of a meeting, of from thirty to forty admirers and receivers of the Theological writings of the Hon. Emanuel Swedenborg; which meeting was held at Hawkstone Inn, between the 2d and 6th of July, 1807. "And it is also deserving of notice, that the enlightened teacher of the doctrines of the New Church, when commenting, in his *Apocalypsis Explicata*, on that passage in the Revelations, chap. xi. 12 where it is written, that the two witnesses *ascended up to Heaven in a cloud*, expounds it as teaching, that the New Church was to be separated from the Old, as to internals but *not as to externals*: and in further explaining what the externals are, from which the New Church was not to be separated, he says, that they are the externals of the Church, of the Word, and of *Worship*. No. 666, 670 and 671."

Before I proceed with this address, I beg leave to observe, that in addition to the above, there are other passages in the Hawkstone Report, to which I cannot yield an assent, but as this, in a more direct manner, conveys a degree of censure on the conduct of those in the New Church, who have not continued in the externals of the Old, and as the number of those is greatly increased and daily increasing, it has been deemed expedient, to enquire in a calm and temperate manner, whether what is here asserted, is, or is not, the doctrine taught by Emanuel Swedenborg; and whether the above passage, when rightly understood, can be fairly brought as evidence to prove, that the "New Church ought not to be separated from the Old, *as to externals*." In making this enquiry, and in entering upon this discussion, it is my sincere desire so to manage my affections, that they may not suggest anything to my thoughts that would lead me to transgress that divine precept which saith—"All things whatsoever ye would that men should do to you, do ye even

so to them: for this is the law and the prophets." Hence, when we are about to call in question the opinions of others, we should endeavour to treat them with the same liberality that we ourselves should expect in return. Thus we ought in all cases (unless where direct evidence should appear to the contrary,) to give each other credit for purity of motives, though we may evidently differ, as to the means by which we wish to carry our good intentions into effect: but though we admit the intentions of others to be ever so good, and that from these good intentions they may perform in society what they believe to be right and good, still if what they make manifest either in word or in deed, shall affect the opinions or conduct of others, the party so affected has a right to defend itself by every fair and honourable means. When in differences of opinion, we thus give each other credit for purity of motives, the detection of error or mistake in our opinions, will wound no feelings within us, but such as we ought to repress and correct, and instead of destroying charity one for another, it ought rather to purify and exalt it, and also tend to increase within us a stronger zeal for each other's welfare; for he who is under the influence of genuine charity, will not limit his good wishes, merely to those who adopt his own views, and approve his own conduct, but he will extend them to others, and as far as he is able, will use every endeavour to turn their minds to that Divine Being who is the fountain and centre of every perfection. No man ought to be satisfied with himself, so long as he feels uncomfortable, because others do not admire and flatter his opinions; for we ought to remember, that our chief business here, is to get purified from what is evil and false, and for these corrective means we are often much indebted to those who oppose our views, and controvert our opinions, and we are most assuredly in the way to the kingdom of Heaven, when in consequence of opposition from others, we can so far check the excitations of evil, as to act from its opposite good.

If we would thus lay down our own life, and receive that which is from above, we should then see that there is no just ground of opposition to our neighbour, but that which springs from a zeal for what we believe to be good and true, and we should further see, that this zeal which descends into the human mind from the Lord, may be possessed in an equal degree by those who employ different means to obtain the same ends.

Thus in respect of the New Church, some of its members, from motives of present expediency, consider it right, still to continue in external communion with a Church, from whose principles, they are, nevertheless, internally separated; and are of opinion that this New Church, being more properly an internal than an external one, may be more effectually served by publishing and circulating the writings of Emanuel Swedenborg, by recommending these to their friends, and by promoting in themselves, states of purification from what is evil and false, desiring to be judged herein, not from outward forms and ceremonies, but from the "new life, new spirit, and new temper," which they may acquire by states of regeneration before

the Lord. They further claim to themselves the liberty of continuing in the forms of the Old Church, principally for the sake of those, who being in the good of life, may, through their means, be introduced into the life and doctrine of the New Church. They do not, however, deny to others of their brethren, the right of withdrawing from that communion, whenever they may see it expedient and proper, so to do, but some will even acknowledge, that if the Church were so matured as to render such a measure necessary, they should in that case prefer it.

The liberty thus claimed by those who have not separated, certainly ought to be granted by all those who have, for without liberty, exercised according to reason, man would lose the dignity of his nature; he, therefore, who is free himself, and enjoys that liberty which results from a truly regenerate state, will tolerate others, and permit them to do what is right and good, although they follow not him.

We, therefore, who have separated from the externals of the Old Church, have no desire to infringe on the liberty of those, who, for conscience-sake, still continue in the forms of the Old Church, from a conviction that they can be more useful there, than they could by adopting the forms of the New; but when we are told on the authority of Swedenborg, that the New Church is *not to be separated* * from the externals of the Old, against this doctrine, we must certainly enter our protest; because we believe that the doctrines of this Church are designed to be spread far and wide, that its truths are no longer to be hid or concealed from mankind, but, that every means under Divine Providence, ought to be used to distribute them in every direction, until "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

But though we are willing to grant to those who have not separated, as much as I trust they can reasonably wish, yet, we who have separated, are by no means indifferent respecting right externals of worship, neither can we dispense with outward ceremonials, as matters of trifling importance, for we consider it a duty of indispensable obligation, to endeavour to unite the internals of the New Church, with suitable and appropriate externals of worship. In doing this, we who have separated, or rather united together to promote both internal and external order, conceive that we are acting in agreement with that law which Swedenborg describes as universal in the spiritual world, agreeably to which, all are arranged in societies according to similitudes of thought and affection, therefore in arranging the externals of order, in respect of the Church and its worship, and in thus providing ultimates, into which the influence of Heaven might flow, we trust we are performing to the New Church important services, and preparing the way for its more extensive establishment upon earth. We are, however, far from regarding the externals of worship in a primary way, yet we esteem them to be highly useful as secondary means, and though we may attach more importance to these externals, than some of our brethren do, yet we consider

* Italics in this document and extracts, given as found.

internal things incomparably more important, being well convinced, that no externals of worship, however pure, or any doctrines, however genuine, can be of any avail, without purification in heart and life before the Lord. If therefore, we proceed from things internal, to provide them a proper basis in the externals of the word, of the Church, and of worship, and at the same time live an externally good and useful life, from an internal and heavenly ground, we do firmly believe, that nothing can be produced against us, either from reason, the writings of Emanuel Swedenborg, or from the sacred Scriptures.

Nevertheless, we do certainly believe with the rest of our brethren, that this New Church is to be an internal Church, and that it requires from its members "a new life, new spirit, and new temper"; but we further believe, that this New Church, will be still more perfect when in addition to these things, we add also new externals of the Church and of worship, and thus "Put new wine into new bottles." For, as when a spiritual change is wrought within the mind, it produces a corresponding change in the life and conversation, that the external may suit the new arrangements within : so in like manner, by parity of reasoning, the externals of the Church and of worship, ought to undergo a change, to correspond with the internal principles of charity and of faith. When, therefore, these externals of the Church and of worship are filled with their proper internal principles, we consider the Church to be internal still, though manifest in an external and visible way.

I will now beg leave to describe the particular privileges which may be respectively claimed by those who separate, and by those who do not, and, I shall take the liberty of shewing, that the latter have some inconveniences which do not belong to the former. In the first place, therefore, I willingly grant, that they who have not separated, do, notwithstanding, possess the following advantages (viz.) by remaining in the Old Church, they may with greater facility introduce the doctrines of the New, to those, who, though unwilling to change their mode of external worship, may yet consent to change their religious principles, though they may seldom hear the doctrines of the New Church preached in the Old, yet they can read the works of Emanuel Swedenborg in private,—they may in spirit approach the Lord Jesus Christ as the only true God,—they may perform the work of repentance by shunning evils as sins against him and his Word,—by these means they may receive truth into their understandings, and good into their affections, and manifest these in their outward life,—hence they may be regenerated, and thus be prepared for the Kingdom of Heaven. But though these advantages may be enjoyed by those in the New Church who do not see it expedient to separate from the Old, yet there are some disadvantages to which they are liable, for, inasmuch as their external worship does not agree with their internal principles, however correct and exemplary they may be in their life and conversation, still in respect to their adherence to these externals of worship, it may be truly said, that they *appear* to approve by their presence, what they do not approve in spirit,—they abide in external forms, according to which, they

cannot profess with their lips what they really believe,—thus they *appear* to sanction the Old Church, when their end is to establish the New. To avoid these inconveniences, and to become consistent, not only in life and doctrine, but also in external worship, a respectable number of the members of the New Church have thought it proper to separate, because it seemed to them wrong, after they had received the doctrines of the New Church, that they should any longer *appear* to sanction those of the Old—believing Jesus Christ to be the only true object of worship, they thought it not right to continue in forms which addressed all worship to the Father for the sake of the Son,—having received a conviction, that there is only one God in one Divine Person, they could no longer continue in forms which addressed him as *three*—having received a system of doctrines which are in agreement with reason and scripture, they considered it right to embrace the first opportunity of withdrawing from a Church, whose doctrines appeared to them, to be in disagreement with both,—and seeing that the doctrines of the New Church, required that the mind should be separated from every thing evil and false, they thought it equally right and expedient, to separate from the fables of external worship, that they might adopt right external forms, in which the interior things of charity and faith might be more effectually preserved and secured.

This change being wrought, they can freely profess with their lips, what they really believe—they can boldly make known the doctrines of truth, that they may thereby extirpate those that are false, they can announce without fear to a gainsaying world, that the Church called *Christian*, is at this day destroyed by fables of doctrine, and by evils of life, in consequence of which, a New Church is commencing, by means of genuine truths now unfolded, and unfolding from the word of the Lord, which are eminently calculated to enlighten the understanding, to purify the affections, and to inspire the human mind with a greater love of being useful to others.

But in making known these important doctrines to mankind, we wish to be directed by a zeal which is according to knowledge, and when we point out the false opinions of others, we would wish to do this from a principle of charity, desiring thereby not to condemn, but to convince and reform, and thus lead our fellow christians to renounce what is evil and false, that they may receive and enjoy the rich blessings of wisdom and love, now, through divine mercy, vouchsafed to the world. With a view more effectually to perform these exalted uses to mankind, various places of religious worship have now been erected, wherein the doctrines of the New Church are preached perfectly free from all control of human interference. Hence the members of the New Church who have separated from the fables of external worship, and who, at the same time, are labouring sincerely and diligently, to be separated from the love of whatever is evil and false within their own minds, in providing or adopting external forms to agree with their internal principles, are introduced into states of genuine freedom, and the Church, as was

said above, when thus grounded on corresponding ultimate forms, becometh more full, and thence more perfect: its members being also detached from the influence of the Old Church, may be brought more effectually under the influence of the New, and thus introduced into the full enjoyment of spiritual liberty.

With respect to external forms used in the New Jerusalem Church, they are, at present, various, and may for a time, continue to be so, because the doctrines of this church are received not merely through the medium of preaching, but also by means of reading the doctrines taught in the works of the Hon. Emanuel Swedenborg: hence societies have taken their origin in different parts of the country without any acquaintance with others that may have been previously formed, each society thus being left to itself to arrange its own plans, and adopt its own forms, must naturally produce considerable variety; but so far as these varieties all unite to promote the same ends, and so far as their externals are in agreement with the doctrines they have received, they form collectively but one church, worshipping one God, under a Divine Human Form. But the most essential of external forms in the New Church, are, baptism and the holy supper, for without these, the best forms of external worship are incomplete and deficient; the former being a sign of introduction into the New Church, and a further sign that man shall be instructed in the truths of the Word, that he may thereby be reformed and regenerated, and thus introduced into Heaven. And the holy supper is a medium, through which the penitent mind may directly approach the glorified Saviour, with an acknowledgment, that from him alone proceeds all life and eternal salvation. When the Church becometh internal, and along with other corresponding external forms, rightly observeth these two divinely appointed ceremonials of worship, the New Church is then established on an immovable basis, and on a sure foundation, which no opposition, either from men or evil spirits can ever shake or destroy.

Having thus endeavoured to describe a true state of the case, in respect of those who separate, and of those who do not, I wish now to observe, that though our motives be good, and our life be correct, we may, notwithstanding, err in our judgment, and thus, truth may be endangered on both sides the question, from the endeavour too frequently made, to convert whatever we can, to sanction our own particular views; to this imperfection most men are liable, especially those who are in some degree guides to the opinions of others—for example: I must confess, that I am strongly confirmed in the idea that a separation is right, and am connected with friends on that side the question, whose good opinion I would wish to preserve; what, therefore, I may advance in support of my conduct, ought, I admit, to be received with caution by those who have formed a different opinion; lest for the above reason, the truth should be injured by too partial a representation; but what I grant to another, I have a right to claim in return; for instance, if another have pre-conceived an idea, the reverse of that which I believe to be right, I ought to be allowed to bring forward every objection, both by reason

and proof that may enable others to judge of the point in discussion between us.

With this view, let us now refer to the above-mentioned passage in the Hawkstone Report, where Swedenborg is expounded, as teaching that "The New Church should be separated from the Old as to internals, but not as to externals" and let us compare this declaration with another contained in the same Report, (viz.) "That it is the opinion of this meeting, that all the readers of the New Doctrines, whether in the establishment, or in any other communion of christians, are at perfect liberty, according to the tenor of those doctrines, either to continue in their former communion or to quit it, as their conscience dictates," and then let me ask, how far the liberty allowed in this resolution, agrees with the above quotation from Swedenborg? For my own part I can say, and I hope I can say it sincerely, that so high does Swedenborg stand in my estimation, that if I could perceive any part of my conduct at variance with the doctrine he teaches, I would immediately alter it. I have separated, and in doing so, I believe I have done what is right, but if Swedenborg says "The New Church was not to be separated from the externals of the Old," I, with all who have separated must have done what is wrong. As we are, therefore, unable to reconcile the above quotation from Swedenborg, with that "perfect liberty" which our brethren seem willing to grant, we would recommend them to re-examine, and re-consider the passage in question, and this not only on their own account, but also on ours, because, it carries along with it an idea clearly and unequivocally expressed, that they who have separated, have done, what Swedenborg says, they ought not to have done.

Now those who have separated, as well as those who have not, have each attempted to prove their respective opinions, by the writings of Swedenborg, as though he had foreseen what different opinions might hereafter arise respecting the separation in question: but if we rightly consider the nature of Swedenborg's mission, we shall perceive that it was out of his province, to enter upon points of such minor importance. He wrote not merely for those who might live about the fiftieth year after this era commenced, but to benefit mankind for ages to come, when the term *separation* in the way it is now understood, will I trust be for ever consigned to oblivion. Swedenborg was an appointed instrument in the hands of Divine Providence, to announce the commencement of that Church described by the New Jerusalem, in the book of Revelations. His spiritual sight was opened to behold the various objects of that World which is, at present, invisible to us, that he might make known to mankind in these latter days of darkness and infidelity, the realities and certainty of a future state of existence. He was, therefore, commissioned by the Lord to make known most wonderful things respecting Heaven and Hell, and also respecting that introductory state which is situated between them, and that these states are respectively inhabited by myriads of souls now encompassed with spiritual bodies, though they were once men like ourselves

clothed with material bodies. He was also commissioned to open and unfold the sacred repositories of Divine Truth, contained within the literal sense of the holy Word, that man might be brought to will and think along with the angels of Heaven, and thus be introduced into society and conjunction with them: but, what is still, more important, he was further commissioned to reveal to mankind, that he himself had been an eye-witness, that Jesus Christ in his glorified Human, is the alone Divine Being, whom all the angels worship and adore, as the only God of Heaven and Earth.

When he had thus made known to mankind the essential truths which they ought to receive and believe—when he had taught that there is no salvation short of actual repentance, which consists in the shunning of evils, because they are sins against God, and that in proportion, as what is evil and false is removed, what is good and true from the Lord, descends into the soul. When he has described the New Church as consisting of Charity, Faith and good Works, combined in a state of harmonious connexion, having no design of becoming the head of a party, or of being the founder of any particular sect, he prescribes no formalities of dress, no peculiar external discipline, or any precise modes of external worship; on this point, we are certainly at liberty, according to reason, to make choice of means most conducive to the end, and to adopt those externals of worship that are best calculated to confirm and strengthen our internal principles.

From what has now been said, I trust I may be allowed to observe that they who see it right to separate, are perfectly justified in doing so, and that whensoever a society of the members of the New Church, see the expediency of adopting suitable forms of external worship, as means of greater benefit and improvement to their minds, they may be perfectly satisfied that in acting thus according to the laws of order and of reason, they are also acting in agreement with the doctrines of Emanuel Swedenborg. But as in the Hawkstone Report above mentioned, a particular passage has been selected which has been supposed to teach a contrary doctrine, I will now endeavour to shew, that this passage does not relate to any connexion or separation betwixt the New and the Old Church upon earth, but to events which took place in the spiritual world, and to changes effected there immediately prior to the last judgment, which was accomplished in that world in the year 1757.

Respecting this event, and also respecting the *separation* of which Swedenborg treats in the passage now under discussion, I beg leave to give the following general analysis:—In the spiritual World, before the Judgment was executed, Swedenborg says, there was an immense assemblage of spirits collected together from those who had left the natural World; and that these were classed and arranged into numerous societies, consisting, not only of such as were good, but of such as were inwardly evil, though they could put on the outward appearance of good, in consequence of which, they were held in connexion with the good by adopting like externals of the Word, of the Church, and of worship, but, notwithstanding this

external conjunction, they were nevertheless, internally separated; for the interiors of the good were raised into Heaven, to conjunction with angels, while the interiors of the evil were actually in Hell, conjoined with infernals; this partial separation, as to internals, but not as to externals, was continued through the period during which they were connected together, but a little before the Judgment took place, all those who had lived in charity when upon Earth, and who could thence acknowledge and worship the Lord under a Divine Human Form, were raised into the new Christian Heaven; and when the separation of the good from the evil had thus been completely effected, then with those who were left, there took place an extraordinary change, for their interior evils which had been previously concealed, now burst forth into act, hence their imaginary Heavens quickly disappeared, and they were immediately cast into Hell.

But in addition to this general view of the subject, I will now endeavour in a more particular way, to analyze the contents of each number beginning with No. 664, and concluding with No. 678, because these numbers involve such a connexion of ideas, that to detach them, would be to endanger the sense of the whole; for this reason, I considered it necessary, not merely to translate the numbers quoted in the Hawkstone Report, but to begin and conclude with the numbers mentioned above.

In No. 664, 665, 666, Swedenborg shews that when the time was completed, namely, the time when the Old Church was come to its end, and the New was about to be established, then there would be illustration, in consequence of the reception of Divine Truth, with those who became members of the New Church, and that by means of truths revealed from the Word, the men of this Church might be reformed and regenerated.

In No. 667, he describes the troubled state of those who were inwardly against the goods of love and the truths of doctrine, and therefore were unwilling to receive and acknowledge these things, and that they could not endure the presence of the good, understood by the two Witnesses, by reason of the influx of the affections of the good, being so opposed to their own; wherefore it is said "Great fear fell upon those who saw them:" but this state of anxiety which the evil experienced, Swedenborg here says, took place in the *spiritual* World, and not in the *natural*.

In No. 668, is described what took place in the spiritual World at the time the Church was at an end in the natural World, namely, that the Divine Providence was especially operative to prevent a hasty change in the state of that World, lest destruction should be brought upon those who were about to be separated, many of whom were to be raised into Heaven, and many about to be cast into Hell: and this separation, he further shews, was necessary, lest the successive progression of things proceeding according to order, should be disturbed by the presence and communication of the good with the evil.

In No. 669, he further shews, that unless those who were in states of simple good had been separated, their interiors would have been

injured, by reason of external conjunction with those who were inwardly evil: and on the other hand, had this connexion continued, the evil, though they could receive what is good and true in an external way, yet they would have denied them interiorly, therefore, also, to prevent this injury, the separation was made. For more particulars respecting this separation, the author here refers to No. 70, in the small treatise concerning the last Judgment.

In No. 670, it is shewn that the separation of those who are here understood by the two Witnesses, was a separation, as to internals, but not as to externals, because the internals of the two Witnesses were spiritual and celestial, but the internals of the evil were infernal and diabolical; therefore, being opposites, they must of necessity be separated, as to internals, but being, as yet, in society with those who were outwardly good though inwardly evil, they could for a time be conjoined with them in like externals of the Word, of the *Church and of worship. These external things are here described by a cloud, within which, the interiors of the good were so veiled, as not to be seen or perceived by those who were inwardly evil; hence it is said they ascended into Heaven in a cloud.

In treating of this separation, the author does not, indeed, here expressly say, that the subject applies to the spiritual World, and not to the natural, yet, on the other hand, it is clear that he makes no mention of the connexion or separation of the New and Old Church upon Earth, therefore, candour requires that we should interpret the author's meaning by the connexion of ideas which precede and follow: thus in No. 667, speaking of the grief of mind and anxiety of heart, which the evil experienced, on account of the presence of those who were in love and faith towards the Lord, he says, this taketh place in the *spiritual* World, but not in the *natural*; again in No. 668, speaking of those who were about to be separated, he says, many of whom were to be introduced into Heaven, and many to be cast into Hell. But in No. 672 to 678, speaking of the effects resulting from this separation, he clears the subject from all doubt, by affirming, especially in No. 674, that these things were done and accomplished when the last Judgment was at hand, and not in the *natural* but in the *spiritual* World.

In this number it is further shewn, that the interior things of the Word are concealed, taken up into Heaven, and protected, until the Old Church has come to an end, and a preparation is made in the spiritual World, for the establishment of a New Church upon the Earth, because if these things were made known at an earlier period, they might be injured by the evil. This is done at the be-

* That the reader may know that there is the Church not only in the natural but also in the spiritual world, the following passage is quoted from the Apocalypse Explicata, No. 641. "A revelation is made at the end of the Church for the following reason:—namely, that hereby may be effected a separation of the good from the evil, and that a New Church may be established, and this not only in the natural world where men are, but in the spiritual world where spirits and angels are, for in each world there is the Church, and to each also a revelation is made."

ginning of every Church, therefore, now also in like manner the spiritual sense of the Word is opened, that a New Church may be established.

In No. 671, it is shewn that by the enemies of the two Witnesses, are to be understood those who were inwardly opposed to what is good and true, though they made an outward shew of respect and attachment for them, by adopting the externals of the Word, of the Church and of Worship, and, forasmuch as they saw, and understood these externals, in which things interior were veiled, as in a cloud, it is said "And their enemies beheld them."

In 673 and 674, he shews, that when the Witnesses were removed and taken into Heaven, an extraordinary change took place with those that remained; for, before the judgment, the good and the evil were in society together, but, when that event was about to be accomplished, and the good were to be entirely separated, then, from the evil all external good was taken away, and the latent evils within them were brought into outward manifestation.

In No. 675 and 676, this extraordinary change which took place with the evil, in consequence of the removal of the good, is still more amply described, namely, that all truths of doctrine, all truths of good, and thence all understanding of truth, and thus all things of Heaven and the Church, perished with them, and then, their interiors being laid open, which abounded in mere evils and falses, by reason of which they could no longer hold communication with the good and with Heaven; consequently, Judgment was immediately executed upon them, and thus "The first Heaven and the first Earth passed away."

In Nos. 677, 678, it is further shewn, that after those understood by the Witnesses, had been removed and raised into Heaven, there remained a remnant, who were still in society along with those who were inwardly evil, this remnant consisted of such as were only in a small degree of spiritual good, therefore their separation was not effected so early as that of the two Witnesses, but when the period of their removal had also arrived, then, into these societies, the influx of evils and falses from Hell was permitted to enter, on which account, the evil rejoiced, but the good being disturbed and affrighted, turned away from them and gave glory to the God of Heaven, that is, adored and worshipped the Lord, in consequence of which, they also were raised into Heaven.

I shall now conclude these remarks, by observing, that I have endeavoured to the best of my judgment, to give a true interpretation of Swedenborg's meaning; but, lest it should be supposed that I have also misunderstood the doctrine taught by the Hon. author, I now refer the reader to the annexed translation of that portion of the *Apocalypse Explicata*, which contains the passages quoted in the *Hawstone Report*, requesting him to exercise a free and unbiassed judgment thereon, influenced by no party considerations whatever, but by the love and sincere desire of acquiring truth for the sake of truth.

EXPLICATION.

No. 663. ver. 11. *And after three days and a half, the spirit of life from God entered into them, and they stood on their feet, and great fear fell upon them who saw them.*

Ver. 12. *And they heard a great voice out of Heaven, saying unto them, come up hither, and they ascended into Heaven in a cloud, and their enemies beheld them.* And after three days and a half, signifies when the time is complete, thus, the end of the Old Church and the beginning of the New: the spirit of life from God entered into them, signifies illustration and reception of the influx of Divine Truth from the Lord, with those in whom the New Church was commencing: and they stood on their feet, signifies new life, such as the man of the Church has, when regenerated: and great fear fell upon them who saw them, signifies a state of anxiety with those who did not receive and acknowledge them: and by hearing a great voice out of Heaven saying unto them, is signified the Divine Providence of the Lord: come up hither, signifies separation and thence protection: and they ascended into Heaven in a cloud, signifies separation as to internals and their securement: and their enemies beheld them, signifies knowledge and acknowledgment with those who are inwardly against the goods and truths of the Word, and of the Church.

664. *And after three days and a half.* That hereby is signified when the time is complete, thus, the end of the Old Church and the beginning of the New, may appear from the signification of three days and a half, which denote, what is full or complete to the end of the Old Church, when the New hath its commencement, concerning which see No. 658. The reason why three days and a half are mentioned, is because days in the Word signify states, and in this place they signify the last state of the Church; for all times, as hours, days, weeks, months, years, and ages, when mentioned in the Word signify states, so also here the last state of the Church, when no good of love or truth of faith any longer remains. As therefore by days are also signified states, and in the first chapter of Genosis, where mention is made of the establishment of the most ancient Church, and that successively from one state to another, therefore it is there said, that the evening and morning were the first, second, third, fourth, fifth, sixth, and lastly the seventh day, when it was complete, Gen. 1, 5, 8, 13, 19, 23, 31; and by days, there mentioned are not to be understood merely natural days, but successive states of their generation of the men of that time, and thence the establishment of the Church amongst them; the like is also understood by days in other parts of the Word.

665. *The spirit of life from God entered into them,* signifies that with some there was illustration and reception of Divine Truth from the Lord, that the New Church might commence; as may appear from the signification of the spirit of life from God, which denotes the Divine Truth proceeding from the Lord; concerning which in what follows; and from the signification of entering into them, namely, into the witnesses who were slain and cast out, which denotes illustration and reception of the influx of Divine Truth signified by the spirit of life. That this took place with some that the New Church might be established may appear from the following verse where it is said, that they ascended into heaven in a cloud; consequently there was illustration and reception with some; for by the two witnesses, are signified the goods of love and truths of doctrine, and they are understood by witnesses in whom these principles exist, for all such are witnesses. When the end of the Church is at hand, then it is provided by the Lord, that a New Church should succeed, for the World without a Church, in which the Word is, and in which the Lord is known, cannot subsist, for without the Word and thence the knowledge and acknowledgment of the Lord, Heaven cannot be conjoined with the human race, therefore neither can the Divine, proceeding from the Lord flow in with new life, and without conjunction with Heaven and through that with the Lord, man would not be man, but a beast; hence it is, that a New Church is always provided by the Lord, when the Old one is come to an end: that only the commencement, and not as yet the establishment, of the New Church is here understood, shall be shewn in the explication of the

following verse. That by the spirit of life from God, by the spirit of God, and by the Holy Spirit, is understood the *Divine*, proceeding from the Lord, which is called the Divine Truth from which proceed all wisdom and intelligence, see what is said and shewn in Nos. 23, 183, and 318: This *Divine*, proceeding from the Lord, is what illustrates man, and what flows into him when he is reformed and regenerated, thus not only when the Church commenceth with him, but when it is established, as appears manifest from the passages quoted in No. 183; and also from the following passage in Ezekiel. *Jehovah said unto me, prophesy O son of man and say to the wind, thus saith the Lord Jehovah, Come O spirit from the four winds, and breathe into these slain, that they may live: and when I had prophesied, the spirit entered into them, and they revived and stood on their feet, an exceedingly great army, xxxvii. 9, 10;* where mention is made of dry bones seen by the prophet on the face of the valley, by which is signified the house of Israel, as is clearly expressed in the 11th verse, and by the house of Israel is signified the Church; which house or Church is there compared to dry bones; because it had not the good of love and the truth of Doctrine. The establishment of a New Church by the inspiration of new life, or by regeneration, is described by nerves, flesh, and skin, with which the bones are clothed, and encompassed, and more especially by the spirit which entered into them, in consequence of which they lived. By the spirit entering into them is there also signified reception of the influx of Divine Truth, and thence spiritual life; the reason why the Prophet said to the wind, come O spirit from the four winds, is because by the four winds are signified the four quarters in the spiritual world, and by the four quarters, are there signified the goods of love, and truths of doctrine in the complex; concerning the signification of which see No. 417, 418, 419, and 422; and also No. 141 to 151 in the work concerning Heaven and Hell.

886. *And they stood on their feet*—That hereby is signified new life, such as the man of the Church has when regenerated, may appear from the signification of standing, which denotes, to be, to live, and also to endure; concerning which see No. 414; and from the signification of feet, as denoting what is natural, which is the ultimate of Divine Order, and the basis on which things prior or superior are supported, and upon which they subsist, concerning which also see No. 69, 800, 606, hence by standing on their feet is signified life in its fullness, because it is then in its ultimate; that new life is signified, is because the Witnesses, of whom mention is made, were slain and revived; that such life as the man of the Church has when regenerated, is here understood by standing on their feet, is, because these things were said concerning the two Witnesses, by whom are understood all those who are in the goods of love by truths of doctrine, thus, they who are regenerated; and because when the natural is regenerated, which is signified by feet, the whole man hath life, such as any one has when regenerated, according to the words of the Lord in John, *Jesus said to Peter, he who is washed, needeth not, save to wash his feet, and is wholly clean, xiii. 10;* by being washed, is signified being purified from evils and falses, which is, to be regenerated; wherefore he who is washed, signifies, one who is purified, that is regenerated as to the spiritual, which is effected by the good of love and the truth of doctrine, for these things are first to be received, that is, known and acknowledged by the memory and understanding: he needeth not save to wash his feet, signifies that the natural or external man is then to be purified or regenerated, which is effected by a life according to the precepts of love and faith, that is, according to goods and truths of doctrine from the Word; which being done, the man himself is purified or regenerated, for to live according to goods and truths of doctrine from the Word, is to will them and thence to do them, or which is the same, to be affected with them and to love them, for what is of the will that is of the affection and the love, thus what constitutes the man, for the will is the man himself, because man is his own love and his own affection; wherefore it is said that then the man is clean. It may now appear from what has been said, that standing on the feet denotes life, such as man has when regenerated: hence when mention is made of dry bones seen by the Prophet on the face of the valley, it is said they were afterwards clothed with nerves, flesh and skin. *When prophesied concerning the spirit, the spirit entered into them, and they revived, and stood on their feet. Ezekiel, xxxvii, 10;* by standing on their feet is here also signified new life, such as man has when regenerated; for by dry bones, to which the house

of Israel is compared, is signified the state of the Church amongst them, which was a state without the goods of love and the truths of doctrine; and by clothings of the nerves, flesh, and skin, is signified regeneration, and by the spirit which entered, is signified new life by the influx and reception of Divine Truth, wherefore it is then said, that they revived and stood on their feet. The like is signified by standing on the feet elsewhere in the same Prophecy. *A voice speaking to me said, Son of man, stand on thy feet, that I may speak to thee, and the spirit came into me, when he spoke to me and set me on my feet, and I heard the (voice) speaking to me.* Ezekiel ii. 1, 2, and again, *I fell upon my face, but the spirit came into me, and set me on my feet,* Ezekiel iii. 23, 24; these things were done, because life when in its fulness is signified by standing on the feet, and life is in its fulness, when the natural liveth from the spiritual; for the ultimate of the life of man is in his natural [degree,] this ultimate, is, as it were the basis of its interior and superior [degrees,] for these terminate in the ultimate, and there subsist; wherefore unless life be in its ultimate, it is not full, thus not perfect. And moreover all interior or superior things co-exist in the ultimate, and are there in simultaneous order; hence such as is the ultimate, such are the interior or superior [degrees,] for these accommodate themselves to the ultimate, because the ultimate receives them. The like is signified by standing on the feet in David. *Thou hast caused my feet to stand in the breadth,* Psalm, xxxi, 9; by breadth is signified truth of doctrine from the Word; wherefore causing my feet to stand in the breadth, signifies to cause that he should live according to Divine Truths. Again, *He hath caused me to ascend out of the pit of devastation, and out of the mire of clay, and set my feet upon a rock.* Psalm, xl. 3; by pit of devastation is signified the false of doctrine, and by mire of clay, evil of life; and by setting the feet upon a rock, the like is signified as above, by causing the feet to stand in the breadth; because by a rock is signified truth of doctrine from the Word, and in a supreme sense the Lord as to Divine Truth. Hence it appears, what is signified in a spiritual sense by these words, *Jehovah suffereth not my feet to slide,* Psalm cxxi. 3, namely that he doth not suffer the natural to deviate from truths, for so far as the natural deviates, so far the interiors, which are of the understanding and will do also deviate.

667. *And great fear fell upon them who saw them.* That hereby is signified a state of anxiety with those who did not receive and acknowledge them, may appear from the signification of great fear, which denotes a state of anxiety; for by fear in the Word are signified various changes of the state of man's interiors; therefore also in this place it signifies a state of anxiety, with those who could not endure the presence of the Witnesses, and therefore slew them and cast them out, as is evident from the signification of these words, "Upon them who saw them:" with those therefore who saw the Witnesses alive, there was grief of mind and anxiety of heart. Those also were troubled in like manner who did not receive and acknowledge the good of love, and the truth of doctrine. Here the state of those is described who are against the goods of love and truths of doctrine, at the end of the Old Church, and the beginning of the New; for at this time the evil come into a state of anxiety on account of the presence of those who are in love and faith towards the Lord, of whom the New Church is formed; but this taketh place in the spiritual world and not in the natural; because in the spiritual world there is a communication of affections; and spiritual affection which is love and faith towards the Lord, which then beginneth with some, causeth such anxiety amongst the evil. This is therefore understood by *great fear falling upon them, who saw them.*

668. *And they heard a great voice out of Heaven saying unto them.* That hereby is signified the Divine Providence of the Lord, may appear from the signification of great voice from Heaven, which denotes the Divine Providence of the Lord; by voice from Heaven is signified every thing that proceedeth from the Lord, which in general is called Divine Truth, and by us the Word, and in particular every precept and commandment which the Word contains. It is called a voice from Heaven, because it had descended from the Lord through Heaven, and doth continually descend into those who read the Word from the spiritual affection of truth: that the Divine Providence of the Lord is here signified by a voice from Heaven, is, because the subject treateth concerning the state of Heaven, and the state of the Church at its end, when it is provided by the Lord that a

hasty change shall not take place, lest destruction should be brought on those who are about to be separated, many of whom are to ascend into Heaven, and many to be cast into Hell; hence it is said in what follows, that the two Witnesses ascended by command into Heaven in a cloud, and their enemies beheld them; and this was done that they might be separated, lest the successive progression of things proceeding to order should be disturbed by their presence and thence communication with the evil. But this arcanum cannot be described in a few words, in what follows, however, it shall be elucidated as much as possible.

669. *Come up hither.* That hereby is signified separation and thence protection, may appear from the signification of ascending into Heaven, when applied to the Witnesses, by whom are signified the goods of love and truths of doctrine, which ascent into Heaven denotes a separation from those with whom the goods of love and truths of doctrine are not, thus a separation from the evil: and the cause of the separation is, lest those things, namely, the good of love and the truth of doctrine should be injured by the evil; hence by *come up hither* is further signified protection; for if those things were communicated to the evil, they would be received by them in the exterior, but in the interior they would injure them by denial and derision. If this communication had not been prevented, the evil would have been conjoined with those who were in simple good, because the latter were not able to perceive that the interiors of the former were evil, when yet those who are in simple good, constitute the lowest Heaven, therefore unless they had been separated, destruction would have been brought upon those in that Heaven by reason of conjunction with the externals of the evil: but concerning this subject more may be seen in the small treatise concerning the last judgment No. 70. In which it is shewn that the two Witnesses were commanded to ascend into Heaven and that thereby is signified protection.

670. *And they ascended into Heaven in a cloud.* That hereby is signified separation as to internals and their securement, may appear from the signification of ascending into Heaven, when spoken of the two Witnesses, which denotes separation from the evil, namely, from those who are in falses of doctrine proceeding from evil of life, and that thereby is also signified protection may be seen in the foregoing article, No. 669; and from the signification of cloud, as denoting the ultimate of Divine Truth, or external of the Word, called its literal sense; respecting which see No. 36, 594; in this external, are many of those who are evil, for all who live an evil life, though they may attend to these things in an external way, yet they inwardly oppose the truths and goods of the Word, of doctrine, and of the Church; the reason is, because they are in the love of evil from the life, and the love, draws the interiors of the mind and the thoughts of the spirit unto itself; wherefore such when left to think for themselves alone, altogether deny those things which they confess before the World: this external which is also given to the impious and evil, is what is here understood by cloud: wherefore by ascending into Heaven in a cloud, is signified separation as to internals, but not as to externals: that separation as to internals, but not as to externals is understood, is, because the internals of the two Witnesses were spiritual and celestial, but the internals of the evil were infernal and diabolical; and spiritual and celestial internals are actually in Heaven, wherefore it is said they should ascend thither, that they might be separated from the evil as to internals, and thereby protected from injury. It may be expedient here to say a few words more on this subject, in order that it may be known what is especially involved in the ascent into heaven of the two witnesses that were slain and revived. In the end of the Church, when there is no faith because there is no charity, then the interior things of the Word are made known, which are to serve the New Church for doctrine and for life; this was done by the Lord himself when the end of the Jewish Church was at hand, then the Lord came into the world, and opened the interior things of the Word, especially those respecting himself, respecting love and faith towards him, and respecting love towards our neighbour, which things before this time lay concealed in the interiors of the Word, because all the particulars of the Church and its worship were till then in representatives; wherefore those truths which were revealed by the Lord, were truths interior, and in themselves spiritual, which afterwards served the New Church for doctrine and for life, as hath just been shewn; but yet those truths were not received immediately, but after a considerable length of time, as may be known from ecclesiastical history; nor indeed could they be received until all things

in the spiritual world were reduced to order; for the conjunction of the spiritual world with the natural is effected in man, wherefore unless that world had first been reduced to order, the goods of love and the truths of doctrine could neither have been perceived or understood by men in the natural world; this was the reason why so long a time elapsed, before the Christian Church was generally established in the European World; for all effects which exist in the natural world, derive their origin from causes in the spiritual world, especially those that relate to the things of the Church. These things have been said that it may be known, what in particular is signified by the two Witnesses, who ascended by command into Heaven, namely that the goods of love and truths of doctrine, when made known at the end of the Church, should not be injured by the evil. The like was done, when the most ancient Church, which existed before the flood, came to its end, at which time the representatives of things celestial, which were with the most ancient people, were collected together, by those who were called Enoch, and reserved for the use of the New Church after the flood; which has been called a representative Church, because its laws and statutes, and its worship in general, consisted of representatives, or of such things in the natural world as correspond to spiritual things in the spiritual world. The like was done with the two Witnesses, namely, they were separated from the evil, by being taken up into Heaven, and thus protected, and this until the Old Church came to its end: at which time the New Church was to be established: this is described by these words in Gen. *And Enoch walked with God, and was not, because God took him*, v. 24. That such things are understood in a spiritual sense by Enoch, by his walking with God, and by God taking him, may be seen in the Arcana Cœlestia No. 513 to 523, where those things are explained. The like is doing at this day; the Church which is called Christian, is at this time come to an end, wherefore now the Arcana of Heaven and the Church have been revealed by the Lord, which are to serve the New Church, understood by the New Jerusalem in the Apocalypse, for doctrine of life and of faith; therefore this doctrine was also taken up into Heaven, lest before the establishment of the New Church, it should be injured by the evil: this therefore, is what is signified by the two Witnesses ascending into Heaven, and also by these words in the following chapter, which treat concerning the woman about to bring forth a male child, before whom the dragon stood, namely, that her child was caught up to God, and his throne, Apoc. xii. 5; what in particular is there understood by the woman, and by the male child, shall be shewn in the explication of the following chapter: hence it may now appear, what Arcana are involved in the account of these two Witnesses, who ascended by command into Heaven in a cloud.

671. *And their enemies beheld them.* That hereby is signified knowledge and acknowledgment with those who are inwardly against the goods and truths of the Word and the Church, many appear from the signification of seeing, which is to understand, and thence to know and acknowledge; concerning which see Nos. 11, 37, 260, 354, and 529, and from the signification of enemies, that they are those who are against the goods of love and the truths of doctrine, consequently those who are in evils and falses. These in a spiritual sense, are understood by enemies and by foes when mentioned in the Word; hence it may appear that by their enemies beholding them is signified knowledge and acknowledgment with those who are against the two Witnesses, which are the goods of love and truths of doctrine. The Arcanum here involved is this; by enemies are understood those who are inwardly against the goods of love and truths of doctrine, but not so outwardly; for they express friendship with their lips, though they are enemies in heart; wherefore before the world they profess these things, but in spirit, in which they are when they think alone within themselves, they deny them, these therefore are the enemies who beheld them, for when they are in corporeal natural thought, in which they are when in society with others, then they see, that is, know and acknowledge them, but when they are in spiritual natural thought, in which they are when alone, and think concerning the things of faith, then they do not acknowledge them: therefore it is said that the two Witnesses ascended into Heaven in a cloud; for by cloud is signified the external of the Word, of the Church and of worship, which things they can see and understand; that by cloud is signified the external, may be seen in the foregoing article. In many parts of the Word, mention is made of foes and enemies, and by them are understood

evils and falses, by foes [hostes] are understood evils, and by enemies [inimicos] falses, for the Word in its bosom is spiritual; wherefore in that sense by foes and enemies none but spiritual foes and enemies can be understood; as may appear from the following passages in David. *O Jehovah, how are my foes multiplied, many are they who rise up against me, who say of my soul there is no help for him in God*; Psalm iii. 1, 2. Again, *Shew thy marvellous mercy, O Saviour of them that trust in thee, keep me by thy right hand from those that rise up against me, from the wicked who are against my soul*; Psalm xvii. 7, 8. Again, *Deliver me not unto the will of my foes, for false Witnesses have risen against me, who breathe out cruelty, lest I should trust to see good in the land of the living*; Psalm xxvii. 12, 13. And again, *Deliver me from my foes, O my God, from those who rise up against me, exalt me; deliver me from the workers of iniquity; lo, they lie in wait for my soul*; Psalm lix. 1, 2, 3. Again in Isaiah, *In the land of uprightness the wicked dealeth perversely, but O Jehovah thy hand is exalted; fire shall devour thy enemies*, xxvi. 10, 11; besides many other places in the prophetic parts of the Word, where foes and enemies are mentioned, and also in the historical Word, where mention is made of foes, wars and battles: for as war signifies spiritual war, which is a combat between truths and falses, thence also weapons of war as spears, bows, arrows and swords, signify those things which have relation to spiritual wars, the same things are meant by foes and enemies, that wars in the Word signify such things, also weapons of war, as bows, arrows and swords, has been shewn in the foregoing articles.

672. ver. 13. *And in that hour there was a great earthquake, and the tenth part of the city fell, and in the earthquake were slain, the names of men seven thousand; and the remnant were affrighted and gave glory to the God of Heaven. And in that hour*, signifies during that state: there was a great earthquake, signifies an extraordinary change of the state of the interiors with those who were of the Church: and the tenth part of the city fell, signifies that there were no truths of doctrine any longer existing with those who remained; and in the earthquake were slain the names of men seven thousand, signifies that by this change of state, all truths of good, thus all things of Heaven and the Church also perished with them: and the remnant were affrighted, signifies commotion of mind and a turning away of those, who were in some degree spiritual; and they gave glory to the God of Heaven, signifies that they acknowledged and worshiped the Lord.

673. *And in that hour*. That hereby is signified during that state, appears from the signification of hour, which denoteth state, therefore here it denotes that state when the two Witnesses ascended into Heaven, and their enemies beheld them: that hour signifies state, is, because times in the Word, and those things which have relation to time, as hours, days, weeks, months, years, and ages; also morning, noon, evening, and night; in like manner spring, summer, autumn, and winter, signify states of life; that such things are signified by times, has been illustrated and shewn in the work concerning Heaven and Hell, No. 162 to 169, where mention is made respecting time in Heaven; as also in No. 571, 610, 664, and that hour signifies every duration of state, whether long or short, consequently both time and state, see No. 194; also that when a number is added, it determines the state as to quality, see No. 488.

674. *There was a great earthquake*. That hereby is signified an extraordinary change of the state of the interiors with those who are of the Church, may appear from the signification of great earthquake, which denotes an extraordinary change of the state of the Church; for by earth is signified the Church, by motion change of state, and by great is signified what is extraordinary: that earthquake in the Word signifies a change of the state of the Church, may be seen No. 400, 499. It is evident that this change of state as to the truths and goods of the Church, had its origin from causes contained in the preceding verse; namely, that the two Witnesses who were slain and lived again, ascended by command into Heaven, in a cloud, and their enemies beheld them: hence may appear, that this was done that there might be a separation of the good from the evil, as was shewn in the foregoing articles, where the ascent of the two Witnesses was explained: But these things cannot appear to the understanding, unless it be first shewn in what manner things are circumstanced in the spiritual world; for the particulars mentioned in this verse, namely, that there was a great earthquake, that the tenth part of the city fell, and that the names of men seven thousand were slain in the

earthquake, also that the remnant were affrighted, and gave glory to the God of Heaven; were done and accomplished, when the last Judgment was at hand, and not in the natural but in the spiritual world: for when the good are there to be separated from the evil, and the good are to be protected lest they should be injured by the evil, then from the societies there, the good are taken away, and the evil are left; according to the words of the Lord in Matthew. *Two shall be in the field, one shall be taken, the other shall be left: two women shall be grinding at the mill, one shall be taken, the other shall be left*, xxiv. 40, 41, which things may be seen explained in the Arcana Coelestia, No. 4384, 4385, and when the good were taken away, then in those societies in which the good and the evil were together, an extraordinary change took place as to those things which are of the Church, but the cause of this change shall be further explained. In the spiritual world there is a communication of all affections and thoughts, and within each society there is one common communication, extending itself in every direction from its centre to its circumference, almost like light diffused from its centre to its periphery. Variations and changes of affections, arise from communication and extension, and exist from the influx of affections from other societies, which are either above or around them, also from new comers who enter the society, and these variations farther take place in proportion as few or many are removed out of it: the societies upon which the last Judgment was executed, consisted as well of the good as of the evil, but the evil were such as were inwardly against the goods of love and truths of doctrine, but not so outwardly; for they could outwardly practice what is right and just, and talk about what is pious and true, but not for the sake of what is right, just, pious, and true in itself, but they did so from habit in the world, for the sake of fame, glory, honour, gain, and various delights of natural loves, and also on account of laws and their punishments, hence such, although inwardly evil, yet could be together with those who were not only outwardly but inwardly good: when therefore the good were separated from those who only appeared good in the external form, then that external good vanished, and the evil internal appeared, for they were held in that external good by communication with those in the same society, who were not only in exterior but also in interior good, as was said above; wherefore when external good was taken away from the evil, then their interiors were laid open, which abounded in mere evils, and things unclean; thence it appeared what they were in themselves. These things are understood in particular, by the two Witnesses who ascended by command into Heaven in a cloud, and by their enemies beholding them; and now that in that hour there was a great earthquake, which signifies, that when that state was come, an extraordinary change took place, as to those things which are of the Church.

875. *And the tenth part of the city fell.* That hereby is signified, that no truths of doctrine any longer existed with those who remained, may appear from the signification of ten, which signifies all and every thing, also much and many things; that a tenth part denotes all and much, may be seen in what follows; from the signification of city, which denotes doctrine; and also the truth of doctrine; for doctrine, to be the doctrine of the Church, must be formed from truths derived from the Word; that city signifies doctrine, may be seen in No. 223: and from the signification of falling, that it denotes to disappear, therefore not to exist, for to disappear and not to exist are predicated concerning truths of doctrine, when falling has reference to city; for everything or subject in the natural sense, according to correspondency, has its own analogous expression of the subject in the spiritual sense, and the subject in the natural sense is a city, but in the spiritual sense it is the truth of doctrine: that no truths existed with those who remained, follows from what was said in the foregoing article, namely, when the good were taken away from society with the evil, and removed into Heaven; that then there remained no longer with the evil any truths of doctrine, because communication with the good was taken away, by which as to the external, they could appear to be in truths, and thence from doctrine they could speak concerning truths; for in the spiritual world there is a communication of affections and thoughts, and by that communication one is held in connection with another; thus all in the same society are in like mutual affection, and therefore in similar good, thus also were the evil held in connexion with the good; but they were such of the evil as could in external form make an appearance of sanctity, piety, intelligence, zeal for the Church and its doctrine, and also an appearance in the life as if they were just

and sincere in heart, although they were inwardly quite the reverse; these are the evil with whom no truths of doctrine any longer existed, after the good were taken away, and are understood by the two Witnesses, who ascended by command into Heaven. It should be known that in the spiritual world there were many of such societies formed, and those societies are understood in one complex by the first Heaven that passed away, Apoc. xxi. 1, concerning which societies or concerning which Heaven, more is related in the small treatise concerning the last Judgment: in these societies there were such evil [spirits] as have been described, and with them were the good, and while they were connected in one society, so long the evil as to externals appeared like the good, but when separated, then that external good which with them was only counterfeit and hypocritical, disappeared, and their interiors, in which were things infernal, abounding in more evils and thence in fables, were laid open. Such a separation, and thence such a state, took place in the spiritual world a little before the last Judgment: wherefore that state is here described, for here mention is made of the last time of the Church, when the universal Judgment was at hand.*

676. *And in the earthquake were slain the names of men, seven thousand.* That hereby is signified, that in this change of state, all truths of good, and thus all things of Heaven and the Church, perished with them, may appear from the signification of being slain, which denotes to be slain spiritually, or to perish by evils and fables, concerning which see No. 315, 547, 572, 589; and from the signification of earthquake, which denotes a change of state as to interiors with those who were of the Church, concerning which see No. 674; from the signification of names of men, as denoting truths of good, and thence the understanding of truth, concerning which in what follows; and from the signification of seven thousand, which denote all things of Heaven and the Church; for by seven is signified all, and is predicated concerning the holy things of Heaven and the Church. Respecting the signification of this number see 257, it also retains its signification when multiplied by 10, by 100, or by 1000, for these numbers signify all. From these things it may appear, that by the names of men seven thousand being slain in the earthquake, is signified that in this change of state all truths of good, and thus all things of Heaven and the Church perished. That by names of men are signified truths of good, and thence the understanding of truth, may appear from the signification of name, which denotes the quality of a thing, and the quality of state with man; and also from the signification of man, as denoting intelligence, thus also the understanding of truth: that name signifies the quality of a thing, and the quality of state with man, is, because names of persons are not given in the spiritual world, as in the natural, for in the spiritual world all are named according to the quality of their life, thus with a difference when in societies, and when not within them; within societies the quality of every one's state of life is fixed; for each individual there has his own peculiar station, more or less distant from the centre, according to the quality of his affection and intelligence; wherefore according to this quality he has his name; hence when the name of any one in a society, is heard, his quality is also known; on this account, by name in a spiritual sense, is signified the quality of a thing, and the quality of the state of life: but before man, when he becometh a spirit, entereth into any society, he passeth through many states, that he may put off whatever disagrees with his ruling love, and put on that which agrees with it; therefore there is no fixed denomination of the quality of any one's state of life, until he entereth into some spiritual society; yet every one is named according to the state in which he is, and also according to the idea and perception of the quality of his state: that names in the spiritual world are expressed after a spiritual manner, may be seen in No. 102; that hence name in the Word signifies the quality of the state of life, see No. 148: and that hence the name of Jehovah, and also the name of the Lord, signify all things by which he is worshipped, thus all things of love and of faith, may be seen No. 102, 135: and that man in the Word signifies the spiritual affection of truth, and thence the understanding of the truth, No. 280, 546: from which it may appear what is signified by names of men. The reason why the truths of good with the faculty

* What follows in this number has been omitted for the sake of brevity, because it consisteth only of quotations from the Word, designed to elucidate the meaning of the number ten.

of understanding thence, perished by an extraordinary change of state, signified by great earthquake, was described above, namely, that in the end of the Church, when the last Judgment is at hand, those who are spiritually good are taken away from those who are only in natural good, and when they are taken away, at the same time all truths of good and all understanding of truth are taken away; for with the natural, in whom there is nothing spiritual, truths and goods reside in their externals, but falses and evils in their internals; hence when the good are taken away, with whom they had communication as to externals, then also the externals are taken away, and the internals are laid open, which, as was said above, abound in mere falses of evil: hence by these words are signified, that all truths of good, and thence all understanding of truth, perished with those who remained.

677. *And the remnant were affrighted.* That hereby is signified commotion of mind, and a turning away of those who were in some degree spiritual, may appear from the signification of remnant, which denote those who were not merely external and natural, but also in some degree internal and spiritual; concerning whom in what follows; and from the signification of being affrighted, as denoting to be disturbed in mind and turned away from those who were merely natural, and thence in mere falses and evils; that being affrighted signifies such commotion and turning away may be seen below: in the first place, something shall be said concerning those who are understood by the remnant who were affrighted, and gave glory to the God of Heaven, who were not merely natural, but in some degree spiritual; for in respect of those who were merely natural, when from their externals the truths of good were taken away, the influx of falses and evils from Hell did not disturb them, neither did they turn themselves away, for their proper thought and will, which were concealed in their interiors, consisted of mere falses and thence of evils, and of evils and thence of falses, wherefore when they are under the influence of these things, they are enraged against what is good and true, and thence they ardently desire to extinguish them; hence it follows that when from the evil, these external things are taken away, they are no longer affrighted on account of evils and falses, neither have they any fear of Hell, for those things are what they love, consequently the delight of their life: but the spiritual are disturbed and affrighted, when they are infested by evils and thence by falses, which is the case so long as the evil are present, therefore fearing the loss of their spiritual life, and being disturbed in mind, they tremble, supplicate the Lord for help and turn away from them. When societies in the spiritual world are purified, which is always done when the evil, especially the hypocritical, have insinuated themselves, and become mixed therein with the good, the signs of whose presence are obscurity of intellect, deprivation of the perception of good, a languid affection for truth, with other similar things, at the same time the influx of Hell is immitted, on which account the evil rejoice, but the good are disturbed in mind, turn away from them, and are separated; they therefore who being affrighted thus turn away, are preserved, but the rest are cast out; hence it may appear why it is said, that some were affrighted, and why it signifies disturbance of mind, and a turning away of those who are in some degree spiritual. In many parts of the Word, mention is made of being affrighted, of being dismayed, and the like, as well concerning the good as the evil; and by terror and dismay are signified a changing troubled state of the mind from imminent or visible danger of losing the life; but in one way with the good and in another with the evil; with the good there is disturbance of mind and change of state from imminent and visible danger of losing the life of the soul, but with the evil from imminent and visible danger of losing the life of the body; and that for this reason, because the good regard the life of the soul as principal and final, and not so the life of the body; but the evil regard the life of the body as principal and final, and not so the life of the soul, in which they do not believe from the heart, and if they should believe, yet they would love only those things which belong to the body, as appetites and pleasures of various kinds; but the good love the delights of the soul and those of the body alternately.

678. *And they gave glory to the God of Heaven.* That hereby is signified that they acknowledged and worshipped the Lord, may appear from the signification of giving glory or of glorifying, which denotes to acknowledge and to worship: also from the signification of the God of Heaven as denoting the Lord.

HOW THE LORD BY HIS PROVIDENCE OPERATES, THAT HE MAY CONJOIN
MAN TO HIMSELF AND HIMSELF TO MAN.

"Who does not see that conjunction with God is Salvation and Eternal life? This is seen by every one who believes that men by creation are images and likenesses of God (Gen. i. 26, 27), and who knows what an image and likeness of God is. Who that has sound reason, when he thinks from his rationality, and wills to think from his liberty, can believe that there are three Gods, equal in essence, and that the Divine Esse or Divine Essence can be divided? That there is a trine in one God, may be thought and comprehended, as are comprehended the soul and body in an angel and in a man, and the sphere of life proceeding from them; and as this trine in one exists in the Lord only, it follows, that conjunction must be with him. Make use of your rationality, and at the same time of your liberty of thinking, and you will see this truth in its light, only first admitting, that there is a God, and that there is a heaven and eternal life. Now since God is one, and man by creation was made an image and likeness of him, and since, by infernal love, and its concupiscences and their delights, he came into the love of all evils, and thence destroyed in himself the image and likeness of God, it follows, that it is the continual endeavour of the Divine Providence of the Lord to conjoin man to himself and himself to man, and thus make man in his image. It follows also, that this is in order that the Lord may be able to give man the felicities of eternal life, for such is the nature of the divine love. But the reason why he cannot give those felicities, nor make man an image of himself, *unless man as from himself remove sins in the external man*, is because the Lord is not only divine love, but also divine wisdom, and divine love does nothing but from and according to its divine wisdom. It is according to his divine wisdom that man *cannot* be conjoined to the Lord, and so reformed, regenerated, and saved, *unless he is permitted to act from liberty according to reason*, FOR THEREBY MAN IS MAN; and what is according to the divine wisdom of the Lord, that also is of his Divine Providence."

"To what has been said I will add two arcana of angelic wisdom, from which the nature of the Divine Providence may be seen. The first is, that the Lord never acts upon any particular principle in man separately, but upon altogether: the other is, that the Lord acts from inmost principles and from ultimate or lowest principles at the same time. *The reason why the Lord never acts upon any particular principle in man separately, but upon altogether,** is, because all things of man are in such connexion, and by their connexion in such a form, that they act, not as several, but as one. It is known that man is in such a connexion, and by that connexion in such a

* These italics are E. S's.

form as to his body; and in a similar form, by virtue of the connexion of the whole, is the human mind also, for that is the spiritual man, and is indeed truly a man. Hence it is that the spirit of man, which is his mind in the body, is a man in every particular of its form, and therefore after death man is equally a man as in the world, with this difference only, that he has put off that covering which constituted his body in the world. Now, as the human form is such, that all its parts make a one which act as one, it follows, *that one part cannot be removed out of its place and changed as to its state*, but in agreement with the rest; for if one were removed out of its place and changed as to its state, the form which must act as one would suffer. From this it is evident, that the Lord never acts upon any particular part or principle, unless upon all together. *Thus does he act upon the universal angelic heaven*, because that in his sight is as one man; so also does he act upon every angel, because every angel is a heaven in its least form; and so also does he act upon every man, proximately upon all things of his mind, and through these upon all things of his body; for the mind of man is his spirit, and according to its conjunction with the Lord is an angel, and his body is obedience. But it is to be well observed, *that the Lord acts also singularly*, yea most singularly upon every particular of man, yet at the same time through all things of his form; but he does not change the state of any part, or of any thing in particular, *except so far as suitable to the whole form*. Of this, however, more will be said in what follows, where it will be demonstrated, that the Divine Providence of the Lord is universal, because it is in particulars, and that it is particular because it is universal. *The reason why the Lord acts from inmost and from ultimate principles at the same time,** is, because in this way and no other all and singular things are contained in connexion; intermediate principles depending successively upon the inmost even to the ultimate, and in ultimate principles they exist all together; for it is shewn in the treatise *On the Divine Love and the Divine Wisdom*, part the third, that in the ultimate principle there is the simultaneous *derived from the first of all principles*. Hence also it is, that the Lord from eternity, or Jehovah, came into the world, and there put on and assumed the human nature in ultimate principles, that he might be from first principles and in ultimate at the same time; thus from first principles by ultimate govern the universal world, *and so save men*, whom he is able to save according to the laws of his Divine Providence, which are also the laws of his Divine Wisdom. In this manner, therefore, is true, what is known in all Christian countries, that no mortal could have been saved, except the Lord had come into the world, respecting which *The Doctrine of the New Jerusalem concerning Faith*, n. 35, may be consulted. It is on this account that the Lord is called the First and the Last.

"These angelic arcana are premised, in order that it may be comprehended, how the Divine Providence of the Lord operates, that

* These italics are E. S's.

he may conjoin man to himself and himself to man. This is not effected upon any particular of man separately, but upon the whole of him together; and it is done from his inmost and his ultimate principles at the same time. His life's love is the inmost of man; the things which are in the external of his thought are the ultimate; and the things which are in the internal of his thought are the intermediate. The nature and quality of these principles, in a wicked man, was shewn in the foregoing pages; from which consideration it is again evident, that the Lord cannot act from inmost and ultimate principles at the same time, *except together with man*, for man is together with the Lord in ultimate principles; *therefore, as man acts in ultimate principles; which are at his disposal, because subject to his free will*, so the Lord acts from his inmost principles, and upon the successive to the ultimate. The things which are in the inmost principles of man, and in the successive from the inmost to the ultimate, are altogether unknown to man, and therefore man is totally ignorant *how and what* the Lord works there; but since they cohere as one with the ultimate principles, it is not therefore necessary for man to know more *than that he ought to shun evils as sins, and look up to the Lord*. In this and no other way can his life's love, which by birth is infernal, be removed by the Lord, and a love of celestial life be implanted in its place.

"When the love of celestial life is implanted by the Lord in place of the love of infernal life, then, in place of the concupiscences of evil and falsity are implanted affections of good and truth, in place of the delights of the concupiscences of evil and falsity are implanted the delights of the affections of good, and in place of the evils of infernal love are implanted the goods of celestial love; then, also, instead of cunning is implanted prudence, and instead of thoughts of malice are implanted thoughts of wisdom. *Thus man is born again, and becomes a new man.*"—Swedenborg, on "Divine Providence," n. 123 to 126.

**"THE COMMENCEMENT OF THE NEW CHURCH IN ITS EXTERNAL AND
VISIBLE FORM IN THE CITY OF LONDON."**

When Mr. Robert Hindmarsh and several others, inserted the First Advertisement in the London Newspapers, announcing their meetings, which were just commencing in the Inner Temple, Fleet Street, London, in December, 1783, for the purpose of reading together, and publishing the Writings of Emanuel Swedenborg, Mr. James Glen, it is said, was the first person who answered that

advertisement. He was "a Scotch gentleman, about to settle at Demerara, in South America, who was then in London, and who, introducing himself to the Society at their next meeting, most heartily united with us," says Mr. Hindmarsh, "in our professed design of procuring and publishing translations of all Swedenborg's works. He gave us a short but interesting account of his first reception of the doctrines, which was on the ocean, while he was on his return from America, where he had been to purchase a plantation for himself to reside upon. The captain of the vessel, in which he was sailing, after many conversations with Mr. Glen, whom he found to be a *person of literary habits, and liberal sentiments*, in a great measure free from the influence of religious prejudices, told him he was in possession of a book, written in the Latin language by a very extraordinary man, which he thought would prove acceptable to him: whereupon he presented him with a copy of the Latin work *De Cælo et Inferno* (the Treatise on *Heaven and Hell*). As soon as Mr. Glen had read the work, and well considered its contents, he was all astonishment, first, at the nature of the information, which that book conveys; and in the next place, at the goodness of the Divine Providence, which had so unexpectedly brought him into *such a peculiar situation*, that while sailing on the surface of the great deep, of an abyss of waters beneath him, his eyes were opened to behold an abyss of divine truths above and around him. *That day Mr. Glen declared to be the happiest day of his life*, which thus brought to his view the glories of the heavenly state, and the stupendous realities of the eternal world." Such is the description Mr. Hindmarsh gives of the reception of the writings by this Mr. Glen, in his "Rise and progress of the New Church," p 17.

It would seem that Mr. Glen went backwards and forwards between England and America, more than once, before he settled. We find the following on record concerning him, in the "Minute Book" of the First Society in London, on the first day of its meeting;—"May 7th, 1787.—Mr. Peckitt moved, that the following persons, who were Honorary Members of the former Society, (the one for reading, &c.) be considered as members of this Society; viz, Mr. Glen, Mr. Joel Spicket and his brother, the Marquis De Tomé, of Paris, Mr. Salmon, Mr. Gosse, Mr. Gomm, Dr. John Mather, of Sheffield, Mr. Ralph Mather, Mr. Robert Normansell, Mr. Nordenskiöld, Mr. Pilling, Count Grabianka, Captain James Wright, of the 48th Regiment, and Mr. Samuel Hands."

"Being duly seconded, was carried unanimously."

Now none of these persons were present; and, as most of them evidently resided at a distance, *it is fair to presume that Mr. Glen was, at that time, abroad*. But he must have been over shortly afterwards, from the manner in which he stands connected with the first performance of the Services of Baptism and the Lord's Supper, amongst those few individuals, who constituted the first separated Society, which met for worship, in London.

As we have seen, according to the Society's "Minute Book," he was absent on the day of its first meeting, but was then elected a member. Yet it does not appear how what is said of him by Mr. Hindmarsh, in what we are about to cite, could be true, unless he was, for a short time, in London, in the Summer of 1787: but that he was in London during the summer, is evidenced, by his name being recorded in the "Minute Book,"—amongst the persons present, at two of the Society's Meetings held, respectively, on the 8rd and 6th of September, that year.

Mr. Hindmarsh however states, that, "*an entry was made in the Society's Book, recording the transactions*" we are about to refer to. But in the *Original* "Minute Book," which lies beside us, we can see no mention of any meeting, between the 7th of May, and the 6th of August, *except one for Rule Making, on Monday, the 2nd of July*. Consequently there is no mention therein, of the transactions we are about to adduce, from Mr. Hindmarsh's Book.

"A Select Meeting was likewise formed, consisting of those persons most anxious to bring forward the New Church in its ultimate and external form, and who could conveniently attend its primitive institution. A preparatory Meeting was appointed to be held by these, on the Sunday preceding the day which was fixed upon for the formal and solemn commencement of the New Church in its external form; and *an entry was made in the Society's Book, recording the transactions of the day, of which the following is a copy:—*

'A Select Meeting of the Members of the New Church—Sunday, July 29th, 1787, at Mr. Wright's, No. 6, Poultry.

'At a Meeting held this day by appointment, present as follows:—

Mr. James Glen,	Mr. Robert Brant,	Mr. George Robinson,
Mr. John Augustus Tulk,	Mr. John Willdon,	Mr. Samuel Pembbridge,
Mr. Thomas Wright,	Mr. Thomas Willdon,	Mr. Robert Hindmarsh.
Mrs. Margaret Parker,	Mr. Isaac Brand,	
Miss Jane Grant,	Mr. James Rayner,	

'After being assembled, the Lord's Prayer was read, and No. 625 of the *Universal Theology*, being the Glorification of the New Heavens for the Lord's Second Advent.

'A paper drawn up by Mr. Glen, containing general principles of the New Church, was also read, and with some alterations and additions unanimously approved of. It is as follows:

'FOUR PRINCIPLES OF THE DOCTRINE OF INFLUX.

- '1. There are two distinct Worlds, the Spiritual and the Natural.
- '2. The Spiritual World produces the Natural World by Influx.
- '3. In consequence of this Influx, every Object in Nature corresponds with its Spiritual cause.
- '4. This Correspondence, by means of Influx, is Essential to the Existence of both Worlds.

'FOUR THEOLOGICAL PARALLELS.

- '1. God Omnipotent in his Divine Humanity, in the year 1757, "began and accomplished a Last Judgment in the Spiritual World, and thereby formed New Heavens.

- '2. From these New Heavens a New Church will descend, *must descend*, on this earth, *according to the eternal and immutable Laws of Influx*.
- '3. This New Church will be an exact Corresponding Representation of the New Heavens.
- '4. This Correspondence, *by influx*, between the New Heavens and the New Church, *is essential* to the Existence of both.

‘OBSERVATIONS ADDED.

- '1. The Truths of the New Church are *alone* * contained in the Word, and the Theological Writings of Emanuel Swedenborg.
- 2. The Doctrine of Correspondence, being the Knowledge of the Order of Influx, as proceeding from the Divine Humanity, is essential to the Understanding of the Word.
- '3. The earnest and hearty Rejection of the Doctrines and Forms of the Old Church, must precede the full Reception of the Influx of Wisdom and Love from the Divine Humanity, through the New Heavens, into the New Church.
- '4. The *full Reception* of the glorious Truths of the New Church, as revealed by Swedenborg, is essential to constitute a Member of the New Church on earth, *and thereby to admit him into an immediate Conjunction with the Lord*, and consociation with the Angels of the New Heavens.
- '5. Introduction into the New Church is *solely* through the Spiritual Correspondent BAPTISM, *performed in that Church*.
- '6. Conjunction with the Lord, and Consociation with the Angels of the New Heavens, are effected by the HOLY SUPPER *taken in the New Church*, according to its Heavenly and Divine Correspondences.

'This Society admits the propriety of Baptism into the New Church, and also of Receiving the Holy Supper.

'The Form of Baptism to be by reading the Faith of the New Heaven and New Church in its Universal and Particular Form, from the *Universal Theology*, No. 2, &c. And the person to be Baptized must declare his belief therein. Then to Baptize him in the Name of the Father, the Son, and the Holy Ghost.

'The Form of the Holy Supper to be thus:—All to sit at the Table. Read the last part of No. 703, *Universal Theology*, concerning the Lord's *Doctrine*. One person (*chosen by lot*) to break the Bread, and bless it by repeating the Lord's Prayer, and reading the first part of the *Institution* respecting the Bread,—(*Universal Theology*, No. 703.) Then every one to take the Bread, and eat.—Again, the chosen person to take the Wine in a Cup, and give Thanks by again repeating the Lord's Prayer, and concluding the Institution. Then every one to drink thereof.'

"The Society, having thus made solemn preparation for what they conceived to be an event of *great importance and interest to all who should thereafter be admitted* as actual and visible members of the Lord's New Church on earth, proceeded to appoint a day for carrying their intentions into effect; and at the *particular request* * of Mr. James Glen, who was much respected by all the members of the Society, Tuesday, the 31st of July, was fixed upon for that purpose. The proceedings of that day, *as entered in the Society's Book*, are thus recorded:—

‘Tuesday Evening, Six o’Clock, July 31st, 1787, No. 6, in the Poultry, at Mr. Wright’s.’

'A meeting of the following persons was this day held, for the purpose of forming, by the Divine Mercy of the Lord, the New Church upon earth, signified in the Revelation by the New Jerusalem descending from [God out of] Heaven.

MR. JAMES GLEN,	MR. GEORGE ROBINSON,	MR. ROBERT HINDMARSH,
MR. JOHN AUGUSTUS TULK,	MR. THOMAS WILLDON,	MR. JAMES RAYNER,
MR. THOMAS WRIGHT,	MR. JOHN WILLDON,	MR. ISAAC BRAND,
MR. JAMES HINDMARSH,	MR. SAMUEL PEMBRIDGE,	MR. SAMUEL HANDS,
MRS. MARGARET PARKER,	MR. ROBERT BRANT,	MR. GEORGE WRIGHT.
MISS GRANT,		

* These Italics are Mr. H's.

'The meeting was begun with the Lord's Prayer.—It was determined by Lot, that Mr. JAMES HINDMARSH should officiate in the room of a Priest, in blessing the Bread and Wine for the Holy Supper, according to the Form prescribed at the last meeting; which Sacrament was to be considered as the *Sign and Seal of the Formation of the New Church*. The Holy Supper was received by the Eleven first persons in the preceding List, all sitting round the Table. Behind them stood the five last, who were desirous of being Baptized into the Faith of the New Church. After the former had taken the Holy Supper, ROBERT HINDMARSH was called; and the Faith of the New Heaven and New Church, from Emanuel Swedenborg's *Universal Theology*, being read to him, he was questioned whether he firmly believed the same, and was desirous of being Baptized into that Faith. On answering in the affirmative, he was marked with the sign of the Cross on his Forehead and Breast, and Baptized in the Name of the Father, and of the Son, and of the Holy Ghost.

'GEORGE WRIGHT, ISAAC BRAND, SAMUEL HANDS, and JAMES RAYNER, being then called together, the Faith of the New Heaven and New Church was again read to them; and upon each declaring his belief therein, and desire of being Baptized, they were each likewise Baptized in the Name of the Father, and of the Son, and of the Holy Ghost.

'After this the Glorification for the Lord's Second Advent was read from the *Universal Theology*, n. 695; and the ceremony concluded with the Lord's Prayer, and a Prayer for the King and Royal Family, &c., with the Benediction at the end of the Revelation, 'The Grace of our Lord Jesus Christ be with you all. Amen.'

"Such was the commencement of the New Church in its External and Visible Form, in the city of London; which latter place, in one point of view, that is, in a good sense, in reference to the best of the Protestants, may be considered as the *Meditullium* or centre of all the Reformed Churches; and in another point of view, that is, in an opposite sense, in reference to their denial of the two essentials of the New Church, may be considered as 'The great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified,' Rev. xi. 8; and from the hostility to be expected from many of the English Church, may be further considered as the very place alluded to in the Revelation, chap. xvi. 16, and called in the Hebrew tongue Armageddon.

"Great care was taken, that all the proceedings of the Society should be conducted in the most orderly manner. Due regard was paid to the solemnity of the occasion, and to the high character given in the Book of Revelation to the New Jerusalem dispensation. For we had confidence in the divine promises, and firmly believed, that the Church, now begun in much weakness and imperfection, is yet destined to become, in the Lord's appointed time, the Crown and Glory of all the Churches that have heretofore existed on this Earthly Globe. We therefore did what we conceived to be a duty imposed upon us, as the first Society in the known world, that was disposed to bring into ultimate effect the true worship of the Lord, which, beginning in the internal affections and perceptions of the mind, descends into the externals of the body, where it is, like the Word itself, in its fulness, in its sanctity, and in its power."—*Rise and progress of the New Jerusalem Church*," p 56 to 59.

As stated before, there is no mention whatever of any thing relating to the above event, in the "Minute Book" of the Society: though the book is regularly paged at the place where it ought to have been mentioned. And from the *conclusion* of the first day's meeting; namely, May 7th, 1787, to May 4th, 1789; the whole is in the handwriting of Mr. Robert Hindmarsh himself; who was chosen secretary of the Society, at its first meeting. The rules of the Society, as agreed to at the Meeting for that purpose, on Monday the second of July, 1787, are all regularly entered, as *extracted*, by Mr. Madeley

the Editor of Mr. Hindmarsh's Work; and where they may be seen, at page 46. How it happens, that the above transactions, so important in the Society's history, were omitted, when Mr. Hindmarsh twice states that "an entry" of them "*was made in the Society's Book,*" and that what he transcribes "*is a copy,*" seeing that he himself was the person to have made the entry, it is not for me to say.

That the meetings really did take place as described, there can hardly be a doubt. And it is possible, that the circumstance of several of the individuals not being, at the time, registered members of the new Society, (though they afterwards became so) might have something to do with the omission of the entry of the proceedings in the Society's Book: as not being strictly a part of its specific proceedings. But, if this consideration had anything to do with the omission, one would have thought Mr. Hindmarsh would have remembered it, and not have stated so positively, that "the transactions" were recorded "in the Society's Book."

Granting now, that this was really the beginning of the New Church in its External Form, in the City of London; what is to prevent any number of pious and earnest recipients of the Doctrines in any other place, in like manner, or in any other manner, which seems to them best calculated, similarly to commence the New Church in its External Form? Here is a Form cut out, and agreed to, and acted upon, for participation in the two Sacraments of the Lord's Supper and Baptism; without any "Ordained" authority; and this is held to be bona-fide the Commencement of the New Church. We are, it is true, told, that "it was determined by lot, that Mr. James Hindmarsh should officiate *in the room* of a priest," but what does this amount to? The individuals had previously determined *of their own free choice* to use that mode of selection of a Minister for the occasion: and it is most probable, that whatever mode they had adopted the same man would have done the service. He had been a Minister in the Wesleyan Body; had been used to performing the ceremonies; and, it is almost certain, none of the other individuals present ever had performed them. Accordingly, when, afterwards, they required a minister, we are told by his son Robert, that "*all eyes were directed to one of the Society,* who had for many years been in the habit of preaching among the people called Methodists, with great reputation to himself, and benefit to the congregations which he addressed. This," says he, "*was no other than my own father, MR. JAMES HINDMARSH, formerly Writing Master at the Methodist Seminary, called Kingswood School, near Bristol; and afterwards an Itinerant Preacher in Mr. Wesley's Connexion.*" ("*History,*" p. 59.) Here then, is clear evidence from the pen of Robert Hindmarsh himself, that the New Church, in London, began under the ministration of an individual who had no other authority *than the good-will of the people who constituted the Society to which he was called to minister.* And in further proof thereof, he himself admits that *he* was baptized into the Faith of the New Church by his Father, *while his Father was the subject of no other Baptism but that of the*

Old Church. For in the Minute-Book, under date of "Sunday, May 18, 1788, it is recorded that James Hindmarsh and Samuel Smith, having signified their desire of being baptized into the Faith of the New Heaven and New Church, the New Church unanimously requested them to baptize each other."—Then follows *under the same date*—"James Hindmarsh and Samuel Smith being proposed as Ministers of the New Church, they were unanimously elected this day."

"Sunday, May 25th, 1788.—At a full Meeting of the Members of the New Church this day, in Great East Cheap, James Hindmarsh *publicly** renounced the Faith of the Old Church, and embraced that of the New Church, and was baptized by Samuel Smith into the Faith of the New Heaven and New Church."—"At the same time and place, Samuel Smith also *publicly** renounced the Faith of the Old Church, and embraced that of the New Church, and was baptized by James Hindmarsh into the Faith of the New Heaven and New Church."

Thus we learn that James Hindmarsh could perform the duties of a Minister in the administration of the Sacraments of the Holy Supper and Baptism, and thus "commence the New Church in its External Form," nine months before he himself had renounced the Faith of the Old Church: That he could baptize his son Robert and others, into the Faith of the New, nine months before he had renounced the Faith of the Old, or been himself baptized into the New: yet we are required to believe, that "Introduction into the New Church is solely through the spiritual correspondent *Baptism, performed in that Church.*" Also, we learn that the two first "ordained" Ministers were elected, before they had publicly renounced the Faith of the Old Church, and that one of them baptized the other, before he himself was baptized, and the other was baptized by an individual who had himself *received baptism from him, when he had none to give!* For how can a man give what he has not got?

However disagreeable the task, it seems necessary here, also to notice, that in the same book it is recorded, that, on "Monday, May 5th, 1788," Mr. R. Hindmarsh proposed that this Society, heretofore known by the Name of "*The Society for promoting the Heavenly Doctrines of the New Jerusalem Church,*" be in future denominated, "*The New Church, signified by the New Jerusalem in the Revelation.*"* And on Sunday, May 18th, immediately preceding the "minute" of the desire of James Hindmarsh and Samuel Smith for baptism, it is written—"At a full Meeting of the Society the Question for altering the Name of the Society was put and unanimously approved of; in consequence of which the Name is to be in future, "*The New Church, signified by the New Jerusalem in the Revelation.*"†—(O God! forgive the profanity of this deed, for the men really did not know what they were doing!)

As some mitigation, however, in the judgment of the merciful man and the spiritually minded, of the astounding presumption of the acts here recorded, let it be, in pity remembered, that young Robert Hindmarsh was only about 28 years of age, when he thus began his attempt to manufacture a New Jerusalem Church. Would to God

* These Italics are in the Minute-Book.

† The Italics are given as found, and the handwriting is Mr. R. Hindmarsh's, —the Secretary.

we could have said the same of the time when he wrote his "History" of it! Less, then, would have been our present pain. For, be assured, dear reader, it is indeed a painful duty, to the writer of these remarks, to have to lay these crooked matters before the New Church public. But he feels that it is a solemn duty of conscience imposed upon him, by the position in which Providence has placed him, in relation to these transactions; and he feels that he is, in conscience, bound to discharge it faithfully; that the generations, which are coming after, may not be deceived by profane semblances.

And though he would fain here have stopped his pen, upon this disagreeable theme, yet his work does not seem done. He feels deeply impressed that the time is come, when a full exploration of the sandy nature of that foundation, upon which the claims of the self-styled "New Jerusalem Church" is based, should be made. The sooner the subtle sophistry is exposed, the better.

Seeing that so much has been written and said, upon the superior validity and efficacy of the Sacraments when performed in the "New Church,"—self-styled so; and much stress laid in certain quarters, both in this country and America, upon the necessity for Re-baptism, and Re-ordination; let us look what it amounts to.

In the document above cited, page 94, it is stated that, "The full reception of the Glorious truth of the New Church, as revealed by Emanuel Swedenborg, *is essential* to constitute a member of the New Church on earth;" now will any one pretend, or could Mr. Hindmarsh suppose, that those who then met to partake of the Sacrament together, had a full reception of all these glorious truths? Did they each know, and believe all that Swedenborg wrote? Yet they voted this "*essential*;" it would appear.

Again, they agreed that Introduction into the New Church is *solely* by "Baptism in that Church!" Yet they met together, and eleven of them partook of the Holy Supper together, *none of whom had been baptized into the Faith of the New Church*; and they called this act the "Commencement of the New Church in its external and visible form!" How could these men do this "most holy" act of worship in the New Church, when, according to their own decision, *none of them were in that Church, at the time*? How could their officiating minister perform this "Holy Rite" *in that Church*, when he himself was not in? How could he baptize five individuals on that occasion, with a baptism he himself was not baptized with? Can a man pour water out of an empty vessel? Can a man feed the Hungry out of an empty cupboard? Let it not be forgotten that the New Church cannot be commenced from the Old, even as to forms, according to the ideas of those who are here the parties concerned! Yet they are said to have commenced the New Church in its External and visible Form. They had a minister from the Old! They had "institutions" which are in the Old! And they themselves had all been baptized into the Old and never received any other Baptism! Still they were satisfied that they had commenced the New!

Again; They agree that "From the New Heavens, a New Church will descend, *must descend, on this earth, according to the eternal and*

immutable Laws of Influx," which are such, they also agree, that "The spiritual world produces the natural world by influx," hence, the New Heavens will produce the New Church by influx! But the members of *their* New Church are produced by the votes of those that are in it. This is plain from the Minute-Book. For instance,— "Monday, August 4th, 1788, James Hindmarsh proposed Henry Servante, No. 19, John Street, Tottenham Court Road to be a Member of the New Church. Seconded by Thos. Wright."—"Sept. 1st,— Henry Servante was ballotted for and unanimously elected."—So with the others. Now, is it not quite clear, that this New Jerusalem Church *is not* produced by Influx; yea, that it is altogether spurious in its origin and claims, as an Authoritative Institution? It is not the Church of the Lord; but the Church of James Hindmarsh, Robert Hindmarsh, Samuel Smith, and Company! This I am sure, it will be seen is a plain matter of fact in the case; and it is here stated, without the slightest ill-feeling towards or want of respect for, any of the individuals who are, and have been for a long time past, both in this country and America, so unwarrantably pushing its false claims upon the attention of the public.

It was not my intention when I commenced this article, to have gone so far into this matter in this place, as the subject itself has carried me; but still, what has been said is far from being all that needs to be said and must be said, in order that the captives of Zion, who have weepingly hanged their Harps upon the willows in the midst of the rivers of Babylon, may be delivered, to sing the Lord's Song in their own free land!

EVIDENCES OF THE SPURIOUS ORIGIN AND NATURE OF THE SELF-STYLED NEW JERUSALEM CHURCH.

The Church which came into nominal existence on the proposition of young Robert Hindmarsh, (as before shewn) was not long in giving evidence of the Babylonish nature of its origin, and of the consequent impurities of its nature. Influx is according to form; and so, when the Babylonish spirits in the world of spirits, had found a plane into and through which they could operate, they were soon busily engaged in forming the nucleus of a Babylon, in London, under the denomination of—"New Church." And the energetic proprium of Robert Hindmarsh seems to have been quite adapted to be their medium.

According to the "Minute-Book" before mentioned, he was the Secretary of the Society which met in the Inner Temple. He was the individual who first called together the receivers in London. He in concert with a very few others, first acted in the setting up of a separate society, contrary to the decision of the majority; according to his own testimony. Only 13 individuals, himself included, signed the "Minute-Book" at the first Meeting, as members. He was the Secretary for more than two years. During which time, the rules were drawn up; The forms of Baptism, and of the Lord's Supper:

The forms for "Ordination of Ministers," also, The propositions for the first Conference: The letter to the non-separated Friends at Manchester: The whole of the proceedings of the First Conference: all of which are regularly entered in the "Minute-Book," in his handwriting; except the letter to the Manchester Friends. Up to May 4th, 1789, the whole Book, from the first day, seems to be in his handwriting. And from that date, to April 11th, 1790, the account of the proceedings seems to have been torn out. From page 46, to 68, is missing. And we have been informed that it was not deemed advisable to let posterity see the nature of the records contained therein. In an "Address by Manoah Sibly," given at length below, the nature of those transactions are spoken of as follows. "I am here under the necessity of stating, however reluctantly, that in the next year, 1789, a very sorrowful occurrence befel the infant New Church, whereby the floodgates of immorality were in danger of being thrown open to her inevitable destruction.

"The Church held many solemn meetings on the occasion, which ended in withdrawing herself from six of her members, viz: Robert Hindmarsh, Henry Servanté, Charles Berns Wadstrom, Augustus Nordenskjold, George Robinson, and Alexander Wilderspin. On the Church coming to this conclusion, Mr. Robert Hindmarsh remarked, *That he would never put it into the power of any Society again to cut him off, as he never more would be a member of one.* And I believe, notwithstanding his eminent services in the cause of the New Church, that, to his dying day he kept his word."—"This grievous circumstance I kept locked up in my own bosom for many years; and I would not now have mentioned it, had not Mr. Noble's statements called it forth."

Let the reader be guarded here against mistaking, either the sense of the above extract, or the writer's object in introducing it in this place. It is by no means to be understood, that Mr Sibly implicates either any one in particular, or the whole, of the individuals named, as guilty of immorality. This might be, or not be, But what appears evident, is, that some one, or more, in connexion with the Society were so chargeable or charged, that the Society had to hold "solemn meetings," to discuss its line of action; and that Robert Hindmarsh and the others named, took such views upon it as led the majority of the Society, to separate itself from them. What, therefore, I would particularly notice, is, that Robert Hindmarsh is presented again here, as in a minority; and as no longer a member of that Church which he himself had called into existence, under the name of "New Jerusalem." By the same rule by which that Body bears the name of "New Church signified by the New Jerusalem in the Revelations," namely, by the votes of the London Society, Robert Hindmarsh, its projector, was excommunicated from it, in little more than two years after its commencement.

Another thing also presents itself to our notice which indicates,—that the spirit of Priestly dominion was active in this Church at its birth. James Hindmarsh and Samuel Smith, both of whom had been itinerant preachers in Mr. Wesley's Connexion, were "ordained,"

according to the form drawn up by Robert Hindmarsh, on Sunday, June 1st, 1788. On July 7th, being not six weeks after, there is a minute which reads as follows. "Samuel Smith proposed, that a committee be appointed for the remainder of the present year, consisting of seven members of the New Church, to assist the two Ministers in the care and management of all affairs relating to the Church, both spiritual and temporal.—Seconded by Thomas Wright." And on Monday, August 4th, is another minute, as follows.—"Samuel Smith's proposition for a committee of seven persons to assist in managing the affairs of the Church, was unanimously agreed to, and confirmed." Then follows,—"*R. Hindmarsh proposed that any three out of the above committee (inclusive of the Ministers) be sufficient to transact any business. Seconded by Thos. Wright.*" This was confirmed at the following Meeting. Here we have a proposition, made and confirmed, that puts the whole power over the affairs of the Church, "both spiritual and temporal," within the reach of the grasp of the two Ministers and Robert Hindmarsh. This proposition was made by R. H., and seconded by the man at whose house the first two Select Meetings were held. These two Ministers were men who had been Wesleyan Ministers, and R. H. is the son of one of them. (And what Body of Clergy have shewn more of the Spirit of Dominion than those of the Wesleyan Body?) Now, from this Trine, assisted by Thomas Wright, the president of the Committee, emanated, *there can be no doubt*, the project of the First Conference; though the Circular calling it is signed by all the Committee. By this time also, Robert Hindmarsh had become treasurer of the New Church, as well as Secretary. It is also worthy of notice, that the Committee was proposed by Samuel Smith to *assist* the Ministers; yet in Robert Hindmarsh's proposition the Ministers are *assumed* to be a part of the Committee, though they *were not proposed*. And then two Ministers are even made to constitute a *working* Majority in the Committee, by *three, including them*, being made a quorum.

It is curious to observe, that, at the end of the year, there is a "minute" which runs as follows. "It is the opinion of the Society that there is no further occasion for an Annual Committee; but that the business be in future conducted by the Proprietors, in whatever regards the external management of the Church. *They are therefore, requested to resume their former power which they had agreed to suspend for a Time.—Monday, Jan. 5th, 1789.*"

Mr. Robert Hindmarsh not only up to, but after his excommunication, for a time, continued to act both as Secretary and Treasurer of the "New Church;" and also as one of three Joint Tenants of the Place of Worship. And it was not until immediately after the Fourth Conference, in 1792, that a strong manifestation of the Babylonish Spirit of Dominion, and attempt at Ecclesiastical Tyranny, brought about a rupture. The matter is recorded as follows, in the "Minute-Book."

"Monthly Meeting, July 2, 1792.—The Meeting was opened with the Lord's prayer. The Minutes of the last Meeting were con-

firmed. The Motion for recording the reasons of the Society quitting East Cheap, was taken into consideration and passed unanimously; the following is a copy.

"June 4th, 1792,—This being the First Monthly Church Meeting of the Society, since its removal from East Cheap to Store Street, Tottenham Court Road, The Society judge it expedient to leave to posterity the reason of such removal, that it was on two accounts. The first was a difference which arose in that Society of East Cheap concerning Church Government, and more particularly manifested itself at the Conference, 1792, on the confirmation of the Minute of the former Conference, 1791, respecting the appointments of Ministers and Priests in the New Church. It being contended by Mr. James Hindmarsh, Mr. Francis Leicester, Mr. John Illingworth, Mr. Thomas Parker, Mr. Robert Jackson, Mr. Robert Hindmarsh and Mr. Richard Tompson, that the appointment ought alone to originate in the Priests already ordained, contrary to the opinion of the whole Conference beside, who judged it proper to confirm their former Minute.

"The other cause was, that Mr. Robert Hindmarsh, one of the seven, had taken the Place of Worship in East Cheap of the Landlord into his own hands, without the previous knowledge of the other two joint Tenants, whereby the Society found themselves obliged, either to give into his Measures, or Quit: Although R. H. declared himself not one of the Society." Minute-Book, page 78 to 80.

It is exceedingly unpleasant to have to expose these things to that light, which cannot but call forth the condemnation of all earnest and truth-loving minds, not only upon the deeds themselves, but upon the spirit which reigned through the whole. And oh! that we could exculpate the individuals whose names are unavoidably connected with the publicity of the deeds. It was evidently the opinion of the great majority of the Society of East Cheap, that "posterity" ought to be acquainted with these things; and such is our opinion also. Therefore, being providentially furnished with a knowledge of them one's-self, it would not be right to withhold them. But as our work proceeds, much further evidence will gather, of the Babylonish nature of the inspiration of this spurious "New Church, signified by the New Jerusalem in the Revelations." And some reasons will also be given, why the Lord, in His Providence, permitted it to be brought into actual existence.

THE THIRD AND FOURTH CONFERENCES.

WITH respect to the first and second Conferences of the separated receivers of the Doctrines of the Lord's New Church, which were held in Great Eastcheap, London, in the years 1789 and 1790, in the month of April, nothing need be said here, except that they were chiefly meetings of the London Society, to which that Society invited, by circular, all those receivers, in the kingdom, who were known to them to be favourable to the establishment of the New Church as an externally separated organic body; the propositions and resolutions being, for the most part, drawn up and submitted by the active minds in that Society. Friends from the country evidently took a more active part in the discussions in the second than in the first Conference; but it was in the third, which was held in the same place, in April, 1791, that a marked distinction took place, which gave an organic existence to the Conference, as a *Body* distinct from the London Society.

That our readers may see that a settled determination existed from the beginning in the minds of the promoters of the Conference, not to be thwarted in the effort to establish an organic New Church, we will extract "the conditions of admission into the Conference," which were read by the president, and are stated on the first page of these Minutes:

"1. Every person who is a reader and approver of the Theological Writings of Emanuel Swedenborg, and friendly to the establishment of the New Church distinct from the Old, may be admitted to this Conference as a member thereof, and will have a right to deliver his sentiments on all subjects which may come before the Conference, and also give his vote on every question.

"2. All those who read and think favourably of the Writings of Emanuel Swedenborg, but are not desirous of separating from the Old Church, may be admitted into the gallery, but not be entitled to speak in this Conference on any question whatever.

"3. Any person in the gallery, though not entitled to speak himself, may yet, if desirous of having any particular subject agitated, procure a member of the Conference to propose the same; as it is the desire of this meeting that every useful question may be fairly and fully (?) canvassed."

The following extracts, from page 10 to 12 of the same Minutes, will shew how the Conference was born of, or originated from, the London Society, as its *organic* mother:

"Mr. Hands moved, that the Conference do recommend to the Society in Great Eastcheap to form themselves into a regular Body, in imitation of the present Conference, and appoint proper officers to have the management of all temporal concerns relating to their particular Society. This motion he brought forward with a view to the general organization of the New Church at large; conceiving, that as the country Societies regarded that in London as the centre, they would naturally follow the example of the Society in Great Eastcheap; and thus the New Church would gradually become an organized Body.

"The motion was seconded by Mr. Hunt, and unanimously approved of.

"The members of the Eastcheap Society, who were present, accordingly withdrew for that purpose. On their return, they communicated to the Conference the result of their proceedings; and it was judged proper that the same be inserted and published in the transactions of the present Conference, for the use

and benefit of all the Societies of the New Jerusalem, both in Great Britain and in foreign countries.

"The London Society stated, that they had formed a register of all their members, by signing their respective names to the following Preamble, viz. :—

"We, the undersigned, wishing peace to all men, and all spiritual and temporal blessings to our lawful king, George the Third, his Royal Family, and all concerned in the Government of his Dominions, where, by the Mercy of the Lord, we are favored with the protection of the laws, justly administered, (sometimes) to secure to us the enjoyment of all our religious and civil liberties, *hereby* acknowledge ourselves members of the New Church in Great Eastcheap, London.

(Then follow the names of the members of that Society.)

"The London Society, thinking it necessary to have the approbation of the General Conference, as to their proceedings since the first commencement of the New Church in London, laid the same before the present meeting; and at the same time transferred to the General Conference all the powers which they derived, *or might be supposed* to have derived, from their situation, as being the first Society of the New Church in the Christian World, that was publicly known to have separated from the Old Church; being desirous that they should in future be considered in the same point of view, and in all respects on an equal footing with any other Society of the New Jerusalem.

"Mr. Hands then moved that the Conference take into consideration the ordination of Ministers in the New Church. Seconded by Mr. Hoyle.

"The Conference accordingly proceeded to revise the Form of Ordination, which had been used by the London Society; and after making some few additions; agreed to adopt it as the regular mode of ordaining Ministers for the New Church at large.

"The Conference having also examined the proceedings of the London Society, prior to the sitting of the first General Conference of the New Church in 1789, and to the present time, *relative to the establishment of the New Church, and the ordination of their Ministers*, unanimously confirmed the same; and do hereby recognize, as lawful Ministers of the New Jerusalem, the following persons, viz., JAMES HINDMARSH, of London; JOSEPH WRIGHT, of Kighley, Yorkshire; MANOAH SIBLY, of London; FRANCIS LEICESTER, of London; and ROBERT JACKSON,* of Jamaica, whom the Conference considers *as fully authorized* to officiate in the character of priests; and to administer in all the Rites and Ceremonies of the New Church, so long as their lives are conformable to the holy doctrines they profess.

"It was at the same time also unanimously resolved, that, *in order to secure the harmony of the New Church at large, no person can in future be ordained a Minister, except he be first recommended* by the Society to which he belongs, and the approbation of the General Conference of the New Church be obtained for that purpose."

We have asserted above, page 93, that the New Church which originated in Great Eastcheap, on the motion of Robert Hindmarsh, was not the Church of the Lord; but the Church of James Hindmarsh, Robert Hindmarsh, Samuel Smith, and Company. This statement will be seen to be further corroborated, in the above extracts from this third Conference. And it will also be seen, that the Conference which goes by the name of "*the General Conference of the New Church, signified by the New Jerusalem in the Revelation,*"

*Respecting the ordination of Mr. Jackson, we find the following minute, in the Eastcheap Minute Book, under the date of November 21, 1790 :—"At a full meeting of the members of the New Church, a proposition was made for Mr. Robert Jackson to be ordained a Minister of the New Church; it was unanimously resolved that he preach on the Thursday evening following, in order that the Church might judge of his abilities for that office. Accordingly, on Thursday, November 25th, Mr. Jackson delivered a sermon from the pulpit, and it was unanimously agreed to ordain him a Minister; which was immediately performed, by Mr. James Hindmarsh: with powers of ordaining other Ministers, when abroad; but when in England, with the approbation of the General Conference. M. Sibly, Secretary."

is the General Conference of that Church. To call it the General Conference of the New Church, signified by the New Jerusalem in the Revelation, is manifest profanation! When the members of the Eastcheap Society withdrew from the Conference, in order that they might "form themselves into a regular body," they signed a preamble expressive of Loyalty to the then reigning King of England, George the Third, and of Loyalty to his Royal Family, and all concerned in the government of his dominions, but they said not one word about the King of Kings, nor His laws, nor about Loyalty to His Kingdom and Government; and why? Because they were not His Church. They set up a worldly church, with man-made laws, a worldly king, and the fear of him and his government; and this under a man-ordained ministry, looking for support to human prudence, and altogether ignoring that *full spiritual freedom*, which the subjects of the LORD's *Kingdom* enjoy from the "*Spirit of the LORD*." Hence, when they professed in Conference a desire for the fair and full canvassing of all useful questions, they took care that none should be allowed "to speak upon any question whatever," except they who, in church matters, like themselves, owned "Cesar" for king. It was of no avail, that they all, in common, owned the righteous laws and doctrines of the King of Kings; because this assembly was not intent upon the advancement of His Kingdom and Government, but upon the advancement of the Kingdom and Government of the Prince of this world, under the false guise of a spacious pretence of liberty, and a love for the heavenly doctrines of the New Jerusalem. Oh! that those of the present generation, who are so earnestly intent upon perpetuating this spurious New Church, would seriously consider the following words of the Lord, by the Prophet Malachi:—"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye (are) cursed with a curse: for ye have robbed me, (even) this whole nation. Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that (there shall) not (be room) enough (to receive it.) And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts."—Ch. iii. v. 7 to 12.

Really, one cannot think of the preamble adopted by the members of the Eastcheap Society, and forget that Robert Hindmarsh was "PRINTER TO HIS ROYAL HIGHNESS THE PRINCE OF WALES." Not that it is the desire of the writer of these words to set at naught human laws, and human honors, and governments, and dignities, far from it. Still he cannot feel unconscious of the force of the

Divine interrogation, "How can ye believe, which receive honor one of another, and SEEK NOT the honor that (cometh) from God ONLY?" The Society in Great Eastcheap was *professedly* a Society of the New Church of the Lord. The Conference was *professedly* the Conference of that Church. But the New Church of the Lord is "the holy Jerusalem, descending out of heaven from God, having the glory of God." And this holy Jerusalem, the bride and wife of the Lamb, descends not out of heaven "*by permission*" of any earthly potentate. For "the Most High" Himself "ruleth in the kingdom of men, and giveth it to whomsoever He will." Had George the Third, therefore, been the most perfect human king that ever reigned under heaven, and had his family been the pattern of human perfection and purity of life, and been endowed with the most superlative royal virtues and graces, we should shudder at the idea of "the New Jerusalem," the "bride and wife of the Lamb," *looking askance* at either him or them, or any parliament chosen out of his people,—to be the lawmakers and administrators of his government. We are willing to "render unto Cesar the things that are Cesar's;" but not the things that are God's. Now, the New Jerusalem is God's most precious treasure! As the bridegroom rejoiceth over the bride, so he rejoiceth over her! Is it possible, then, that we can for one moment conceive of this New Church of the Lord asking permission of any earthly authority? No! But the New Church of James Hindmarsh, Samuel Smith, Robert Hindmarsh, and Company, must needs do so; because it is of the earth, earthly! and therefore it minds the things of earth, whether they be dignities, honors, riches and emoluments, or the perpetuity of these; and as a consequence of such an earthly spirit, we find distrust of the Divine Providence, and the intermeddling of human prudence, stamped upon every record of its proceedings. A proof of the truth of this remark is given at the end of the Minutes of this third Conference; it is as follows:—

"For the information of those who may be inclined to leave any Legacies for the benefit of the New Church, *otherwise called the New Jerusalem*, it is thought proper to give the Form of a clause for this purpose.

"*Item, I give and bequeath unto A. B. and C. D. the Sum of _____ to be raised and paid out of my personal Estate and Effects, which by law I may or can charge with the payment thereof, upon trust, and to the intent, that they or either of them do pay the same to any one of the committees for the time being, appointed by the General Conference of the members of the New Church called the New Jerusalem, held yearly in the said Church in London, or to the order of any one of the said committee; and which sum I desire may be applied towards carrying on the benevolent designs of the members of the said New Church called the New Jerusalem.*" (Italics here given as found).

"N.B. Giving Land, or Money, or Stock, by will, to be laid out in the purchase of any real estate for the above purpose, will be void by the Mortmain Laws; but Money or Stock may be given by will, without being directed to be so laid out."

There is one other thing contained in these Minutes which I feel disposed to cite, as it records the first commencement of that suspicious fear, which has ever had a deep root in the minds of the most earnest members of the Conference Societies, (and not without

reason) lest the New Church clergy should, really and practically, become a Romish Hierarchy.

"Mr. Samuel Hands, after noticing the evils that had arisen in the Old Church, in consequence of the clergy *assuming* to themselves rights and privileges above the laity, in matters of spiritual and religious enquiry, requested that the Conference would take such measures as they thought most likely to prevent the introduction of such abuses into the New Church. He accordingly made a motion to that effect, which being duly seconded, it was unanimously resolved, that in all consultations and deliberations of this Conference, no privileges shall be attached to the clergy in preference to the laity, but that in all respects whatever they shall be on an equal footing."

The question of Minister's dresses, which I had almost forgotten, was also mooted, and to some purpose, in this Conference. The record of the deliberation upon it is as follows:—

"Mr. Hands likewise proposed the following question,—Whether the Ministers of the New Church should not wear, while officiating in Divine Service, garments corresponding with their office, without any respect to what had been used in the Old Churches? Seconded by Mr. Wright.

"In deliberating upon the above question, many rational and scriptural arguments were advanced in favour of the propriety of Ministers wearing correspondent garments, which were confirmed by the testimony of Emanuel Swedenborg, who in numerous parts of his Writings declares and proves, that it is by correspondences that the spiritual and natural worlds are united; and consequently that by genuine correspondences, particularly those in the Holy Word, Angels are conjoined to men; and that this approximation of the spiritual and celestial world to men on earth, is even according to the things within them and without them, which correspond to the state of angels as to good and truth. On this subject the following passage from E. Swedenborg's *True Christian Religion*, n. 846, had its full weight, where the author observes, 'That at this time the science of correspondences is again revealed by the Lord, in order to effect a conjunction of the members of the Church with Him, and their consociation with Angels; *which purposes are effected by the Word*, in which all and everything are correspondences. The angels were much rejoiced to hear, that it had pleased the Lord to reveal this great arcanum, which had lain hid so deep for thousands of years; and they said that it was done with this view, that the Christian Church, which is founded on the Word, and is now at its period, may again revive, and derive Spirit through heaven from the Lord.'

"It was then unanimously resolved, That it is the opinion of this Conference, that the Ministers of the New Church, after ordination, ought to wear, while in the discharge of their office, *an inner purple silken vest*, and also an outer garment of fine white linen, having a golden girdle round the breast." (See Rev. i, 13; Dan. x, 5.)

One would have thought that an assembly of men, admiring the luminous statements of E. S., could hardly have so misinterpreted them as to have founded the above resolution upon his words. The Lord and man *are* conjoined by the Word; but the Word, with man, is only such, as it is rightly understood. Heaven and the Church *are* consociated by correspondences; but correspondences are only such, when men, like angels, live *in* them. The mere outward donning on of correspondential symbols is no more a correspondence in the New Church than it was in the Israelitish. A stiff-necked and hard hearted New Church priest, professedly so, could as easily don on an inner purple silken vest, and a white linen garment, and gird the whole with a golden girdle, as a Jewish one. But when done, he would more resemble a wolf in sheep's

clothing, than the Divine and glorious Son of Man. The *science* of correspondences, and *correspondence itself*, are very different things. The one may be learned scientifically, the other can only be attained by a truly Christian life.

Almost the only matter which presents itself to our notice as sufficiently interesting to be worth transcribing for the information of our young readers, and novitiate investigators of the annals of New Church History, in the minutes of the fourth Conference, held in London in the month of April, 1792, is that which relates to the support of the Church; meaning thereby, chiefly, the support of the Ministry. No Church can exist without a Ministry. In the truly Christian Church the Lord appoints, or ordains, the Ministers. And they, being His Servants, will look to Him for support. And He will not fail to give them their hire. But when men undertake to make a Church, and to form a Ministry, they feel it incumbent upon them to provide for their support. The Ministers being their servants, rather than the Lord's, naturally look to them for their hire. Such was the position which this man made New Church found itself in, when in Conference assembled, on Thursday, April 12th, 1792.

"The members of the Conference being assembled, the meeting was opened with the Lord's prayer.

"A motion was made and duly seconded, that some general hints be submitted to the different Societies of the New Church, for their regulation and support. The plan which Mr. Hands brought forward for that purpose, having been read, was ordered to be printed in the Minutes of this Conference, accompanied with a request, that the different Societies of the New Church would favour the next Conference with their remarks on the same.

"The following is a copy of the plan proposed for consideration. The grand principles of the heavenly doctrines now revealed, we find to consist in order; order is the frontispiece of all creation; it is the language of the Word and the Writings, and I trust it will be a standing rule, not only for the New Church at large, but also for every individual Society, for whose regulation I propose the following plan:—

"Whenever a number of the readers of the Writings of Emanuel Swedenborg wish to form a Society, let them choose three solid, intelligent men for their president, treasurer, and secretary, with four others, which seven will act as a standing committee, who shall be annually elected. Let the Society invest these seven men with power to direct the concerns of their respective Church. The business of these seven is to attend to all necessary matters for the establishment of their Society, who shall write to the president and directors of the Church at large, for whatever advice and assistance that may be necessary. The Society will find it their duty to act in harmony together, and to make such collections for the purchase of books, the payments of debts, and the acquittal of such other expenses, as their exigencies may require.

"It being acknowledged in Scripture, that 'the labourer is worthy of his hire,' I (who would be the last man in the world to propose exorbitant livings for the Ministers of the New Church) do concur, that they should be comfortably supported. A Minister, with a wife and family, will require more than a bachelor; but to fix the salary is not my intention; this may be left to the discretion of every Society, it being my wish that all should be happy. So, on the other hand, if we have labourers amongst us that do not require it, their labour is the greater, as it enables the Church to give to others, who have more need. But as it may not be expected to have many of this description, at present, I shall propose a plan to enable each Society, not only to grant provision for the Minister

but also to provide for all their temporal concerns, as books, rent, &c. And here I cannot help remarking (and it is with pleasure) that the Society at Whitefield have established a shop to sell goods, and the profits arising are intended to build a temple. The following plan is something similar, which will enable every Society to have an income equal to their expenditure.

"There are no manufacturing towns but are peculiar for some article of trade, as Manchester for cotton, Halifax for wool, Birmingham for metals, &c., and in order to have the Church stand on a temporal foundation, equal in correspondence to its spiritual one, it should be permanent. I therefore would have its income certain, which might easily be managed with good and proper officers. Those before proposed would be sufficient for each Society. Before I give a plan for each Society to proceed on, I would just say, by way of argument, suppose the expenditure of any one Society is £300 per annum, and it consists of three hundred members, who regularly subscribe twenty shillings each per annum, it just clears itself, and all the members must subscribe that sum as long as they live, or new ones succeed, otherwise the income is not equal to the expenditure. But to prevent this, if any member was to advance a seven years' subscription, this sum, invested with the treasurer, may be employed in the most staple commodity in that neighbourhood, under the direction of the president and other officers, placing one of the members best calculated for that purpose, as clerk. This properly attended to, would produce more than £15 per cent. per annum, in almost any trade, which would supply the expenditure, without the necessity of a fresh subscription. But should any Society wish to promote such a plan, without having the power of raising this subscription, a subscription for a less number of years, or even the present annual subscription, might be so appropriated as to increase the fund, which would in time remove the necessity of continual subscriptions; and as new members came in, the stock might increase, till the surplus became considerable. This taking place, wherever a Society of the New Church is established, all the members would encourage it. The surplus, at the discretion of their own Society, might be paid to the Treasurer General of the Church, to employ commercially, build new temples, or make any necessary provision for the Church at large. On this plan, many poor members would be employed, and their children brought forward to be useful. The rich would assist the poor, *and in less than seven years, the Church in general and in particular would be as independent in temporal concerns as in her spiritual.*

"This plan is by no means recommended as perfect, or the only one by which the effect can be produced. Therefore, I shall be glad if any Society will make their free remarks on it, or propose some other to be laid before the next annual Conference of the New Church."

There can be no doubt but some of my readers, and others who will turn away in disgust rather than read, will wonder whatever use I can see in giving perpetuity to plans like the above, and also to other extracts and documents which I have already printed. One of the uses which I have in view is, as I at first said, to benefit young and ardent recipients of the doctrines. Not, in all cases, by the excellency of the matter, or the intrinsic value of the instruction contained in the papers and passages cited; but because all men have to fight with the evil tendencies of a fallen proprium, and those tendencies are all towards the love of dominion, the love of the world, and the love of pleasure from the lusts of the flesh. And it is the part of a wise man to profit, not only by the wisdom of the wise, but by the folly of fools;—not only by the rationality and transparency of the thoughts and councils and plans of the intelligent, but also by the obtuseness and muddiness of the thoughts and suggestions and schemes which have their origin in the selfishness, bigotry, and pride of intellect,

of those who hearken to the charming of the serpent. The writer's aim, therefore, is to *lay experience, and the fruits thereof*, before his readers, upon those subjects to which *he thinks* it needful their attention should be turned, on the one hand, and on the other, upon those subjects to which *he knows* the *evil one* will direct their attention; when he sets them upon a pinnacle of the temple, or takes them up into an exceeding high mountain, to shew them all the kingdoms of the world and the glory of them, to the end that he may exact from them their obeisance, by the false promise of giving them abundance of glory and power.

One would wonder how it comes about, that men, who themselves, have profited intellectually by the freedom and rationality developed in the Theological Writings of Emanuel Swedenborg; and by the grand view therein given of the wonderful, and continual, and minutely singular, operations of Divine Providence, should be so narrow-minded and short-sighted as not to see that those principles and that providence will produce the like enlightening and freeing, and renovating effects, *in all minds, in all ages*, as they have been producing in theirs. And, therefore, that the wisest course is, to mind our own spiritual business, or rather our heavenly Father's spiritual business, by doing the work which He in His mercy and providence assigns to us, and leaving all others *free and safe in His keeping*. And we may rest assured that all planning and scheming which tends to take away the freedom either of our contemporary fellow-workers, or of those who are to come after us, *is not of God*; for He guards the freedom of each and all His creatures as the apple of His eye.

Any dozen or two of contemporary sharers in the Divinely-given verities of God's Holy Word, may form themselves into a small religious coterie, and assume to themselves the place of the Lord Himself, and call their spiritual bantling "our church;" and, so thinking and feeling, set about fencing, and foraging, and nursing their darling; and as certainly forget God, and His Holy Spirit's power, and guidance and protection; and thus shut themselves up in their *aggregate* proprium, inflated by fanatic spirits in the world above them; and all the while think they are of the Lord's Church; when yet their whole united religious operations conspire to produce and keep upon their tongues the true exponent phrase of all their doings and associations,—"*OUR CHURCH!*" Ah! but the New Jerusalem is the Lord's Church, *not ours*. He will take care of it. He will provide a Ministry for it. He will sustain it. He will protect it. He will build its walls. He will pave its streets. He will send forth its rivers and water of life. He will breathe into it His Free spirit. He will send forth His gracious and free invitation to all who "*will*," that they may come and freely partake of all the glorious privileges and blessings of citizenship in this,—THE ZION OF HIS LOVE! Let us all then become wise enough, and humble enough, to be content to be free and useful and happy citizens of the Lord's Holy City, and not profanely take the Lord's name in vain, by attempting to manufacture

a New Jerusalem, that we may regard it as, and call it,—“OUR CHURCH!”

But let me not be misunderstood. I am far from thinking that there is anything reprehensible, or hurtful, in any number of men, whose minds are formed upon the common plane of an acknowledgement and reception of any one general code of doctrinal truths and principles, forming themselves into a body for religious worship, and mutual religious encouragement, and edification; for the ministry of the Word; for the proclamation of the Gospel; for the conversion of sinners from errors of their ways, and wickedness of their lives; for the instruction of youth, and the education of infants. This is all right and proper, so far as directed and inspired by the Holy Spirit. But, if so, it will all tend to the humiliation and purification of the hearts and lives of all who are thus associated: and, therefore, so far from assuming anything of honor and power, and exacting anything from the world, and from novitiate converts, for the support of their worship and ministry, all will spontaneously combine, as one man, the more fully and closely as the life of religion advances in the soul, to bless by giving rather than by receiving: and to manifest the love of true Christian life, by affectionately serving others, and one another, from the delight of doing good, without desire for reward. It is to promote such a state of things that these pages are being printed and published. And, as the first step towards attaining what is good, is the shunning of evil; and the first step towards promoting the truth, is the exposing of what is false; so the writer feels necessary these preliminary stages, as preparatory steps, to the more valuable things which are to follow.

MANOAH SIBLY.

Manoah Sibly was admitted, by ballot, into the Society in Great Eastcheap, London, March 3rd, 1788, being only two months after the opening of the Chapel. He was born in the year 1757, in London. He was educated a Calvinistic Baptist, and, at 23 years of age, joined a congregation of that denomination. He never entered interiorly into the doctrines of that body. And only remained in connexion with them four or five years. After which, in conjunction with a few others, who separated also from the congregation, he worshipped in a small association, but the heavy expenses brought this to a speedy termination.

After passing through states of doubt and despair for several years, during which time he endured much pain and distress of mind, and also severe sickness, he was, in the good providence of the Lord, introduced, in the latter end of the year 1787, by Mr. Wilderspin, to the New Church friends, who at that time were meeting on Sunday evenings at each other's houses. He evidently became ardently in love with the New doctrines, and soon began

to officiate in the pulpit, and he was ordained, according to the form drawn up by Mr. Hindmarsh for the use of the Society, on Sunday, April 11th, 1790, immediately after the close of the second Conference: at which Conference a resolution had been passed, signifying him to be a fit and proper person for the ministerial office.

He officiated gratuitously for the first London Society of avowed receivers of the doctrines of the New Church, during the long period of fifty-three years; during which time, except the last seven years, he preached twice each Sunday. But, becoming then much enfeebled by old age, he only preached in the mornings, during the remainder of his long and useful life. Those who shared his services say his duty seemed a positive delight. And for many years, he was felt by his flock as a spiritual Father.

He made great attainments in his youth, it seems, in the dead languages; and his ardent thirst for knowledge led him to commence the business of a bookseller. He also took up as well the profession of a short-hand writer. But this business compelling him at times to work on Sundays, in transcribing from his notes, became repugnant to his feelings and conscience; and a friend, aware of this, procured for him a situation in the Bank of England, in the year 1797.—From his Obituary we cite the following verbatim:—

“He continued in the bank upwards of forty-three years, being for the last twenty-five years principal of the Chancery Office, and till within a few months of his decease.”

“Mr. Sibly at various times published a large number of sermons, chiefly at the request of the congregation. Some of these were of great public interest, and tended to make the views of the New Church known to those who never attended our worship. He also published a volume of hymns, most of which were composed to suit his discourses, when he could not find one elsewhere. He assisted in drawing up the various editions of the *Liturgy*, and was one of the Editors of the *AURORA*, and contributed many valuable papers to the different New Church Magazines. The first paper in the present number is his, and may be considered as evidence of the affectionate regard he still entertains for the New Church and its concerns. The older members will recollect with gratitude the assiduity with which he attended the Tuesday evening Reading Meetings, and translated the *Arcana Celestia*, before that work had been published in English. He took an active part in all the early Conferences, and was more or less concerned in every movement with the New Church as a distinct body.

“He not only devoted a great portion of his time and talents to his particular society, but he also contributed liberally towards the expenses of the Church, and was a regular subscriber to the various institutions.

“In consideration of his long-continued and gratuitous services, and in testimony of the high esteem they entertained for him, the members of the Friar-street Society, in 1824, presented him with

an elegant silver cup, and again in 1836, from similar motives, with a handsome silver salver; since his decease, a meeting was held to pay a tribute of respect to his memory, an account of which is given in this number, at which it was agreed to erect a tablet to his memory in the Church." (*Intellectual Repository, &c.*, for 1841, page 144.)

Much might be added to shew, in addition to the above statements and extracts, the high esteem in which Manoah Sibly was deservedly held, by those who knew him best; but it is not needful here to do so. His *Exposition of Daniel, in nineteen discourses*; published after his decease, contains evidences of clear spiritual perception of the internal truths of the Divine Word, and of a mind deeply imbued with a love for the interior things of the Church of the Lord. This work we have read with great interest and profit; and extract the following passage, as a sample of the kind of remarks with which the book is interspersed:—

"Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon; he went, and said unto him, destroy not the wise men of Babylon; bring me in before the king, and I will shew unto the king the interpretation."—(*Daniel, ch. ii. v. 24.*)

"It is observable here, that, however the king of Babylon might number Daniel among his wise men, because he represented the will and intention of the ecclesiastics of the Roman Catholic Church, to get all the knowledges of spiritual and celestial things into their own power; and however they might conceive that they were in full possession of them, yet Daniel never classed himself among them, because, in this instance, he was a representative of those who are of the Church, *by an immediate revelation from the Lord; who are the only genuine members of the Church, in this her captive state*; and who are so, from their reception, in the will principle, of the good of obedience, and hence of the spiritual and heavenly truths, revealed in the Holy Word, and as dispensed, more especially, in the literal sense."—(*Sermon 8, page 26.*)

We will conclude this notice of Manoah Sibly, by the testimony of Robert Hindmarsh to his worth as a man and a minister; and also by his description of Mr. Sibly's reception of the doctrines.

"Mr. Sibly, who has officiated as the pastor of the Friar-street Society from 1792, first became acquainted with the new doctrines at the close of the year 1787, by being introduced to a meeting of some of the friends, which was then usually held at each other's houses on the Sabbath-day evenings, as well as on the other evenings in the week. Here it was that he first heard the great and fundamental doctrine of the New Church." "That the Lord and Saviour Jesus Christ is the One Only God of heaven and earth." Though he must often have read language to the same purport in the Sacred Scriptures, yet he never before saw that truth in the light he now did; and the conviction, that it was indeed the divine truth of heaven, operated so forcibly and instantaneously on his

mind, that he afterwards compared it to a flash of lightning for its brilliancy and powerful effect. He left the meeting, as he says, "quite another man," and in going home he employed himself in recalling to his memory various passages of Scripture in confirmation of the doctrine. He found himself indeed brought out of darkness into marvellous light; and the next day he defended the sole and exclusive divinity of the Lord against some of his former connexion, to whom he mentioned the change that had taken place in his religious sentiments, with the hope that they would as joyfully embrace the divine truth as himself.

"After the opening of the New Jerusalem Chapel, in Great Eastcheap, which was on the 27th of January, 1788, Mr. Sibly was first a reader, and some time afterwards, viz., in 1790, commenced the honorable work of the Ministry in the New Church, as before related. His labours have always been gratuitously performed, and gratefully acknowledged by the members of his society.

"The character which Mr. Sibly most deservedly sustains in the Church, is that of an upright, faithful and interior Minister of the Word; a sedate, judicious, and zealous advocate of the doctrines of divine truth; a sincere, conscientious, and pious man; in short, one of whom it may truly be said, "Behold an Israelite, indeed, in whom there is no guile."—John i. 47.—*Rise and Progress of the New Jerusalem Church*, page 144.

FURTHER REMARKS UPON THE EARLY CONFERENCES.

Mr. Hindmarsh in his history, when speaking of the "*Fourth General Conference*," remarks that,—

"Hitherto, the proceedings of the Church had been conducted with the greatest harmony, and unanimity of feeling and sentiment prevailed to an extraordinary degree. In the three first Conferences, for 1789, 1790, and 1791, not a dissentient voice was once heard, although the persons of whom these meetings were composed were collected from almost every denomination of professing Christians, but all seemed to be animated by one spirit of love, charity, and brotherly affection. This state of peace and concord, however, began to suffer some interruption in the present Conference, on account of a difference of opinion, which for the first time arose among the members, in respect to the appointment of Ministers in the New Church. This brought on an inquiry into the nature of the New Jerusalem doctrines, whether they were more favourable to an Episcopalian form of government, or to one similar to that adopted by Dissenters in general. Several of the members present, after much deliberation on the subject, gave it as their opinion, that notwithstanding the Universality of the doctrines of the New Church, which are capable of being embraced by men of all denominations, and in some measure preserved in all the possible forms of Church Government, they are yet clearly and decidedly

more congenial with the Episcopalian form, or that which admits of a subordination of Ministers, than with those of Presbyterians and Dissenters, which admit of no such subordination. Still, however, notwithstanding the many proofs which were brought from the writings of Emanuel Swedenborg, in favour of the above sentiments, a considerable majority of the members of the present Conference thought proper to adopt that mode of Church Government, in which all questions are to be determined by the votes of the members at large."—*Rise and Progress, &c.*, page 141.

It is worthy of notice, in reference to the Fifth Conference, that none of the preceding Conferences had been presided over by a Minister; and that at the conclusion of the Fourth Conference it was resolved,—“That the Conference, having finished such business as has been brought before them, *now transfer the business of the Church at large to the President and Directors for the year ensuing, and empower them to call a Conference to meet next Easter Monday (or before if necessary), at such place as they may think most suitable.*” Now, at the close of every other Conference, so far as I see, the *place* for the next to be held is fixed. But in this Fourth Conference, as admitted by Mr. Hindmarsh, an unpleasant dissension had taken place, upon the subject of ordination and Church Government. And Mr. Hands, the President of the Directors for the ensuing year, was the principal speaking opponent to Mr. Hindmarsh’s notions upon these matters, which clearly appears upon a perusal of the minutes. The following year, by power granted, as shewn above, the President and Directors called a Conference, to meet at Birmingham. This Conference met, on Monday, April 1st, 1793, and is clearly and truly the *Fifth* General Conference, according to the reckoning of the Body. But the dissension above alluded to had caused the absence of Mr. Robert Hindmarsh, and the few friends who thought and acted with him; and accordingly he had no part in the proceedings of this Fifth Conference. And so, in his History, he takes no notice whatever of it. But there was *another* Conference, *held at the same time*, in Great Eastcheap, London, at which the only members present were James Hindmarsh, Francis Leicester, Robert Hindmarsh, Richard Thompson, and George Nicholson, all of London; this he designates the *Fifth General* Conference; and he tells us, that the Rev. James Hindmarsh, of London, being the senior Minister present, was unanimously appointed President, and Mr. Robert Hindmarsh, of London, Secretary.” He also informs us that, “The subject which chiefly engaged the attention of this Conference was *the best mode of managing* the spiritual and temporal affairs of the Church.” Now, as the result of the deliberations of this conclave of “New Church” dignitaries was not left unpublished, and yet very few of those of the present generation can be acquainted with its nature, I purpose to reprint it at length, that all who read these pages may have an opportunity of knowing what was then transacted. But before doing so, the reader should be

informed that Mr. Robert Hindmarsh had ceased to be the Secretary of the Committee of the General Conference, rightly so designated, (according to the ideas of that body) at the close of the Fourth Conference. He had "brought in his accounts for the past year, and delivered over the balance to the Treasurer." And shortly after he took sole possession of the London Society's place of worship, and turned them out of doors, so to speak, as has been before shewn, and as will more fully appear from the "Address" of Mr. Sibby to his congregation, which shall now be laid at length before the reader; and then the minutes of Mr. Hindmarsh's "Fifth" Conference.

"An Address to the Society of the New Church Meeting in Friar Street, near Ludgate Hill, London, occasioned by Statements respecting the said Society, contained in the Dedication to a Discourse, preached by the Rev. S. Noble, June 3rd, 1838." (By Manoah Sibby, N.H.S., Minister of Friar Street Society.) London, printed by J. Evans, 20, King's Road East, Chelsea, 1839.

DEAR FRIENDS,

For more than half a century, myself and my contemporaries have considered, and have expressed ourselves, that we were the first Society that, openly and in the face of the world, announced the commencement of the New Jerusalem Church.

After this long period we find a document is published by the Rev. S. Noble, of Cross Street, Hatton Garden, London, wherein, for the first time, the birthright of the Friar Street Society is called in question, and is even endeavoured to be set aside.

As, by the divine mercy of the Lord, I and two others of her present members were with the Church at her commencement; and as I am the only person that can speak to the primitive state of the New Church, and also have the original Minute-Book in my hands, I feel it my duty, in order to counteract the false impression that may be made by Mr. Noble's statements, and for the sake of truth and justice, to give a short sketch of the history of the New Jerusalem Church, from her commencement in Great Eastcheap, to the opening of the New Jerusalem Temple, in Cross Street, Hatton Garden, London.

Mr. Noble, in his dedication to a discourse, preached 3rd of June, 1838, to the Society meeting in Cross Street, thus expresses himself, "You are the representatives of one of the two equal branches of the first Society that ever was formed for the public worship of the Lord, according to these truths," &c.

At the end of the dedication, Mr. Noble adds the following note: "On the remark above, that the members at Cross Street are the representatives of one of the two equal branches of the first Society that ever was formed for the public worship of the Lord, according to the truths of the New Church, it may be proper to add the following explanation:

"It has been commonly supposed, that our brethren composing

the Society of the New Church in Friar Street are the only representatives of the original Society of the New Church; but this is a mistake."

Hereupon I may be permitted to say, that positive assertions are not proofs; nor are they always correct, as may appear in the sequel with regard to this assertion.

The Society now meeting in Friar Street is in the fifty-second year of her existence, reckoning from the time of her first promulgating the heavenly doctrines of the New Jerusalem, by the celebration of public worship to the Lord Jesus Christ, as the one and only God of heaven and earth, in his Divine Humanity; and by endeavouring to instruct others into the heavenly doctrines, by preachings according to them. But it may be considered that the birth of the Lord's New Church took place a few months previously to this public promulgation; for on the 31st of July, 1787, the baptismal right was performed, and the holy supper celebrated, at the house of one of her members, Mr. Thomas Wright, in the Poultry; the record of which is engraven on the silver cup, used on the occasion. This cup is still in the possession of the Friar Street Society.

The first formal public manifestation of the New Jerusalem, in this kingdom, and for what is yet known throughout the world, took place in Great Eastcheap, London, on the 27th January, 1788; Mr. Robert Hindmarsh, with Messrs. John and Thomas Willdon, having the joint tenancy of the place.

I am here under the necessity of stating, however reluctantly, that in the next year, 1789, a very sorrowful occurrence befel the infant New Church, whereby the flood-gates of immorality were in danger of being thrown open, to her inevitable destruction.

The Church held many solemn meetings on the occasion, which ended in her withdrawing herself from six of her members, viz., Robert Hindmarsh, Henry Servanté, Charles Berns Wadstrom, Augustus Nordenskjold, George Robinson, and Alexander Wilderspin. On the Church coming to this conclusion, Mr. Robert Hindmarsh remarked, ** That he would never put it into the power of any Society again to cut him off, as he nevermore would be a member of one.* And I believe, notwithstanding his eminent services in the cause of the New Church, that, to his dying day, he kept his word.

This grievous circumstance I kept locked up in my own bosom for years; and I would not now have mentioned it had not Mr. Noble's statements called it forth. The principal plea made by him, for calling in question the primogenitureship of the Society of Friar Street, is founded upon Mr. Robert Hindmarsh, as a primitive member of the Great Eastcheap Society, joining Messrs. Hall and Thompson at the opening of the Temple in Cross Street, and thereby constituting that *Congregation* (for, let it be remarked, it was no *Society*) an equal branch of the primitive Society, with the Society of Friar Street.

* The italics in this document given as found.

I wish to mention here, to the honour of Mr. Robert Hindmarsh, that, notwithstanding he discontinued to be a member of the Society, there was no breach of personal friendship between him and the members of the Society; he still held the joint tenancy of the place, and attended, as usual, the meetings of the Church for public worship, as well as for business; and did all in his power to promote the establishment of the New Church distinct from the Old Church; and the Society were much gratified therewith, conceiving him to be a very valuable man, possessing a bright understanding, and a devout well-wisher to her prosperity.

The Church, therefore, went on pretty comfortably, with Mr. Robert Hindmarsh generally present among them, until the holding of the fourth General Conference, at Great Eastcheap, in the year 1792; wherein a lengthened and serious discussion arose, on the minute of the preceding Conference, in the year 1791, concerning the appointment of Ministers in the New Church, being read for confirmation.

In this infant state of the Church, the General Conference was not constituted of ministers and delegates, as at present; every professing recipient of the heavenly doctrines, who attended, had an equal voice on every subject that was brought before it.

After much discussion, the Conference at length thought fit to confirm their former minute, wherein the appointment of future ministers was vested in the ministers already ordained, and in the people conjointly. To this there were seven dissentients, all of them of London, and members of the New Church at Eastcheap, except Mr. Robert Hindmarsh; the other six were Messrs. James Hindmarsh, Richard Thompson, Francis Leicester, William Hollingworth, Robert Jackson, and Thomas Parker. These contended that the appointment to the ministry, and indeed the administration of all things pertaining to the Church, should be with the ministers only, as was the case with Mr. Wesley's connexion, to which three or more of them had previously belonged.

It may here be proper to remark, that the Society at Eastcheap, according to the Minute book, numbered, at that time, more than a hundred members, exclusive of the six persons before mentioned.

Immediately after the Conference, I went to officiate in the New Jerusalem Temple, which had been erected by Mr. Hands, at Birmingham, during a visit of Mr. Proud to Bristol, to open a place of worship in that city. I was absent from London about three weeks. On returning, I expected, as a matter of course, to officiate in the pulpit at Great Eastcheap, as I had done before, alternately with Mr. James Hindmarsh; but I was surprised with the information, and for which, at the time, I was sorry, that the whole of the Society, with the exception of the six members before mentioned, had left Great Eastcheap during my absence from London, and, depending on my accompanying them, had taken a place in Store Street, Tottenham Court Road, for me to officiate in. This was opened for the performance of divine worship, according to the faith and life of the New Jerusalem Church, on the next Sabbath day.

The immediate cause of the Society's leaving Great Eastcheap was in consequence of Mr. Robert Hindmarsh, who hitherto held the joint tenancy of the place, having gone to the landlord, without the privity of Messrs. John and Thomas Willdon, and induced the landlord to take him as the only tenant. Having so done, at the next monthly meeting for business, he came into the vestry, and informed the meeting that he was now the alone holder of the place; and asked them, what they could now do to prevent him from having the government of the Church carried on according to his own views; at the same time declaring himself not to be a member of the Society. The Society hereupon took umbrage, and left the place.

The Society, when they removed from Great Eastcheap, took with them the Minute book and the Sacramental Vessels, including the Silver Cup before mentioned. They did not then have the Register book of Baptisms; but it was afterwards voluntarily brought and delivered up to me.

The place of worship in Great Eastcheap was kept open by Mr. R. Hindmarsh, for a little more than twelve months after the removal of the Society therefrom. And, at the Easter following, in the year 1793, while the General Conference of the New Church was being held in Birmingham, a Conference was held at London, composed of the Rev. James Hindmarsh, Rev. Francis Leicester, Messrs. Robert Hindmarsh, Richard Thompson, and George Nicholson, all of London. At this Conference, Mr. R. Hindmarsh produced his new plan of Church government; being entirely according to the hierarchal form, and in a great measure favouring Episcopacy; which was afterwards printed.

Very soon after this, the place of worship in Great Eastcheap was relinquished, and entirely given up. From that period to the opening of the New Jerusalem Temple in Cross Street, Hatton Garden, on July 31, 1797, *being more than four years*, not a vestige of a Society of the New Church, of any kind, existed in London, except that which had formerly removed from Great Eastcheap, and was under my pastoral care.

It may here be proper to mention, that of the six members of the Church at Great Eastcheap, who kept with Mr. R. Hindmarsh, prior to the opening of the Temple in Cross Street, Mr. Jackson had gone to Jamaica, Mr. Parker had removed to Scotland, the Rev. James Hindmarsh and Mr. Hillingworth had left London for Yorkshire, and, to the best of my recollection, Mr. Leicester had departed this life;* so that only one, Mr. Richard Thompson, who had been a member of the Church in Great Eastcheap, at the time the Society left, remained in London.

In the year 1796 Mr. Richard Thompson, with Mr. Ralph Hall, who had never been a member of the Church in Great Eastcheap, wishing the New Church to wear a better aspect than it then presented, purchased the freehold of a house and ground in Cross

* Mr. Leicester died in 1800.—Ed.

Street, Hatton Garden, and erected thereon the New Jerusalem Temple, at their sole expense and risk: and, *without any Society*, opened it for public worship, having all the management of its receipts and disbursements, in their own hands, as also all its ecclesiastical concerns; so that, when Mr. Proud, *who was their engaged minister*, together with the seat-holders, wished to have a new liturgy, different from the one which these gentlemen had appointed to be used, they put their negative upon it; and Mr. Proud, and the congregation generally, removed to York Street, St. James's, and *then* formed themselves into a Society.

Mr. R. Hindmarsh, however, did not go with Mr. Proud; but continued with Messrs. Thompson and Hall, at Cross Street, and for a short time officiated there, in the pulpit; therefore, whatever plea might be taken, from Mr. R. Hindmarsh's being with Messrs. Thompson and Hall, at the opening of the Temple in Cross Street, for the congregation gathered there by Mr. Proud, being any kind of a representative of the first Society of the Lord's New Church, yet it cannot possibly be carried further; for, when Mr. Proud and his congregation left Cross Street for York Street, Mr. R. Hindmarsh did not accompany them, but staid behind with Messrs. Thompson and Hall. Here then the chain would have been completely broken, had it not been before; nor can it be further extended, so as to give Mr. Noble, and the Society in Cross Street, the least shadow of a claim to any participation in the primogenitureship, as the first Society of the Lord's New Church; much less an equality of claim.

I have now stated the particulars, wherefrom I, and the older members of Friar Street Society, have laid claim, and do still lay claim, to the primogenitureship in the Lord's New Church; which birthright is now, after the lapse of so many years, for the first time, called in question and publicly attacked.

With respect to the document, mentioned by Mr. Noble, inserted in the Intellectual Repository, October, 1812, p. 196, I would just observe, that, at that time, no one had thought of controverting the claim of the Friar Street Society to the birthright in the Lord's New Church; and it was furnished, not as Mr. Noble appears to suppose by the Society, but by a young member, who could not be acquainted with the point in question.

The facts contained in the preceding pages, I thought it incumbent upon me to put into your hands, who are the successors to the primitive members of the original Society of the Lord's New Church, three of whom are still among you; that you may be enabled to form a correct judgment whether the claim for the sole primogenitureship, by the Friar Street Society, has hitherto been, and is still a MISTAKE, as asserted by Mr. Noble; or, whether it is founded on truth, on justice, on reason, and on sound common sense.

This is the first time that the two Societies of Friar Street and Cross Street, or their Ministers, have been brought into collision; let us hope it will be the last. We can readily admit that the Society of Cross Street, especially since it has been under the pastoral care

of the Rev. S. Noble, has often taken an honourable and prominent part in the endeavours that have been made to effect the establishment of the Lord's New Church; for the future, then, may the only rivalry between all her Societies be, which shall promote her interests in the most eminent degree. I conclude with subscribing myself,
Your affectionate Pastor, M. SIBLY.

101, Goswell Road,
February 6th, 1839.

MINUTES OF A GENERAL CONFERENCE OF THE MEMBERS OF THE NEW CHURCH, SIGNIFIED BY THE NEW JERUSALEM IN THE REVELATION; HELD IN GREAT EAST CHEAP, LONDON, IN EASTER WEEK, 1793—37. London: Printed by R. HINDMARSH, Printer to His Royal Highness the Prince of Wales, No. 32, Clerkenwell-Close, 1793.

[The members of this Conference were the Rev. James Hindmarsh, Rev. Francis Leicester, Messrs. Robert Hindmarsh, Richard Thompson, and George Nicholson, all of London.]

MONDAY, APRIL 1, 1793—37.

At the General Annual Conference of the Ministers and other Members of the New Jerusalem, held this Day in Great East Cheap, in the City of London, the Senior Minister took his seat as President, and appointed Mr. ROBERT HINDMARSH Secretary.

After the Meeting was opened by Prayer, the Minutes of last Year's Conference, as taken down by R. Hindmarsh, the Secretary for last Year, were read.

It was then proposed that the Declaration made and subscribed on Thursday the 12th of April, 1792—36, by several of the Ministers and Members of the New Church, on the subject of Ecclesiastical and Civil Government, together with the Opinion delivered by the Minority of the last Conference, respecting the Mode of Ecclesiastical Government most congenial with the Principles and Doctrines of the New Church, be now confirmed.

The same meeting with the united Approbation of all present, were accordingly confirmed, as being in perfect Consistence with the Writings of EMANUEL SWEDENBORG, according to the best Understanding of the Members who compose the present Conference.

After deliberating on the best Means of bringing the New Church into Order, it is declared to be the Opinion of this Conference, that the Ordination of Ministers in the New Church ought to be according to the Episcopalian Plan, and not by any Power or Authority derived from the People. And as the Ordination of Ministers hitherto has been accompanied with a Condition that they should not ordain others without the Consent of the Church, by which has been understood an Acknowledgment of the Authority of the People to appoint, by a Majority of Voices, whomsoever they pleased to the Office of the Ministry, it is thought expedient

is derived in his Church. To the Lord alone, therefore, and to his Word and Law, the Minister of the third Degree is and ought to be perpetually subject and subordinate, as the Head of the Body is to the Soul which animates and gives it life.

Ministers of the Second Degree.

The next Order of the Priesthood may consist of such Persons, not exceeding Twenty-four in Number at any one Time, as shall have been first ordained Ministers of the first or lowest Degree, and afterwards consecrated *Ministers of the second Degree*, by the Minister of the third Degree for the Time being, to whom they ought always to be subject and subordinate. And all such Ministers, after their Consecration, may with propriety be considered as having Authority not only to perform all the Duties belonging to Ministers of the first Degree, but also to ordain such Candidates for the Ministry as shall from Time to Time offer themselves, and be recommended by two or more regularly ordained Ministers; also to consecrate Temples, or other Places of public Worship, and in general to govern in all the Ecclesiastical Affairs of the New Church in Great Britain, each one respectively within that particular District to which he shall be appointed by the Minister of the third Degree. And that the Number and Extent of the Districts may be clearly ascertained, and the Powers of the Ministers of the second Degree circumscribed by the Laws of right order and Discipline, it is proposed that Great Britain be divided into Twenty-four Districts, according to the Number of Ministers to be appointed to them, which Division may be as follows:

[ENGLAND.]

The first District to consist of, and include, London and Middlesex.

The second District to consist of, and include, Kent, Sussex, and Surry.

The third District to consist of, and include, Buckinghamshire, Oxfordshire, and Berkshire.

The fourth District to consist of, and include, Wiltshire, Hampshire, and the Isle of Wight.

The fifth District to consist of, and include, Dorsetshire and Somersetshire.

The sixth District to consist of, and include, Devonshire and Cornwall.

The seventh District to consist of, and include, Essex, Hartfordshire and Bedfordshire.

The eighth District to consist of, and include, Suffolk and Norfolk.

The ninth District to consist of, and include, Cambridgeshire, Huntingdonshire, Northamptonshire, and Rutlandshire.

The tenth District to consist of, and include, Leicestershire and Warwickshire.

The eleventh District to consist of, and include, Gloucestershire, Worcester-shire, and Herefordshire.

The twelfth District to consist of, and include, Lincolnshire.

The thirteenth District to consist of, and include, Nottinghamshire, Derbyshire, and Staffordshire.

The fourteenth District to consist of, and include, Shropshire and Cheshire.

The fifteenth District to consist of, and include, Yorkshire.

The sixteenth District to consist of, and include, Lancashire.

The seventeenth District to consist of, and include, Durham and Northumberland.

The eighteenth District to consist of, and include, Westmoreland, Cumberland, and the Isle of Man.

[WALES.]

The nineteenth District to consist of, and include, South Wales.

The twentieth District to consist of, and include, North Wales.

[SCOTLAND.]

The twenty-first District to consist of, and include, all the Counties North of the Tweed as far as the Firth of Forth on the East, and the Clyde Firth on the West, including Linlithgowshire, Lanarkshire, and Renfrewshire.

The twenty-second District to consist of, and include, Dumbartonshire, Perthshire, Murrayshire, Nairnshire, and all the Counties East of them.

The twenty-third District to consist of, and include, Argyleshire, Invernessshire, and all the Western Isles.

The twenty-fourth District to consist of, and include, all the Counties and Isles North of Murray Firth and Invernessshire, together with all the Orkney and Shetland Islands.

Until there be a sufficient Number of Ministers of the second Degree, to fill up the Twenty-four Districts, it is proposed that every Thing relating to the Government of the vacant Districts be executed by Ministers of the third Degree for the Time being, or by such Minister or Ministers of the second Degree as he shall appoint in that behalf. And in all other Cases, wherein a sufficient Number of Ministers of the first or second Degree cannot be procured, as proposed in this Plan of Government, that the Minister of the third Degree for the Time being be, by himself, fully competent to perform all that may be required to be done.

Complaints against Ministers of the Second Degree.

In Order to preserve regular Discipline among the Ministers themselves, it is proposed that all Complaints against any Minister of the Second Degree, and all Appeals from the Determination of any such Minister, respecting the Conduct of any Minister of the first Degree, or other Person, be made to the Minister of the third Degree for the Time being, who, after hearing both Parties in the Presence of each other, should have Power to determine the same, and to suspend from exercising the Office of the Priesthood (during Pleasure) any such Minister of the second Degree complained of and found guilty; and that the Determination of the Minister of the third Degree for the Time being be always final.

Ministers of the First or Lowest Degree.

The first or lowest Order of the Priesthood may consist of such Persons as, after having offered themselves as Candidates for the Ministry, on the Recommendation of two or more regularly ordained Ministers, shall be accepted and ordained into the Service of the New Jerusalem, by a Minister of the second or third Degree. And all such Ministers of the first Degree, duly ordained as above, may be considered as having full Authority to perform all the Duties of public Worship, viz., to read and pray in public, to teach and preach the Heavenly Doctrines of the New Jerusalem, to administer the Sacraments of Baptism and the Holy Supper, to perform the Ceremony of Marriage,* to visit the sick, and to bury the dead; but ought themselves to be subject and subordinate to the Priests or Ministers of the second Degree, each one in particular to that Minister of the second Degree, within whose District or Jurisdiction he shall be settled or resident.

Complaints against Ministers of the First Degree.

As a Security against any Misconduct from the Ministers towards the Members of any Congregation in the New Church, it is proposed that all Complaints against any Minister of the first Degree, and all Appeals from the Determination of any such Minister, respecting the Conduct of any Member of his Congregation, be made to that Minister of the second Degree, within whose District or Jurisdiction the Person complained of may be settled or resident; and that every such Minister of the second Degree, after hearing both Parties in the presence of each other, have Power to determine the same, and to suspend from exercising the Office of the Ministry (during Pleasure) any such Minister of the first Degree complained of and found guilty.

Candidates for the Ministry.

Any Person proposing himself as a Candidate for the Ministry, may be admitted by an ordained Minister, with the Consent of the Owner, Tenant, or

* At present the Laws of this Land do not permit Marriages to be performed by Ministers of the New Church.

Trustee of any particular Place of Worship, to officiate therein in any of the Duties of a Minister of the first Degree, except the Administration of the Sacraments of Baptism and the Holy Supper, and the Performance of the Ceremony of Marriage.

Complaints against Candidates for the Ministry, or others.

It is thought proper that all Complaints against any Candidate for the Ministry, officiating in any particular Place of Worship, on Account of any immoral Conduct or false Doctrine, and likewise all Complaints against any other Person, not a Minister, frequenting or baptized in the same, on Account of any immoral Conduct, be made to the Minister or Pastor thereof for the Time being, for him to hear and determine the same. And if in his Judgment such Candidate appear guilty, that he have Power to suspend him from the Exercise of every Duty of the Ministry, until by Amendment of Life or Soundness of Doctrine, he shall prove himself worthy to be again admitted as a Candidate or Assistant, to the Satisfaction of the said Minister; in whose Option it shall be either to administer or refuse the Sacrament of the Lord's Supper to such Candidate or other Person complained of, and in general to all Persons of the Age of Twenty Years, who have been baptized (Persons under that Age not being considered by the New Church as admissible to the Holy Supper*); the said Minister being always accountable for his Conduct to his Superiors in the Ministry.

Conditions of Admission to the Office of the Ministry.

It is thought proper that every Minister of the first, second, and third Degrees should, on his Admission into each Office respectively, subscribe his Name to a Copy of the Articles of the Faith of the New Church, and also make and subscribe a Declaration or Promise, that he will faithfully discharge the Duties of his Office, which Articles and Declarations are severally hereunto annexed.

Consecration of the First Priest, or Minister of the Third Degree.

As soon as ever a Person properly qualified by the Lord to fill the Office of First Priest, or Minister of the third Degree, is willing to undertake the same, let Notice thereof be sent to all Persons acting in the Capacity of Ministers of the New Church, that as many of them as can may assemble at a Time and Place appointed. And when they are so assembled, let the Person offering himself as First Priest, in their Presence subscribe the Articles of the Faith of the New Church, and make and subscribe the following Declaration or Promise of Fidelity, or any other to the same Effect.

The Declaration to be made and subscribed by the First Priest, or Minister of the Third Degree.

"I do hereby solemnly promise and declare, that I will, by the Divine Mercy and Assistance of the Lord, faithfully discharge, according to the best of my Knowledge and Ability, all the Duties of the Office of Minister of the third Degree in the New Church, which is called the New Jerusalem. And I do further promise and declare, that I will submit myself to be ordered and governed by the Lord and his Holy Word, agreeable to the Discoveries he has been pleased to make thereof, by his Messenger, Emanuel Swedenborg."

* See *Arcana Cœlestia*, n. 10,225, wherein the Author speaks to the following Effect: Man from Infancy to Old Age undergoes several States. The *first* is from his Birth to the fifth Year of his Age; this is a State of Ignorance, and of Innocence in Ignorance. The *second* is from the fifth to the twentieth Year; this is a State of Instruction and Science, and is called Childhood. The *third* is from the twentieth to the sixtieth Year; this is a state of Intelligence, and is called Adolescence, Youth, and Manhood. The *fourth* or *last* State is from the sixtieth Year of his Age upwards; this is a State of Wisdom, and of Innocence in Wisdom. While Man is in his first and second State, he does not think or judge for himself; but from his Teachers; consequently he is incapable of having Faith until he enters upon his third State, which commences from his twentieth Year. This also is the Reason why none were permitted to go out to War, who were under twenty Years of Age, as in Numbers 1. 2, 3, 18, &c., Chap. xxvi. 2, 4.—From the above, and many other similar passages, it is inferred that none ought to be admitted to the Holy Supper in the New Church, until they have arrived at twenty Years of Age, for until then they cannot undergo States of spiritual Temptation, without which previously sustained, the Holy Supper will not only be inefficacious towards Salvation, but may even suffer by an abuse of its sanctity.

Then let him lay his Right Hand upon the Holy Word while open, and take therefrom a Roll of Parchment, or Piece of Paper, sealed with seven Seals, and whereon shall have been previously written the following Words :—

“Thou hast been faithful over a few Things, I will make thee Ruler over ‘many Things,’ Matt. xxv. 21. ‘Thou [*naming him*] art hereby consecrated ‘First Priest, or Minister of the third Degree, in the Service of the New Jerusalem. Have thou Authority to superintend the Whole of the Ecclesiastical Affairs of the New Church in Great Britain, and remember that thou art only ‘a Servant and Minister chosen in Divine Providence to execute the Will of

“THE LORD. (L. S. S.)

“Done at this Day of
“Advent, One Thousand Seven Hundred and in the Year of the Lord’s First
“and in the Year of his Second Advent
“Witnessed by

And let the same be by him delivered to the first in Seniority of the Persons present, intended to be his Successor, who after reading the Contents thereof with an audible Voice, should return it, witnessed by himself and two others, into the Hands of the Person now consecrated First Priest, or Minister of the third Degree, to be by him preserved as the Sign of his Authority, to superintend and govern the Whole of the Ecclesiastical Affairs of the New Church throughout Great Britain. And let an account of the same be entered in a Register Book to be provided for that Purpose.

It may be proper on every Occasion after the first Consecration of a Minister of the third Degree, that his Successor be the Senior Minister of the second Degree for the Time being; and that the next in Seniority of the second Degree present, be the Person appointed to read the above-mentioned Paper; and that the Witnesses to the same be also of the same Degree.

Consecration of Ministers of the Second Degree.

The First Priest, or Minister of the third Degree, having advised with three or more Ministers of the second Degree,* respecting the Choice of a fit Person to fill the Office of Minister of the second Degree for any District in Great Britain, vacant by Death, Resignation, or otherwise; and having made his Election from among Ministers of the first Degree, should require the Minister so chosen to subscribe his Name to the Articles of Faith of the New Church, and also to make and subscribe the following Declaration or Promise of Fidelity:

The Declaration or Promise of Fidelity.

“I do hereby solemnly promise and declare, that I will, by the Divine Mercy and Assistance of the Lord, faithfully discharge, according to the best of my Knowledge and Ability, all the Duties of the Office of a Minister of the second Degree in the New Church, which is called the New Jerusalem. And I do further promise and declare that I will submit myself to be ordered and governed by my Superiors in the Ministry, according to the Laws of Subordination, instituted for the Ecclesiastical Government of the said New Jerusalem, and pointed out by Emanuel Swedenborg, throughout the Whole of his Theological Writings, particularly in *The New Jerusalem and its Heavenly Doctrine*, n. 311 to 325; in *True Christian Religion*, n. 679, 680; and in the *Appendix* to the same, n. 17.”

The first Priest, then, after a Prayer suited to the Occasion, may lay both his Hands upon the Head of the Minister Elect, and repeat the following Words of Consecration :—

“Thou hast been faithful over a few Things, I will make thee Ruler over many Things.’ Matt. xxv. 21. Thou [*naming him*] art hereby consecrated a

* Prior to the first Appointment of Ministers of the second Degree, the First Priest may consult with whom he thinks proper.

Priest or Minister of the second Degree, in the Service of the New Church or New Jerusalem. Have thou Authority to govern in all the Ecclesiastical Affairs of the said New Church, within the District of
to consecrate Temples, or other Places of public Worship; to ordain such Candidates for the Ministry of the New Church, within the said District, as shall have been duly recommended to thee by two or more regularly ordained Ministers, and in thy judgment qualified to officiate therein; and also to perform every other Duty which a Minister of the second Degree lawfully may do."

Then, after concluding with the Lord's Prayer, it will be proper for the First Priest to deliver to the Person so consecrated by him a Certificate thereof, under his Hand and Seal, the same being first witnessed by two or more Ministers present, and entered in a Register Book, which Certificate may be in Form and Manner following:

"In the Name of the Lord Jesus Christ, who is at once Father, Son, and Holy Spirit, the One Only God of Heaven and Earth. Amen. From him be Salvation and Peace to all Mankind.—These are to Certify, that

" was this day of
in the Year of the Lord's First Advent, One Thousand

" Seven Hundred and
his Second Advent and in the Year of

" consecrated a Priest or Minister of the second Degree in the New Church,
meant by the New Jerusalem in the Apocalypse; by Virtue of which Consecra-
tion the said is authorized and

" empowered to govern in all the Ecclesiastical Affairs of the said New Church,
within the District of

" to consecrate Temples, or other Places of public Worship; to ordain such
Candidates for the Ministry of the New Church, within the said District, as
shall have been duly recommended to him by two or more regularly ordained
Ministers, and in his judgment qualified to officiate therein; and to perform
every other Duty, which a Priest or Minister of the second Degree lawfully
may do.

" Given under my Hand and Seal at
the Day and Year above mentioned.

" (L.S.) (Signed.)"

" Witnessed by

The preceding Hints for the Consecration of the First Priest, and of Ministers of the second Degree, are submitted to the Consideration of such Members of the New Church as may think proper to amend, alter, or enlarge them, according to their pleasure. They are not, as before observed, given as regular Forms of Consecration, but merely as general Outlines to be further improved upon, by the better judgment of those who may be concerned in the future Establishment of the New Church. The following is likewise submitted as a Form at large for the Ordination of Ministers of the first Degree, to be adopted or rejected by the New Church, either in Whole or in Part, as may hereafter be found necessary.

The FORM of the ORDINATION of PRIESTS or MINISTERS of the FIRST DEGREE, in the NEW CHURCH or NEW JERUSALEM.

The Minister of the second or third Degree, to whom the Candidate for the Ministry hath been recommended, may begin and proceed in Manner following:—

FATHER of us in the Heavens; Sanctified be thy Name. Thy Kingdom come. Thy Will be done, as in Heaven, so also upon Earth. Our Daily Bread give us this Day. And forgive us our Debts as we also forgive our Debtors. And lead us not into Temptation, but deliver us from Evil. For thine is the Kingdom, and the Power, and the Glory, for Ages. Amen.

AS Divine Order requireth that Priests should be appointed for the due Administration of those Things which relate to the Church, it is expedient that such Persons be called to fill that Office as may appear best qualified for that Purpose. Be it known therefore to all present, that

hath been duly recommended and approved of, as a Person

properly qualified to be inaugurated into the Office of the Priesthood or Ministry of the New Church meant by the New Jerusalem in the Apocalypse; which Ceremony, by the Divine Mercy of the Lord, is now about to be performed in the Presence of this Assembly.

The Ordination of Ministers is effected by the Imposition of Hands, because this signifies Communication of spiritual Life from the Lord, and at the same Time denotes Illumination, and the Power of Instruction, which have particular Reference to the Ministerial Office.

Priests are to teach men the way to Heaven, and likewise to lead them therein. They are to teach them according to the Heavenly Doctrine of the New Jerusalem, derived from the Sacred Scriptures or Word of God; and they are to lead them to live according to such Doctrine. Such Priests as teach the Doctrine of Truth, and lead their Flocks thereby to Goodness of Life, and so to the Lord, are the good Shepherds; but such Priests as only teach, but do not lead to Goodness of Life, are the evil Shepherds.

Priests ought not to claim to themselves any Power over the Souls of Men, inasmuch as they cannot discern the true State of the Interiors or Heart; much less ought they to claim the Power of opening and shutting the Kingdom of Heaven, because that Power belongeth to the Lord alone.

Dignity and Honour ought to be paid unto Priests on Account of the Sanctity of their Office; but a wise Priest giveth all such Honour unto the Lord, from whom all Sanctity cometh, and not unto himself; whereas an unwise Priest attributeth the Honour to himself, and taketh it from the Lord. They who claim Honour to themselves, on Account of the Sanctity of their Office, prefer Honour and Wealth to the Salvation of Souls committed to their Care; but they who give Honour to the Lord, and not to themselves, prefer the Salvation of Souls to Honour and Wealth. The Honour of any Employment is not in the Person of him who is Employed therein, but is only annexed to him on Account of the Dignity of the Office in which he is employed; and what is thus annexed doth not belong to the Person employed, but to the employment itself, being separated from the Person, when he is separated from his Employment. All personal Honour is the Honour of Wisdom, and the Fear of the Lord.

Priests ought to instruct the People, and to lead them by the Truth of Instruction to Goodness and Righteousness of Life; but they ought not in Matters of Faith, on any Account, to use Compulsion, inasmuch as no one can be compelled to believe contrary to the Dictates of his Understanding. Every Person ought to be allowed the peaceable Enjoyment of his religious Opinions, howsoever they may differ from those of the Priests, on this Condition, that he maintaineth them quietly and peaceably. But if he maketh Disturbance thereby he ought then to be separated from the Community; for this is according to the Laws of Order, whereon the Priesthood is established.

Then the Officiating Minister, calling the Candidate by Name, may address him in the following Manner:

Minister. Dost thou solemnly and sincerely believe that thou art called of the Lord to officiate in the Character of a Minister or Priest in the New Church?

Candidate. I do.

Minister. And art thou desirous of entering upon that sacred and important Office, purely from motives of Usefulness to Mankind, by promoting the Heavenly Doctrines of the New Jerusalem, according to the best of thy Ability, and not from any selfish, mercenary, or worldly Views?

Candidate. I am.

Minister. Declare now your Faith in the Presence of the Lord, and before this Assembly.

Candidate. Upon due Deliberation and full Conviction of Mind, I do in this solemn Manner declare my Faith to be as follows:

1. I believe and embrace the Faith of the New Heaven and New Church, both universally and particularly, as published by Emanuel Swedenborg in his Work, entitled *True Christian Religion, containing the Universal Theology of the New Church*.

2. I believe that Jehovah God, the Creator of Heaven and Earth, is One in Essence and in Person, in whom is a Divine Trinity, consisting of Father, Son,

and Holy Spirit, like Soul, Body, and Operation in Man; and that the Lord and Saviour Jesus Christ is that God.

3. I believe that Jehovah God himself came down from Heaven as Divine Truth, which is the Word, and took upon him Human Nature for the Purpose of removing Hell from Man, of restoring the Heavens to Order, and of preparing the Way for a New Church upon Earth; and that herein consists the true Nature of Redemption, which was effected solely by the Omnipotence of the Lord's Divine humanity.

4. I believe in the Sanctity of the Word of God, and that it containeth a three-fold Sense, namely, Celestial, Spiritual, and Natural, which are united by Correspondences; and that in each Sense it is Divine Truth, accommodated respectively to the Angels of the Three Heavens, and also to Men on Earth.

5. I believe that the Books of the Word are all those which have the Internal Sense, which are as follows, viz., in the Old Testament, the five Books of Moses, called Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; the Book of Joshua, the Book of Judges, the two Books of Samuel, the two Books of Kings, the Psalms of David, the Prophets Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; and in the New Testament, the four Evangelists, Matthew, Mark, Luke, and John, and the Apocalypse. And I believe that the other Books, not having the Internal Sense, are not the Word.

6. I believe that immediately on the Death of the Material Body (which will never be re-assumed), Man rises again as to his spiritual or substantial Body, wherein he existeth in a perfect Human Form; and thus that Death is only a Continuation of Life.

7. I Believe that the State and Condition of Man after Death is according to his past Life in this World; and that the predominant Love which he takes with him into the Spiritual World, continues with him for ever, and can never be changed to all Eternity; consequently, that if his predominant Love be good, he abides in Heaven to all Eternity, but if it be evil, he abides in Hell to all Eternity.

8. I believe that there is not in the Universal Heaven a single Angel that was created such at first, nor a single Devil in all Hell that had been created an Angel of Light, and was afterwards cast out of heaven; but that all, both in Heaven and Hell, are from the Human Race; in Heaven such as had lived in the World in heavenly Love and Faith, and in Hell such as had lived in hellish Love and Faith.

9. I believe that Man is not Life in Himself, but only a Recipient of Life from the Lord, who alone is Life in himself; which Life is communicated by Influx to all in the Spiritual World, whether in Heaven or in Hell, or in the intermediate State called the World of Spirits, and to all in the Natural World; but is received differently by each, according to the Quality of the recipient Subject.

10. I believe that Man hath Power to procure for himself both Faith and Charity, and also the Life of Faith and Charity; but that nevertheless Nothing belonging to Faith, Nothing belonging to Charity, and Nothing belonging to the Life of each, is from Man, but from the Lord.

11. I believe that Charity and Faith are mere mental and perishable Things, unless they be determined to Works, and exist therein, whensoever it is practicable. And I believe that neither Charity alone, nor Faith alone, produce good Works; but that both Charity and Faith together are necessary to produce them.

12. I believe that there are three Universal Loves, viz., the Love of Heaven, the Love of the World, and the Love of Self, which, when in right Subordination, make Man perfect; but when they are not in right Subordination, that they pervert and invert him.

13. I believe that Man hath Free-will in spiritual Things, and that without this Free-will the Word would be of no Manner of Use, and consequently no Church could exist; and that without Free-will in spiritual Things there would be nothing about Man, whereby he might conjoin himself by Reciprocity with the Lord, but God himself would be chargeable as the Author of Evil, and all would be mere absolute Predestination, which is shocking and detestable.

14. I believe that Miracles are not to be expected at this day, because they carry Compulsion with them, and take away Man's Free-will in spiritual Things.

15. I believe that Repentance is the Beginning and Foundation of the Church in Man; and that it consisteth in a Man's examining not only the Actions of his Life, but also the intentions of his Will, and in abstaining from Evils because they are Sins.

16. I believe that Regeneration or the New Birth is effected of the Lord alone, by Charity and Faith during Man's Co-operation; and that it is a gradual, not an instantaneous Work, the several Stages thereof answering to those of Man's natural Birth, in that he is conceived, carried in the Womb, brought forth, and educated.

17. I believe that in Proportion as Man is Regenerated, in the same Proportion his Sins are removed; and that this Removal is what is meant in the Word by the Remission of Sins.

18. I believe that the Possibility of Salvation is extended to all Men, under all the various Systems of Religion in the World, for that all have a Capacity to be regenerated, because all are redeemed, every one according to his State.

19. I believe that both evil Spirits and good Spirits are attendant upon every Man; and that the evil Spirits dwell in and excite his evil Affections, and that the good Spirits dwell in and excite his good Affections.

20. I believe that spiritual Temptations, which are Conflicts between Good and Evil, Truth and Falsehood, are the means of Purification and Regeneration, and that the Lord alone fighteth for Man therein, although it is necessary that Man should fight against and shun Evils as of himself.

21. I believe that the Imputation of the Merit and Righteousness of Christ, which consists in Redemption, is a Thing impossible; and that it can no more be applied or ascribed to an Angel or Man, than the Creation or Preservation of the Universe can; Redemption being a Kind of Creation of the Angelic Heaven anew, and also of the Church.

22. I believe that the Imputation which really takes Place, and which is maintained by the New Church from the Word, is an Imputation of Good and Evil, and at the same Time of Faith; and that the Lord imputeth Good to every Man, and that Hell imputeth Evil to every Man.

23. I believe that the Faith and Imputation of the New Church cannot abide together with the Faith and Imputation of the Old Church; and in Case they abide together, such a Collision and Conflict will ensue as will prove fatal to every Thing that relates to the Church in Man.

24. I believe that there is not a single genuine Truth remaining in the Old Church but what is falsified; and that herein is fulfilled the Lord's Prediction in Matthew xxiv. 2, that "one Stone of the Temple shall not be left upon another, that shall not be thrown down."

25. I believe that the two Sacraments of Baptism and the Holy Supper are necessary Institutions in the New Church, the Uses of which are now revealed, together with the spiritual Sense of the Word.

26. I believe the Kingdom of the Lord, both in Heaven and on Earth, is a Kingdom of Uses.

27. I believe that the Last Judgment was accomplished in the Spiritual World in the Year 1757; and that the former Heaven, and the former Earth, together with the Old Church are passed away, and that all Things are become New.

28. I believe that now is the Second Advent of the Lord, which is a Coming, not in Person, but in the Power and Glory of the spiritual Sense of his Holy Word, which is Himself.

29. I believe that this Second Coming of the Lord is effected by Means of his Servant, Emanuel Swedenborg, before whom he hath manifested himself in Person, and whom he hath filled with his Spirit, to teach the Doctrines of the New Church by the Word from Him, which Doctrines are a Chain of Truths revealed immediately from Heaven.

30. I believe that this is what is meant in the Apocalypse by the New Heaven and New Earth, and the New Jerusalem thence descending, prepared as a Bride adorned for her Husband. And I believe that this New Church is the Crown of all Churches, which have heretofore existed on this earthly Globe, in Consequence of its worshipping the Lord Jesus Christ alone, as the One Visible God, in whom is the Invisible, as the Soul is in the Body.

Then the officiating Minister is to say as follows :

Minister. This Faith in Jesus Christ, not only as the Son of God, but also as one with the Father, and the Only God of Heaven and Earth, is that Everlasting Rock, upon which the Lord will build his New and True Christian Church, and against which the Gates of Hell shall never prevail. By this Faith united with Charity, and operative in all the relative Duties of Life, Heaven is conjoined to Man, and Man is conjoined to Heaven. Now, as the Union and Correspondence between Things internal and Things external in Man is effected and confirmed, when the interior Perceptions of the Mind terminate in the ultimate Acts of the Body; therefore, to profess with the Mouth and to subscribe with the Hand what is believed from the Heart with the Understanding, are in the New Church one and the same Thing; for hereby the spiritual Principle of Faith assumes to itself a natural Body, and thus becomes visible and permanent in the Ultimates.

Hereupon the officiating Minister requires the Candidate to subscribe his Name to a Copy of the preceding Articles of Faith; which done, he further addresses the Candidates in these Words :

Minister. Having now made an open Profession of thy Faith, and having also subscribed thy Name to the same, I further require thee to make a Declaration or Promise of Fidelity for the Discharge of all the Duties of the Office, into which thou art now about to be inaugurated.

Then the Candidate is to make and subscribe the following Declaration :

Candidate. "I do declare and solemnly promise that I will, by the Divine Mercy and Assistance of the Lord, faithfully discharge, according to the best of my Knowledge and Ability, all the Duties of the Office of a Minister of the first Degree in the New Church, which is called the New Jerusalem. And I do further promise and declare, that I will submit myself to be ordered and governed by my Superiors in the Ministry, according to the Laws of Subordination instituted for the Ecclesiastical Government of the said New Jerusalem, and pointed out by Emanuel Swedenborg, throughout the whole of his Theological Writings, particularly in *The New Jerusalem and its Heavenly Doctrines*, n. 311 to 325; in *True Christian Religion*, n. 679, 680; and in the *Appendix* to the same, n. 17."

Then the officiating Minister is to proceed as follows :

Minister. Let us pray.

Almighty and ever blessed Lord Jesus, we acknowledge thee to be the Grand Prophet, Priest, King, and Father of thy New Church, both in the Heavens and upon the Earths. From thee alone and from thy Word is derived all Authority to call and admit Labourers into thy Vineyard, who may devote themselves to the Work of the Ministry, and who, by Soundness of Doctrine and Purity of Life, may, after the example of thee, the good Shepherd of Souls, continually lead their Flocks to those living Pastures of Salvation, which in Divine Love thou hast provided for thy helpless Sheep. Be present, we beseech thee, at this Hour, in thy New Church: May the Holy Spirit proceeding from thy Divine Humanity now descend upon each of us before thee; and while in thy Name we receive this thy Servant as a Minister of thy New Church, and by Imposition of the Hand inaugurate him into the Office of the Priesthood, may thy Spirit rest upon him in a particular Manner, operating in him all those Graces and Qualifications, which are necessary for his own Salvation and for the Instruction of others. Enlighten his understanding with the genuine Truth of thy Holy Word, and warm his Heart with the Fire of thy Divine Love, that he, being first taught by thee, may be enabled, through thy Divine mercy and Assistance, both by Precept and Example, to point out the Way that leads to everlasting Life. This we beg, most merciful Lord, in thy own Name, and for the Prosperity of thy New Church. Amen.

Here the officiating Minister laying his Right Hand upon the Head of the Candidate, who kneels at the Time, is to read the following Passages from the Word :

Minister. "Jesus said unto his Disciples, Peace be unto you; as the Father

hath sent me, even so send I you. And when he had said this, he breathed on them, and said unto them, 'Receive ye the Holy Spirit.'—(John xx. 21, 22.)

"Go ye into all the World, and preach the Gospel to every Creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—(Mark xvi. 15.)

"The Harvest truly is great, but the Labourers are few; pray ye therefore the Lord of the Harvest, that he would send forth Labourers into his Harvest. Go your ways; behold I send you forth as Lambs among Wolves. He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me."—(Luke x. 2, 3, 16.)

Then the officiating Minister withdrawing his Hand, is to deliver the following Exhortation to the Person ordained :

Minister. Seeing now that the Lord in his Divine Providence hath made Choice of thee to be a Minister and Priest in his New Church, be ever mindful of the Sanctity of the Office, whereunto he has been pleased to call thee. To thee is given Authority and Power to teach and preach the Heavenly Doctrines of the New Jerusalem, as revealed by the Lord in his Holy Word, and illustrated in the Theological Writings of his Servant, Emanuel Swedenborg; to administer the Sacraments of Baptism and the Holy Supper; to perform the Ceremony of Marriage, so far as may be consistent with the Laws of the Realm; to visit the Sick, and to bury the Dead. Let your Deportment therefore be such as becometh the everlasting Gospel. Be faithful to the Charge committed to your Trust: and while you instruct others in the Doctrines of Charity and Faith, be ever careful to lead them in the same by an Example of Holiness and Purity of Life; having this one Thing continually in View, namely, to please the Lord, and to be useful in his New Church.

Then the officiating Minister is to conclude in Manner following :

Minister. Let us pray.

Father of us in the Heavens; Sanctified be thy Name. Thy Kingdom come. Thy Will be done, as in Heaven, so also upon Earth. Our Daily Bread give us this Day. And lead us not into Temptation: But deliver us from Evil. For thine is the Kingdom, and the Power, and the Glory, for Ages. Amen.

The Grace of our Lord Jesus Christ be with you all. Amen.

II. THE CIVIL GOVERNMENT OF THE NEW CHURCH.

It may be proper for the Person or Persons who, at their own Expence or Risk, build or hire a House or Temple for public Worship, after being indemnified from all Expences, to vest it in the Hands of a Trustee, a Member of the New Church in or near the Town or Place where it is situate, for the Use of the Ministers and Members of the New Jerusalem. The Method of doing this, together with the Uses, Advantages, and Conditions, that seem necessary to be particularised in the Execution of a Deed for that Purpose, may be seen in the following Declaration of Trust, for settling a Place of public Worship in Great East-Cheap, in the City of London; which in like Manner as the preceding general Plan of Ecclesiastical Government is submitted to the Inspection of the Members of the New Church, merely to shew that the temporal Concerns of the said Church may be regulated on the same Principles and in the same Manner as its spiritual Concerns.

A DECLARATION OF TRUST, for Settling a Place of Public Worship in GREAT EAST-CHEAP, in the City of LONDON, to the Use of the Ministers and Members of the New Church, signified by the New Jerusalem in the Apocalypse, and other Persons frequenting the same.

TO all to whom these Presents shall come, ROBERT HINDMARSH, of Clerkenwell, in the County of Middlesex, Printer, sendeth greeting.

Whereas, a Certain Building in Great East-Cheap, in the City of London, hath been made use of as a Place of public Worship, from the 27th Day of January, 1788, to the present Time, by the Ministers and Members of the New Church, signified by the New Jerusalem in the Apocalypse; the Doctrines of which Church are contained in the Theological writings of the late Honourable EMANUEL SWEDENBORG, of the Equestrian Order of Nobles in the Kingdom of Sweden, who departed this Life in Clerkenwell, London, on the 29th Day of March, 1772: And whereas the said ROBERT HINDMARSH is the Tenant or Holder of the said Place of Worship, and a Member of the New Church called the New Jerusalem, by having been baptized in the Faith of the same; and it being his desire that the said Place of Worship should be continued to the Use of the Ministers and Members of the said New Church, and of such other Persons as may choose to assemble with them for public Worship, so long as the said Building shall continue to be let to him, the said ROBERT HINDMARSH, or to such other Person as is hereinafter named as a Trustee, or his Successors; and to the End that regular Provision should be made for receiving a successive Supply of Ministers of the Faith of the said New Church, into the said Place of Worship, it is hereby declared by the said ROBERT HINDMARSH, for himself, his Heirs, Executors, and Administrators:

I. That from and after the Day of the Date of these Presents, the said House shall be held in Trust, and devoted to the public Worship of the Lord Jesus CHRIST, as the only God of Heaven and Earth, agreeable to the Heavenly Doctrines of the New Jerusalem, as derived from the Holy Word, and contained in the Theological Writings of the late Honourable EMANUEL SWEDENBORG, for which Purpose the Trustee for the Time being shall, every Sunday or oftener, give Access to one or more Ministers of the New Church, to perform public Worship in the said House.

II. That RICHARD THOMPSON, of Snow Hill, in the City of London, Floor Cloth Painter, being a Member of the said New Church or New Jerusalem, by having been baptized in the Faith of the same, shall be the sole Trustee for holding and preserving the said Building, and all the Property therein, for all the Uses and Purposes herein contained and declared, as soon as ever he shall have subscribed his Name to a Copy of the Creed of the said New Church, and made and subscribed the Declaration or Promise of Fidelity hereunto annexed, and also subscribed his Name to a Copy of this Deed of Settlement, as signifying his Assent to the same, and his Acceptance of this Appointment. And after such Subscription and Declaration, made in the Presence of two or more Members of the New Church, the said RICHARD THOMPSON shall be deemed the legal Possessor of the said Place of Worship for all the Purposes herein contained.

III. That the said Trustee shall appoint a Treasurer and Secretary to the said Place of Worship, and to all the Business thereof, from among such Lay-Persons, resident in or near London, as shall have been baptized in the Faith of the New Church, and who shall at the Time of their Appointment, severally subscribe their Names to a Copy of the Creed of the said New Church, and make and subscribe the aforesaid Declaration or Promise of Fidelity, and also subscribe their Names to a Copy of this Deed of Settlement, as signifying their Assent to the same respectively. And upon the Death or Resignation of the Trustee, or upon his becoming a Minister, or upon his avowedly renouncing the Doctrines of the said New Church, the Treasurer for the Time being shall become Trustee of the said House, and the Secretary shall become Treasurer; and the new Trustee shall appoint a new Secretary from among such Lay Persons, resident in or near London, as shall have been baptized in the Faith of the said New Church, and who shall make such Declaration and Subscription as aforesaid. And upon the Death or Resignation of the Treasurer, or upon his becoming a Minister, or upon his avowedly renouncing the Doctrines of the said New Church,

or upon his Removal from Office by the Trustee, the Secretary shall succeed to the Office of Treasurer, and a new Appointment be made by the Trustee, in the Manner aforesaid, of another Secretary in his Stead. And upon the Death or Resignation of the Secretary, or upon his becoming a Minister, or upon his avowedly renouncing the Doctrines of the said New Church, or upon his Removal from Office by the Trustee, then the said Trustee shall appoint a new Secretary in the Manner aforesaid. So that at all Times the Treasurer shall succeed to the Office of Trustee, and the Secretary to that of Treasurer; and the Trustee, Treasurer, and Secretary, shall always be Laymen, and not Clergymen (or ordained Ministers); and shall also enter upon their respective Offices upon the same Conditions as their Predecessors. Nor shall the said Place of Worship be at any Time held by the Executors, Administrators, or personal Representatives of the said Trustee, or by any Person or Persons whatsoever other than as aforesaid.

IV. That the Trustee for the Time being shall have Power to agree with any ordained Minister of the New Church, as hereinafter described, to perform the Duties of the Ministry, and with all other Persons whom he shall judge necessary to be employed in any other Office or Employment in the said Place of Worship, on such Terms and Conditions (not herein excepted), and for such Periods of Time as he the said Trustee for the Time being shall think proper. And all such Agreements, so to be made by the Trustee, shall be entered by the Secretary in the Church Book of the said Place of Worship.

V. That all Sums of Money which may be paid by any Person frequenting the said Place of Worship for Seat-Rent, or towards defraying the Expences thereof, and also all Benefactions or Legacies which may be given or bequeathed for the Use of the same, or for the use of the New Church at Large, shall be kept in the Hands of the Treasurer, who, if required by the Trustee, shall give the Security of one or more Persons with himself, to be answerable to the Trustee for all Sums which may be received by him for the Uses aforesaid; and all Payments on Account thereof shall be made by the Treasurer under the Order of the Trustee, all which Orders shall be made out and countersigned by the Secretary. And all Sums of Money which shall be received as aforesaid, or be given or bequeathed for the Use of the said Place of Worship, or for the Use of the New Church at large, or by any Ways or Means arise on Account thereof, shall be laid out and expended only in the Service of the same, or in such other public Service of the said New Church as the Trustee for the Time being shall think most conducive to the Interests of the True Christian Religion, or New Jerusalem, and shall in no Case or Event be held or applied to the private Use or Benefit of the said Trustee, Treasurer, Secretary, or their or any of their Executors or Administrators, or of any other Person or Persons whatsoever.

VI. That the Secretary for the Time being of the said Place of Worship shall have the Charge of letting the Seats, and the general Oversight, Care, and Management of the House, of keeping all Accounts relative thereto, such as making Entries of all Sums of Money received and paid by the Treasurer, registering the Baptisms of Members, and Ordinations of Ministers, taking Care of all Books and Papers belonging to the Affairs of the said Place of Worship, or of the Church connected with the same, and carrying on the Correspondence of the Society meeting therein, with other Societies of the New Church at Home and Abroad, and performing all other Duties belonging to the Office of Secretary. And that all the Books of Account and Papers belonging to the said Place of Worship, or any Way relative to the same, shall be kept in the Vestry of the said Place of Worship, under the Care of the Secretary as aforesaid, and shall be at all Times open to the Inspection of the Trustee and Treasurer, who, shall have Liberty to take Extracts or Copies thereof whenever they please.

VII. That all Persons employed by the Trustee in or about the said Place of Worship, excepting the Minister and Treasurer, shall be subordinate to the Secretary for the Time being; and all Matters of Complaint against the Treasurer, Secretary, or any other Person so to be employed by the Trustee, excepting the Minister, shall be made to the Trustee for the Time being, who after hearing the Parties to such Complaint, shall have Power to suspend or dismiss the Person or Persons complained of, and to prosecute for any Offence, or to sue

for the recovery of any Sum of Money or other Property which shall belong to the said Place of Worship, or to be for the Use thereof, or for the Use of the New Church at large.

VIII. And that the Trustee, to whom all Appeals in the Civil Department ultimately lie, and whose Determinations therein are always final, may be the better enabled to superintend, with Justice and Judgment, the Management of all the temporal Affairs of the said Place of Worship, it is hereby declared that the Trustees shall not personally execute any of the Duties belonging to the several Officers by him appointed, except in Cases of Necessity, as when the Offices may be vacant, or the Persons who fill them may be absent.

IX. It is also declared, that the Trustee for the Time being shall not have Power to agree with any other Person, as the Pastor or stated Minister of the said Place of Worship, than such as shall have been baptized in the Faith of the New Church and duly ordained a Minister of the same, according to the Principles of Ecclesiastical Order approved of by Emanuel Swedenborg, and laid down in the General Plan of Ecclesiastical Government preceding this Declaration of Trust. And that the Minister, who shall be agreed with to perform the Duties of the Ministry in the said Place of Worship, shall at all Times be at Liberty to receive the Assistance of any of the other regularly ordained Ministers of the New Church, or of any Candidates for the Ministry, or of any other Persons, by and with the Consent of the Trustee for the Time being, according to the Tenor of the Agreement between him and the Minister of the said Place of Worship for the Time being.

X. That in Case of any Complaint made against the Minister for the Time being, with whom any Agreement shall have been made for performing the Duties of the Ministry of the New Church, in the said Place of Worship, or against any Assistant Minister in the same, such Complaint shall be heard and judged of by his Superior in the Ministry, as hereinafter described; and if such Superior shall award that the Minister so complained of be immediately suspended or dismissed from his Office, the Trustee for the Time being shall not be at Liberty to admit the said Minister to the Use of the said House, as to the Performance of any public Duty therein, and this, notwithstanding any Term which shall at the Time remain unexpired, of any Agreement made and subsisting between the said Trustee and the said Minister; but if the said Superior Minister to whom the Complaint shall be preferred shall not award the Suspension or Dismission of the Minister complained of as aforesaid, then the said Minister shall have a Right to continue to perform the Duties of the Ministry in the said House until the Expiration of the Term of his Agreement with the said Trustee, and longer if they shall renew their Agreement. It being the true Intent and Meaning of these Presents that the entire Order and Discipline of the Ministry of the New Church, together with all the spiritual Concerns thereof, shall be solely under the Care of the Ministers themselves, according to the Laws of Subordination hereinbefore alluded to; and that the Trustee of the said Place of Worship for the Time being, as the sole Possessor and legal Occupier thereof, shall have the entire Care and Management of all the civil Concerns of the same, by Means of the Treasurer, Secretary, or other Persons employed therein by him, and be and remain in the Exercise of the Right of agreeing with such Minister of the New Church, duly approved of and ordained as aforesaid, as he, the said Trustee for the Time being, shall think proper; subject nevertheless to the Conditions and Exceptions herein contained.

XI. That all Complaints against any Candidate for the Ministry, officiating in the said Place of Worship, on Account of any immoral Conduct or false Doctrines, shall be made to the Minister or Pastor for the Time being, for him to hear and determine the same; and upon his signifying to the Trustee, that in his Judgment such Candidate ought not to officiate in the said Place of Worship, the Trustee for the Time being shall not allow any Duty or Office of the Ministry to be performed in the said House by such Candidate, until by Amendment of Life, or Soundness of Doctrine, he shall prove himself worthy to be again admitted as a Candidate or Assistant, to the Satisfaction of the said Minister.

XII. And lastly, it is hereby expressly declared, that neither the Minister, nor the Trustee, nor the Secretary for the Time being, nor any other Person, shall

have Power to erase or blot out of the List of Baptisms, or with a sinister View alter the Name of any Person entered therein as baptized in the said New Church, let his or her Offence be what it may.

In Witness of the above, the said ROBERT HINDMARSH hath hereunto set his Hand and Seal this Day of _____ in the Year of our Lord's First Advent _____ and of his Second Advent _____

(L.S.)

ROBERT HINDMARSH.

Subscribed and accepted by

Witnessed by

A COPY of the CREED of the NEW CHURCH, which is to be subscribed by the TRUSTEE, TREASURER, and SECRETARY, upon their entering into their respective Offices.

I. **I** BELIEVE and embrace the Faith of the New Heaven and New Church, both universally and particularly, as published by Emanuel Swedenborg in his Work, entitled *True Christian Religion, containing the Universal Theology of the New Church*.

2. I believe that Jehovah God, the Creator of Heaven and Earth, is One in Essence and in Person, in whom is a Divine Trinity, consisting of Father, Son, and Holy Spirit; and that the Lord and Saviour Jesus Christ is that God.

3. I believe that Jehovah God himself came down from Heaven as Divine Truth, which is the Word, and took upon him Human Nature for the Purpose of removing Hell from Man, of restoring the Heavens to Order, and of preparing the way for a New Church upon Earth; and that herein consists the True nature of Redemption, which was effected solely by the Omnipotence of the Lord's Divine Humanity.

4. I believe in the Sanctity of the Word, and that it containeth a three-fold Sense, namely, Celestial, Spiritual, and Natural, which are united by Correspondences; and that in each Sense it is Divine Truth, accommodated respectively to the Angels of the Three Heavens, and also to Men on Earth.

5. I believe that immediately on the Death of the material Body (which will never be re-assumed) Man rises again as to his spiritual or substantial Body, wherein he existeth in a perfect human Form, and thus that Death is only a Continuation of Life.

6. I believe that the Last Judgment is accomplished in the Spiritual World, and that the former Heaven and the former Earth, or the Old Church, are passed away, and that all things are become New.

7. I believe that Now is the Second Advent of the Lord, which is a Coming, not in Person, but in the Power and Glory of the Spiritual Sense of his holy Word, which is Himself. And I believe that the Holy City, New Jerusalem, is now descending from God out of Heaven, prepared as a Bride adorned for her Husband.

The DECLARATION, or PROMISE of FIDELITY, to be made and subscribed by the TRUSTEE, TREASURER, and SECRETARY, upon their entering into their respective Offices.

I DO hereby solemnly promise and declare that I will, by Divine Assistance, faithfully discharge, according to the best of my Knowledge and Ability, all the Duties of the Office of [*Trustee, Treasurer, or Secretary, as the case may be,*] of the New Church in

The Conference adjourned till Friday next.

FRIDAY, April 5, 1793—37.

The Conference again met, and after the Meeting was opened by Prayer, one of the Members present proposed that *A Defence of the New Church*, written and published by Mr. ROBERT HINDMARSH, of Clerkenwell, London, at the Request of the Members of the New Jerusalem Church in London, should be mentioned in the Minutes of this Conference, in such Terms as might convey its sense of the same. It is therefore declared that the Manuscript of this Defence was read at several Meetings of the Members of the New Church in London, whose entire Approbation it then met with; and that the same is now also approved of by this Conference, as conveying a just Sense of the Doctrines of the New Church, as given in the Writings of Baron Swedenborg, on the great Subjects of Religion, and of the Order of Civil Society, as founded on the Divine Authority of Revelation.

It is also thought proper, on the present Occasion, when Differences of Sentiment may be expected to take Place in different Societies, respecting their external Management or Government, to insert the following Extracts from Emanuel Swedenborg's *Arcana Cœlestia*.

Arc. Cœlest. n. 3241. "In the Lord's Kingdom the Varieties are innumerable as to Goods and Truths, notwithstanding they all constitute one Heaven; for the Varieties are so numerous that one Society is in no Case altogether like another, that is in the same Good and Truth. Oneness therein is constituted of several various Things, so arranged by the Lord as to be in Concord with each other, which Concord or Harmony of several Things is impressed by the Lord in Consequence of their all having Relation to him. The Case herein is like that of the Organs, Members, and Viscera of the Body, none of which is altogether like another, but all are various, and yet they make one, and this in Consequence of their all having Relation to one Soul, and thereby to Heaven, and thus to the Lord.—They who are of the Spiritual Church, inasmuch as they have no Perception, like those who are of the Celestial Church, of what is good and true, but acknowledge for Truths what they have learnt from others, are therefore in continual Dispute about Truths, reasoning whether they be so or not, and each

abides in that Doctrinal, and calls it true, which is taught in his own particular Church; hence there are so many Differences; besides that, several form Conclusions concerning Things good and true from Appearances and Fallacies, one in one Manner and another in another, but none from any internal Perception; nay, they do not know what Perception is. And whereas their intellect is so obscured as to the Goods and Truths of Faith, it is not to be wondered at that they are disagreed about that most Essential of all Truths, viz.: the Lord's Divine, Human, and Holy Proceeding; the Celestial abide in the Idea of Three, yet are willing to think that they are One. Since therefore there are Dissensions about this most essential Point of all, it may appear that the Varieties and Differences of Doctrinals are innumerable. But notwithstanding there being so many Varieties and Differences of Doctrinals, still they form together one Church, when all acknowledge Charity as the Essential of the Church, or what is the same Thing when they have Respect to Life as the End of Doctrine, that is when they inquire how a Man of the Church lives, and not so much what are his Sentiments, for every one in another life is gifted with a Lot from the Lord, according to the Good of his Life, not according to Truth of Doctrine separate from the Good of Life."

Arc. Celest. n. 3267. "Charity constitutes the Spiritual Church, and not Faith, unless you say that Faith is Charity; whosoever is principled in Charity, he loves his Neighbour, and with Regard to his dissenting from him in Matters of Belief, this he excuses, provided only that he lives in Goodness and Truth; he doth not even condemn the well-disposed Gentiles, although they are ignorant of the Lord, and know not any Truth of Faith; for he who lives in Charity, that is, in Good, receives Truths from the Lord, such as suit with his Good, and Good Gentiles receives such Truths, as in another Life may be blended into Truths of Faith; but he who is not principled in Charity, that is, who doth not live in Good, can in no wise receive any Truth; he may indeed know what is true, but it is not implanted in his Life; thus he may have it indeed in his Mouth but not in his Heart, for Truth cannot be conjoined with Evil; wherefore also they who know Truths, which are called Articles of Belief, and do not live in Charity or in Good, although they are in the Church as being born there, still they are not of the Church, inasmuch as they have nothing of the Church in them, that is, nothing of Good to which Truth can be conjoined."

Arc. Celest. n. 3379. "Churches are not Churches in Consequence of being so called, but in Consequence of being principled in the Good and Truth of Faith; it is the essential Good and Truth of Faith which constitutes the Church, yea, which is the Church; for in the Good and Truth of Faith is the Lord, and where the Lord is, there is the Church."

The Conference then concluded with Prayer; and the President gave Notice that the next Annual Meeting of the Members of the

New Jerusalem will be held in London, on Easter Monday, the 21st of April, 1794—38.

Signed on behalf of the Conference,

ROBERT HINDMARSH, *Secretary.*

*Great East-Cheap, London,
April 5th, 1793—37.*

The following Passages, selected from the Writings of EMANUEL SWEDENBORG, are a few among the many, on which the preceding PLAN of ECCLESIASTICAL GOVERNMENT is founded.

True Cristian Religion, n. 10.

True Christ. Relig. n. 679.

Appendix to True Christian Religion, n. 17.

Heaven and Hell, n. 226.

Arcana Cælestia, n. 3670.

Arc. Cæl. n. 7778.

Arc. Cæl. n. 8728.

Divine Love and Wisdom, n. 24.

Ibid. n. 25.

Apoc. Rev. n. 398.

Ibid. n. 854.

*** Since the above document was put to press, the London Publisher of this work, Mr. Frederic Pitman, has declined to act as such any longer. For this he is by no means to be blamed. Nor am I either surprised or vexed. Mr. Pitman is the present Secretary of "The General Conference." And, knowing the awkward position in which he would be fixed before the work was finished, I would not have asked him to undertake it at first, but for the extreme difficulty there is in *getting at* the members of the Societies and Sunday Schools in connexion with Conference, for weal or for woe, unless a person can exhibit a diploma, bearing the sanction of either the Secretary, or Publisher, of Conference, or of the Sunday School Union: so wide is the contrast between the practical and professional, "freedom of the press" and pulpit, in THIS New Church!

CHASM IN HINDMARSH'S CHURCH HISTORY.

"A house divided against itself cannot stand." So, we have seen, in 1793, two Conferences sat, one in Birmingham and the other in London, and both resolved to meet again the year following. But no. The love of dominion had disqualified the one, and the love of the world the other, and neither could muster strength to meet again till the year 1807, and then but partially. For 14 years, therefore, there were no Conferences at all. And it was 23 years before the two general constituent parts of the Conference of 1793 could meet in one again. This, in some degree, was effected in 1815; when a Conference was held in Peter Street Church, Manchester, over which Robert Hindmarsh presided, and Richard Jones acted as Secretary.

Mr. Hindmarsh of course has very little to say in his History about this period of 22 years. His Work is mainly a History of Conference and its adjuncts. It only comprises *really* about 50 years, and out of the middle of this period 22 years are very little said about. But the reason is obvious. Mr. Hindmarsh, who was at first young and zealous, had to pass through vicissitudes which took him out of the sphere of Church-rule making. And in the real battles of the regenerate life, he found himself no stronger than others for the assumptions he started with.

In a letter (published at page 311 of "*Hodson's Observer*," for 1857, and dated 12th August, 1806,) from Mr. Henry Servanté to Mr. James Glen, occur, the following question of Mr. Glen, and answer of Mr. Servanté:—"Has Robert Hindmarsh *totally* renounced?" "I cannot positively answer this question, though I apprehend he is in a very cold state towards the northern quarter; his profession at present is that of a stock-broker, and I have been told he had acquired considerable sums by speculating in the public funds. The *amor sui mundique* seem to absorb his whole attention." In reference to this matter, Mr. Sibby, to the credit of Mr. Hindmarsh, in his funeral oration, speaks as follows:—"Prior to his going to Manchester, and being out of business, he engaged in a speculative occupation, not at all suited to his still and quiet genius: and being inexperienced in the artifices practised by those who are usually engaged in the line he was then pursuing, he found himself, after a time, to be a loser: I do not know to what amount: but to the *honour of the Church* it may be mentioned, that although the losses were not legally binding on him, yet he paid the whole. He thus came out from them with clean hands, and, surely I may say, with a pure heart; and he made the sacrifice, notwithstanding the voluntary payments, as they might be called, left him a poor man, in comparison with what his circumstances in life had been before." (I. B. for 1834—5, p. 413.)

Had it not been for the conspicuous part Mr. Hindmarsh had previously acted in the external affairs of the Conference-New-Church,

and the strenuous efforts still made to make people believe that the Sacraments, and duties of the Ministry, cannot be effectually performed, except by an authority grounded upon *him*—upon what occurred to him, and was done and said by him, in the early part of his life, these things would not have been brought forward. But it is quite necessary, as it is, to shew that Mr. Hindmarsh was *only an external* member of the Church, when he did all those acts which are looked upon as the bulwarks of a Church, professing itself to be the “New Jerusalem in the Revelations.” As a man, Mr. H. was made of such materials as other men are, and only by like temptations could he learn wisdom, and become grounded in goodness.

ANOMALOUS FOUNDATION OF THE CONFERENCE MINISTRY.

In the matter of ordination, in the year 1788, on the occasion of the first taking place, a memorandum exists in the “Minute Book,” in Robert Hindmarsh’s handwriting, which reads as follows:—“N.B.—A particular mark was made on one of the lots, appointing that person to read on whom it should fall, and it fell on Robert Hindmarsh.” It is also stated, that the twelve individuals on whom the lots fell, “appointed Robert Hindmarsh to read the service.” Thirty years after this occurrence, at a Conference held in Derby, in 1818, a certain thing, of which great account is made, was founded upon it. Minute 37 records, that, “Mr. Robert Hindmarsh having been requested to leave the room, and the Rev. J. Proud called to the chair, the subject respecting the ordination of Mr. Robert Hindmarsh was then introduced, and underwent a very deliberate and able discussion, when it was resolved unanimously—That in consequence of Mr. Robert Hindmarsh having been called by lot to ordain the first minister in the New Church, this Conference consider it as the most orderly method which could then be adopted, and that Mr. Robert Hindmarsh *was virtually ordained* by the divine auspices of heaven, in consequence of which, *this Conference consider* Mr. Robert Hindmarsh as one of the regular ordaining Ministers.”

Now, in the 30 years that intervened between these two occurrences, Mr. Hindmarsh had been a Printer, and he had been a Stock-Broker; whether he had followed any other business I am not aware, but only for about seven years had he been a Minister, except that he had officiated on a few occasions in London, in the early part of the time. The following is his own account of the commencement of his ministerial career:—

“About this time (1810) the Rev. William Cowherd, of Manchester, who was scarcely known to the friends in London, gave out that it was his intention to translate and publish the Philosophical Works of Emanuel Swedenborg, and to print new editions of his Theological Works. As it was a part of his plan to establish a printing office in his own house, under the superintendence of one skilled in the business, he repeatedly and earnestly solicited my assistance in both departments of the undertaking. Conceiving that the proposed work was of great importance to the Church, and to the public at large, I at length, after

some hesitation and reflection, accepted the invitation to remove to Manchester, where I arrived in January, 1811. But I had not been there long before I discovered, that Mr. Cowherd was not the man I had charitably supposed him to be, notwithstanding the unfavourable reports which had reached my ear. His eccentricity of character, joined to an overbearing and conceited opinion of his own transcendent abilities, which he blushed not to represent as far superior to those of every other reader of the Writings, soon convinced me, that the expectations I had entertained of the probable success of our joint efforts in the way contemplated, could never be realised. I had reason also to believe, that my visit to him for the ostensible purpose of assisting in the translation and publication of the works before mentioned, was made a cloak to shelter a concealed design, which afterwards became manifest, of having it generally understood, that I had adopted his peculiar sentiments, and was come to support them against all opposition. Being satisfied, therefore, that my stay with him would be productive of no real good, and that the whims, to which he was constantly subject, especially those which regarded abstinence from animal food, and the use of fermented liquors, which he strenuously insisted upon as a religious duty, to be observed by all the members of the Church, I determined, after about three months' trial of the spirit that harrassed and worried him, to withdraw from all connection with him, and return to London.

"This resolution was no sooner known among the friends in Manchester, than they wished to engage me as a Minister in the service of the New Church, and offered to hire a room, wherein I might address the public, and endeavour to raise a new Society in that large and populous town. For a considerable time I declined this proposal, *having no desire whatever, but, on the contrary, an almost insuperable reluctance, at my age (being then in my 52nd year), to undertake the office of a Preacher.* But at length, yielding to the very urgent solicitations of those who thought more favourably of my abilities than I did myself, I consented to make a beginning. A room was immediately engaged in Clarence Street, Princess Street, and, after being neatly fitted up as a little chapel, was opened for public worship on Sunday, the 7th of July, 1811. In this humble situation the Society continued for nearly two years, when it was resolved to build a new Temple in Salford."—*Rise and Progress of the New Church*, p. 208.

Thus, in 1818, thirty years after the birth of some of his "Rev." children, came into existence "The Rev. Robert Hindmarsh," and that too by an act of that same General Conference, which Mr. Hindmarsh had been the first to originate so long before.

I remember well how I was charmed when I was a young man, and then first read in "The New Jerusalem Magazine," for 1827, the account there given of the origin of the lot-ordained Ministry. The following is the passage:—"A remarkable circumstance occurred on the occasion, and at the time, of this ordination, which we shall relate in Mr. ROBERT HINDMARSH'S own words. 'Being,' says he, 'Secretary to the Society, when it was determined, that twelve men should be selected by lot from the body of the Church, to lay their hands on the heads of the persons to be ordained, it was my office to prepare the tickets. I accordingly made sixteen tickets, answering to the number of male persons present, members of the Church, and marked twelve of them with a cross. Being desirous, for my own private satisfaction, to ascertain which of the twelve to be selected by lot it might please the Lord to appoint to read or perform the ceremony, I wrote, unknown to the rest of the society, upon one of the twelve tickets, thus marked with a cross, the word **ORDAIN**; I then put the sixteen tickets into a receiver, when a prayer went up from my heart, that the Lord would shew whom he had chosen for

the office of ordination. The members being properly arranged, I went round to them all, and each one took a ticket out of the receiver, leaving me the last ticket, on which was written, as before stated, the word ORDAIN. Still the other members of the society were not aware of what I had done; and when the twelve were separated from the rest, after consulting together for a few moments, they unanimously requested that I would read and perform the ceremony of Ordination. Whereupon JAMES HINDMARSH was first ordained, and immediately afterwards SAMUEL SMITH.'

"The reader, keeping these observations in view, will now see the reason, why, in the following list of Ordained Ministers, the name of ROBERT HINDMARSH stands at the head of them; and why it is stated, that he was himself *Ordained by the Divine Auspices of the Lord*. How could we otherwise describe an appointment which had the evident sanction both of God and man!"

Then follows a complete list of persons ordained from the commencement to that time—1827. They are 32 in number; and the name of William Mason (who has just entered the spiritual world), stands last. He was ordained by Robert Hindmarsh, in London, September 18th, 1825. And singularly enough, he was the only person during the whole period of 37 years, from 1788 to 1825, that was ordained by Robert Hindmarsh, and *he* sent in his resignation, as a Conference Minister, last year but one, and repeated it last year; when it was accepted. The following is the Minute of Conference upon it:

"On revising the list of Ordained Ministers, it appeared that the Rev. W. Mason, who for many years has been a laborious and efficient minister of the New Church, desired of the last Conference that his name should be withdrawn from the list of ministers, and that he has this year repeated his request, when it was *Resolved*, That the Conference is deeply sensible of the great services which Mr. Mason has rendered to the Church during a long series of years, and reluctantly accedes to his request."

As above stated, I was greatly charmed by the above account of Mr. Hindmarsh's induction into the Ministry, and, for many years, entertained a kind of awful respect towards that Body, and the church services *as performed by them*. And having a strong inclination to engage at some time in the duties of a Minister of the Lord's New Church, I felt it incumbent upon me to enter, as I thought, by the door into the sheepfold. Accordingly, when about twenty or twenty-one years of age, I prevailed upon the young woman who afterwards became my wife, to accompany me to the "Temple," in Salford, where we both were re-baptized by the then Minister of the place, the late much esteemed and highly gifted DAVID HOWARTH. Shortly after we were married, in 1833, I began to exercise my budding powers as a preacher. And in the course of the following year, was put, without being consulted about it, upon the "Manchester Missionary Arrangement." But, though I continued with very little intermission thus to act, for more than 20 years, I never would perform the Ceremony of "Administration of the Lord's Supper:" though I was under the necessity of performing that of Baptism, very fre-

quently. And it was not till 1857, that I *altogether* renounced the idea of ultimately becoming one of the "Conference Ordained Ministers."

These things I state here to shew, that it is not out of any disrespect for the Office of the Christian Ministry, that I have written so much about *the Conference Ministry* in these pages, and elsewhere. But it is because I feel, deeply and painfully, that the false pretences of that Ministry which I have been reviewing, are a crying evil in the Societies in which they are recognized, and a sad barrier to the effectual performance of the uses of a true Ministry.

Now, reverting for a moment to the statement above given, about the Lot-appointment of Mr. Hindmarsh, it will be seen, that the *laying on of the hands* of the twelve who were chosen to represent the whole, was *the act* which was considered as the *Ordaining* act. And this done, it was considered that James Hindmarsh and Samuel Smith had power, *in like manner*, to ordain others; which accordingly, they exercised. But Robert Hindmarsh had no hands laid upon him; and, though he did read the Ceremony of Ordination, neither he himself nor those who requested him, considered that he was an Ordained Minister on that account. This is clear from the whole course of his 20 years' life afterwards; and also from the circumstance of his ordination having to be made a matter of serious debate in Conference, 80 years afterwards. Still this Conference of 1818, voted him "*virtually Ordained by the divine auspices of heaven*," and they did not lay any hands on him, or subject him to any questioning; but, forthwith, printed his name with the prefix "Rev." to it. So, with Robert Hindmarsh, the whole of the discipline of the Conference-New Jerusalem, was a matter of "Justification by Faith alone." He was not a member of any society, and therefore not subject to the discipline of any. He was not an ordained Minister, in the sense in which all the others were, and are, and yet he was *the* great Rule-maker, and Creed-framer, and Liturgy-former, and Conference Law-maker. Now, suppose the Lord Jesus Christ had come to redeem the world after this fashion, where would the world have now been? He did not come to redeem it by binding heavy burdens upon men's shoulders, which he himself would not touch with the tips of his fingers; but he came and took upon himself all the infirmities of humanity; and glorified human nature in *Himself first*, that he might afterwards effect the like in his children. And he said, "He that will be my disciple, let him take up his cross, and follow me." Yes! and the Ministry of the New Jerusalem will be no exception to this rule! and no claims to that designation which practically disown it, can be admitted.

JOSEPH PROUD.

Mr. Proud was first brought to knowledge of the New Church doctrines when he was about 44 years of age. Before this time he had preached, in the connexion of General Baptists, 21 years. For 14 or 15 years he had been an ordained minister in that body, and had obtained considerable celebrity as an eloquent and efficient preacher. In the year 1789, Messrs. Salmon and Mather, in a voluntary missionary tour which they made together, went to Norwich, the place where Mr. Proud was exercising his ministerial talents. He "vehemently" opposed them; but was suddenly arrested in this, by a "rush of doubt" which came upon him. He experienced "great agitation of mind," it appears, and felt "that it might be possible he was opposing the truth: he retired into a room by himself, fell on his knees, and prayed devoutly that he might obtain divine direction, and be guided to a right decision. He afterwards opened his Bible, when this passage met his eye, 'Behold ye among the heathen, and regard and wonder marvellously; for I will work a work in your days, which ye will not believe, though it be told you.' (Habb. 1, 5.) The words struck him powerfully, he took them as a reproof of his incredulity and prejudiced opposition; he determined therefore to read the writings of the New Church with a candid mind; he did so, and he was speedily convinced that the discoveries they contained are the work of the Lord indeed." Such is the account given of his reception of the doctrines, in the obituary of his death, as found in the "Intellectual Repository," for 1826.

Of the zealous, energetic, and pushingly-earnest character of the man, an idea may be formed, when it is known, that in that same year, 1789, he wrote two letters to Mr. Robert Hindmarsh, which Mr. H. read before the assembled *first* Conference, on the second day of its sitting; namely, Tuesday, April 14th, 1789. The first letter "strongly approving both the propositions (which had been circulated) and the Conference," and the other "particularly recommending to the Conference the consideration of the best means of most effectually promoting the Doctrines of the New Church." And on Monday, June 7th, 1790, "he was balloted for, and unanimously "elected" a member of the first separated society, in great East Cheap. This information we gather from the original "Minute Book."

From the "Minute of the *second* Conference," of which, Mr. Proud was a committee-man, and which was held in April, the following year, 1790, we learn, that "Mr. Proud, from Norwich, informed the Conference, that agreeable to the request of many of his brethren, he had composed a number of Hymns for the particular use of the New Church, and that he hoped in a short time to have them ready for the press." And in the "Minutes of Conference" for the following year, 1791, it is reported that "The Conference, finding that Mr. Proud's Hymns have been universally approved of

by the different societies and individual members of the New Church in Great Britain, recommend to Mr. Proud to bring out a second edition of them as speedily as possible."

In the same Minutes, Friday, April 29th, "Mr. Hands made the following motion, "That the consent of this Conference be given to the Ordination of Mr. Joseph Proud and Mr. Robert Brant, both of Birmingham."

"The Conference being fully satisfied with the character and abilities of each of the persons recommended, accordingly gave their unanimous consent to their being ordained Ministers of the New Church." The re-ordination of Mr. Proud took place on the following Tuesday, May 3rd, 1791.

Now, the *re*-"Rev. Joseph Proud," may be justly regarded as *the* model clerical priest, of that new order, which took its rise in Great East Cheap, London, as before shewn.

It is far from being out of disrespect for the character of Mr. Proud that I have designated him as above. On the contrary, I regard him as the most earnest, talented, zealous, and popularly useful and indefatigable Swedenborgian Minister that the Conference has ever had. And had it not been that he had become a convert to the doctrines, from the Ministry of a dissenting body of Christians who own the active divine operation of the Holy Spirit, while in the full vigour of middle-age manhood, with the developed talents of a poet-preacher, he never would have been what he afterwards became. Such a cold, spiritually-dead "Mother Church," as the one we have above given the origin of, never could have conceived, given birth to, and reared so warm, vigorous, and powerful a preacher. But finding him ready to be adopted, full-grown, she adorned him, and invested him with all the outward badges of office, and he soon obtained the designation of the great "Swedenborgian Orator," in the metropolis.

Mr. Proud was the only person who ever did, except on one solitary occasion, come forth clad in all the gorgeous representative apparel, which was recommended (as has been shewn, page 101) by the Conference of 1791. He, however, it appears in the simple fervour of his ministerial earnestness, did regularly officiate, thus clad, in the Temple in Cross Street, London, during the whole time he preached there, which was about two years.

Mr. Hindmarsh in his "History," page 171, writes as follows, upon the subject of the opening of the Temple in Cross Street, London:—"The building was finished in the summer of 1797, and on Sunday, the 30th of July in the same year, was opened for public worship, and solemnly consecrated by the Rev. Joseph Proud, who had been previously engaged as the stated and regular Minister of the place. Overflowing congregations announced the great sensation which was excited in the metropolis, and Mr. Proud's abilities, as a popular preacher, kept up the interest during the whole time he remained there, which was a little better than two years. The dress also which he wore, *an inner purple silken vest, a golden girdle, and a white linen*

the work is praiseworthy, and calculated to do much good. There is, however, one section in it, to which I shall have to call the reader's attention, and which I would fain have transcribed at length, but the shortening space of this work forbids it, and as a revised edition of the work was published a few years ago, by Hodson and Son, London, the section can be easily referred to. It is headed, "ON SEPARATION FROM THE OLD CHURCH."

The work was published by the Author, in 1818, and as the section above-mentioned revived again the "Old Dispute on the Subject of Separation," and called forth a last and Masterly effort from the Rev. John Clowes, in defence of his own conduct and that of the friends who acted with him, which defence is now but little known, I purpose to lay it in full before the reader, and, when this is done, I make bold to assert, that all the strong arguments which can be adduced for Non-Separation will have been transcribed into our pages. It was published in 1818, and is as follows:—

A LETTER TO THE REV. J. PROUD, IN REPLY TO HIS REMARKS ON SEPARATION FROM THE OLD CHURCH, CONTAINED IN THE 32ND SECTION OF HIS LAST LEGACY. BY THE REV. J. CLOWES, RECTOR OF ST. JOHN'S CHURCH, MANCHESTER. MANCHESTER: PRINTED BY J. GLEAVE, 196, DEANSGATE.—1818.

MY DEAR SIR,

I have perused, with mingled surprise and concern, the 32nd section of your new work, entitled the *Aged Minister's Last Legacy to the New Church, &c.*, in which section you revive the old dispute on the subject of separation from the external forms of worship established in the old church. This dispute, I had fondly flattered myself, had been long ago amicably settled, so that both Separatists and Non-separatists were disposed to give each other credit for purity of intention and sincerity of profession, in regard to the doctrines which they received, whatsoever shades of difference might exist as to the several modes and forms of worship which each party thought proper to adopt. But in the indulgence of this reasonable hope, it seems, I have been lamentably disappointed, seeking peace and finding only persecution; expecting a favourable construction to be put upon the actions and motives of my friends and myself, at the very time that they are misinterpreted and misrepresented, as involving in them all that is most base, disorderly, and mischievous. What steps then will be most proper to be taken on this occasion? Shall the Non-separatists plead guilty of the crimes with which they are charged, by being content quietly, and silently, to stand in the *pillory* which you have erected for them, exposed to public scorn, the subjects of public defamation, without making any effort to repel the charges of *hypocrisy*, *dissimulation*, *prevarication*, and *deceit*,* with which they are reviled? I apprehend,

* Italics in this document given as found.

Sir, that you yourself would not justify our conduct in thus tamely and unresistingly submitting to be calumniated, because you yourself must see that the credit and character of a large body of the church's members are concerned, and that thus the church herself must be a sufferer by our silence. The church herself, too, must be supposed to be interested in another respect, since if we can prove ourselves to be, not those *hypocrites, dissemblers, prevaricators, and deceivers*, which you are pleased to call us, but on the contrary to have been faithful and true to the church's best interests, and to have regulated our whole conduct by the rule of her pure doctrines, so far as we could discover it, then every member of her community will rejoice to see that the *Ethiopian's skin* and the *leopard's spots*, with which you have covered us, are changed into that *fine linen, clean and white*, with which the LAMB'S wife is arrayed and prepared as a bride, adorned for her husband.

Under the full conviction, then, that the church, on the present occasion, requires us to speak, and that it is therefore our duty to explain the principles of our conduct, and the motives by which we have been influenced, we shall endeavour, in as few words as possible, to obey the church's command, and to do justice to ourselves. We wish, however, first to observe, that what we have to say on the occasion is not dictated by any spirit of hostility or resentment whatsoever, but rather by the evangelical temper of universal love and charity, gentleness and forbearance, even towards those who differ from us in opinion, and are our most violent accusers. The war therefore which we wage (if it may be called *war*) is not *offensive*, but *defensive*, neither do we seek any *victory* but of truth over error, over ourselves and our passions, that so the God of heaven and of the church, whose high and holy name is JESUS CHRIST, may in all things be glorified, through the exaltation of His adorable, His unutterable love, wisdom, and providence. Commending ourselves, then, to His divine guidance, and imploring His divine aid, we thus proceed with our justification.

In the first place we would observe (for I speak in the name and behalf of my friends, as well as of myself) that in the case under consideration, you appear to us to have overlooked the *single and only proper* point, on which the dispute turns, which you have thought proper to revive, between the Separatists and Non-separatists. For the question is not, as you seem to conceive, concerning the expediency of external forms and ceremonies of worship in the New Church, nor yet concerning the agreement which ought to subsist between those forms and ceremonies, and the internal principles of life and doctrine to which they are intended to administer. For on this question we, the Non-separatists, are perfectly united in sentiment with the Separatists, being fully convinced, not only of the necessity of external worship in the New Church, but also of the propriety of its harmonising with internal worship, whensoever such harmony can be produced in an orderly and efficient manner, and sanctioned by proper authority. All therefore that you have

said on these subjects in the 32nd section of your *legacy* is totally irrelevant, because it is altogether and entirely unconnected with the dispute under consideration. Your references also to the writings of our illuminated author, in this instance, are of no account whatsoever, since they assert nothing but that the New Church ought to celebrate external worship, and that this worship ought to be in agreement with her own principles, to all which assertions we cordially assent. But here comes the important question, which, either through inadvertence, or disinclination to examine it, you have entirely overlooked, yet which changes the whole aspect of the dispute, by throwing a new light on the conduct of the Non-separatists, and thus proving it not to be quite so black, so iniquitous, and disorderly, as you are pleased to represent it. The question, I say, is this, what is proper to be done, not when the church has attained its full growth and perfection of strength, but when it is in the swaddling clothes of its *infant* state, just beginning to emerge out of darkness into light; thus when it is infirm in its principles, and more so in its practices, having not yet acquired the full and proper use of its *hands* and its *feet*; consisting also of few members, and those few in a state of such surprise at their new existence, and the new world into which they are born, that they know not at first which way to turn themselves, or in what manner to direct their feeble operations? This, I say, is the important question which ought to be asked and sincerely answered, before any just judgment can be formed in the case under consideration.

But out of the above question a multiplicity of other inquiries also arise, of equal interest and moment. For it may be asked, In an *Infant* state of the church, such as is here described, can it be wise or prudent to put the members immediately upon external exertions to which their strength is at present inadequate, because their internal principles of life are not yet fully formed? In such an infant state of the church too, which may be supposed to require continual strengthening by an increase of its members, can it also be wise and prudent for those who are in the truth, to separate themselves, externally and suddenly, from those who are not in the truth, and thus lose all power and opportunity of instructing them, as they must of necessity do, if they adopt new forms and modes of worship? Can it again be wise and prudent, when you wish to draw men over to your opinions, to begin with an express act of hostility, by condemning their liturgies, and thus rejecting all external communion with them? For was it ever known that any fowler, who intended to *catch* a bird, first began with *scaring* it? Can it further be wise and prudent in a clergyman of the established church, who has received the doctrines of the New Church, to quit his congregation immediately, and thus leave them to perish in false persuasions, instead of teaching them the truth, by still continuing his ministry amongst them? Swedenborg expressly declares, that the New Church is *to be nourished by and grow out of the old* (see Ap. Exp. 764), and that the falses in the Old Church are to be *removed by the clergy*: but how now is this to be effected, if the

ministers of the Old Church leave their congregations, and thus, by becoming sectarists, give offence to, and repel from the knowledge of the truth, those, whom they ought to have instructed in that knowledge? Swedenborg again teaches, that *the Lord is never willing to destroy suddenly, much less instantaneously, the worship inseminated in any one from infancy, for this would be to pluck up the root, and thereby destroy the holy principle of adoration and worship deeply implanted, which the LORD never breaks, but bends, since being rooted in early life it is of such a nature that it cannot endure violence, but must be bended with moderation and gentleness* (A. C. 1992). Shall not then both clergy and laity, who have imbibed the heavenly doctrines of the New Jerusalem, suffer themselves to be influenced, in this respect, by their LORD's example, and with this view take good heed to themselves, how at any time, they *do violence* to the above holy principle of adoration and worship, either by *breaking* it with the hard tools of rancour and invective, or by neglecting to *bend* it through the softer influence of *moderation and gentleness*? For how dares any one venture to *destroy suddenly* what the LORD never *destroys suddenly*? Or what piety, what prudence, what intelligence can be a sanction for exercising less patience and forbearance, even towards the errors and mistakes of mankind, than the LORD Himself exercises?

Behold here then, Sir, some of the important questions, which you ought to have weighed deliberately, and to have answered conscientiously, before you took upon you to declare your sentiments so confidently (I might perhaps be excused if I said so harshly), on the interesting subject of separation from external communion with the Old Church! Behold, too, at the same time, the considerations involved in the above questions, which originally induced the Non-separatists to adopt their system of *moderation and gentleness* in regard to externals of worship, and which still press powerfully upon them the obligation of continuing to act according to that system! They feel it a duty to be affected toward the holy principle of worship implanted in infancy, as the LORD Himself is affected. They dare not therefore *destroy it suddenly*, because the LORD *never destroys it suddenly*; neither dare they *break it*, because He *never breaks it*. They continue therefore in the use of those external forms of worship in which they have been educated, because first, they find that the LORD, without *breaking*, *bends* them, in every humble and sincere mind, to the worship of Himself, as the only God of heaven and earth, since those forms (I am speaking of the forms of the established church), like the letter of the HOLY WORD from which they are derived, may be *bended* towards one God, or towards three, according to the state of the worshipper's mind, as enlightened, or otherwise, by the eternal truth; secondly, because they thus avoid *doing violence* to the holy principle of worship in others; thirdly, because by this moderation and forbearance they gain a greater ascendancy over the minds of their fellow-men in conducting them to the knowledge of the truth; and fourthly, because in adopting new forms and modes of worship, they must

of necessity excite unnecessary prejudices against the truth, and thus prevent many from examining and receiving the heavenly doctrines of the New Jerusalem, who might otherwise have been prevailed upon to examine and receive, and thus to extend the blessed boundaries of the Lord's new kingdom.

But, Sir, these considerations, powerful and commanding as they are, and forcibly as they operate in our minds, are not the *only* considerations on which our conduct has been grounded in regard to that Non-separation, which you are pleased to term our crime and our reproach. For on this subject, we have attentively examined, and scrupulously obeyed the high authorities deducible from two other sources, each of which is of a nature, you yourself must allow, sufficiently imperative to demand from all mankind, and especially from the members of the New Church, the most unlimited and undisguised acquiescence. The *first* of these sources is the example of the GREAT SAVIOUR and of His Apostles during their abode here on earth. The *second* is the testimony of our enlightened author E. S. as far as we can collect it from his various writings.

I shall begin with the first of these sources, *the examples of the GREAT SAVIOUR and His Apostles.*

You yourself, Sir, appear to be aware of the weight and influence which attaches to these *examples*, since you appeal to them in an early stage of your discussion on the subject of Separation from the Old Church. But what an appeal is it which you have made! Not a single quotation have you produced from the evangelical history in regard to our Lord's conduct on the occasion, possibly because you could not meet with one which suited your purpose. In respect again to His Apostles, you do indeed quote a passage from the *Acts*, which you think illustrative of their conduct, but which only proves to me the lamentable power which prejudice occasionally exercises in human minds. For whence, let me ask, comes it to pass, that you have completely mistaken the real sense and import of the passage which you quote, and thus have deduced from it an argument which has no ground whatever to stand upon? I entreat you, Sir, to reconsider the Apostolic history, and you will assuredly find that I do not charge you unjustly. For what is the simple historical truth contained in the passage to which you allude, but this? Certain Jewish Christians had contended that the *Gentiles* ought to be circumcised, and keep the law, which obligation the *Gentiles* disputed and resisted. The business was therefore referred to the Apostles at Jerusalem, who gave it as their opinion that no such burden ought to be imposed on the *Gentiles*, for that it was sufficient if they *abstained from meat offered to idols, and from blood, and from things strangled, and from fornication.* But allow me to ask, What has all this to do with the conduct of the Apostles themselves, in regard to their separation from the rites of the Jewish church? The opinion which they here give, has reference only to the *Gentile Christians*, and not at all to the Jewish ones, for, as I shall show presently, the Apostles and the Jewish Christians still thought themselves under obligation to keep the law, practise circumcision,

and attend the synagogue worship. The passage, therefore, which you quote from the Acts in support of your own argument, rather makes against you, than for you, since it proves that one law was ordained for *Gentile converts*, and another for *Jewish converts*, thus that the former were emancipated from Jewish rites and ordinances, but not so the latter.

I am extremely sorry, Sir, to be under the necessity of thus convicting you of mistake and misinterpretation in a point of so much importance, but the cause of truth requires it, and therefore having discharged this duty, I shall now proceed to produce proofs from the evangelical history, that what you say on the subject of Separation from the Old Church is not supported either by the example of our LORD or of His Apostles.

It is strange to me, and quite unaccountable, except from the operation of that prejudice, which, I am sorry to find, can sometimes spread its dark film over aged eyes, that in discussing the subject of Separation from the Old Church, you have entirely overlooked, or at least concealed from your readers, those passages in the Gospel history, which advert to the LORD's conduct in regard to the Jewish church and the services of the temple and the synagogue. Allow me then to call those passages to your recollection, because I am persuaded you will agree with me that the LORD's example, in this instance, ought to have the weight and authority of an absolute command with all his devout followers. In the *first* place then it is most evident, that the LORD never separated Himself from the temple and synagogue worship, for we read, that He submitted to be *presented* in the temple, and also to be *circumcised*; He likewise frequently *taught* both in the temple and the synagogues, as He Himself testifies, when He says, *I ever taught in the synagogue and the temple, whither the Jews always resort*, (John xviii. 20.) In the *second* place it is equally evident, that He paid respect to the rites of the Mosaic law, and to the authority of the priests appointed by that law, for when he had cured a leper, He discharges him with these words, *Go show thyself to the priest, and offer the gift that Moses commanded for a testimony unto them*, (Matt. viii. 4; Mark i. 44; Luke v. 14.) In the *third* place it is again evident, that He did not separate His disciples from their former teachers, the Scribes and Pharisees, but on the contrary positively requires that they should attend diligently the instruction which they had been accustomed to receive from that source, for thus he expresses Himself, *The Scribes and Pharisees sit in Moses's seat; all therefore whatsoever they bid you observe, that observe and do*. (Matt. xxiii. 2, 3.) In the *fourth* place, when He forewarns His disciples of the persecutions which they were to expect after His departure out of the world, He mentions this as one, *They shall put you out of the synagogue*, (John xvi. 2,) which is a manifest proof that the disciples never put *themselves* out of the synagogue, for had this been the case, how could they be said to be put out by *others*, and how therefore could the prediction of their DIVINE LORD and MASTER have been accomplished? Indeed, in such case, what would have been the *persecution*?

It is plain, then, from the above testimony, that the LORD never authorized by His example, any more than by His precept, any separation from the external services of the Jewish church, but on the contrary, that He strictly charged all his followers to continue in those services.

Let us now see what was the conduct of those followers, and particularly of the Apostles themselves, after their LORD's ascension, in regard to their LORD's example and precepts, as above noted.

You assert at page 294 of your *Legacy*, that *from the time JESUS CHRIST ascended to His glory, His Apostles and disciples assembled together in his name, and we hear no more of their continuing members of the temple or synagogue.* But, my dear Sir, where did you collect this information? Not certainly from the only authentic records of the conduct of those primitive Christians, since had you consulted those records with proper attention, they must immediately have convinced you of your mistake. For only take the trouble for a moment of looking with me into the Book called *the Acts of the Apostles*, which contains the genuine history of what they did and said after their LORD's ascension, and what do you read there? *Peter and John went up together into the temple at the hour of prayer,* (chap. iii. 1.) Again, *The angel of the LORD by night opened the prison doors, and brought them (the Apostles) forth, and said, Go, stand and speak in the temple to the people all the words of this life. And when they heard, they entered into the temple early in the morning and taught.* (chap. v. 29 to 32.) Again, *And daily in the temple, and in every house, they ceased not to teach JESUS CHRIST,* (chap. v. 42.) Again, *When they (Barnabas and Saul) departed from Perga, they came into Pisidia, and went into the synagogue on the Sabbath day, and sat down,* (chap. xiii. 14.) Again, *It came to pass in Iconium, that they (Barnabas and Saul) went both together into the synagogue of the Jews, and so spake, that a great multitude of the Jews and also of the Greeks believed,* (chap. xiv. 1.) Again, *Him (Timotheus) would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters,* (chap. xvi. 3.) Again, *Now when they (Paul and Silas) had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews, and Paul, as his manner was, went in unto them and three Sabbath days reasoned with them out of the Scriptures,* (chap. xvii. 1, 2.) Again, *Therefore disputed he (Paul) in the synagogue with the Jews, and with the devout persons,* (chap. xvii. 17.) Again, *And he (Paul) reasoned in the synagogue every Sabbath-day,* (chap. xviii. 4.) Again, *And he (Paul) came to Ephesus, and left them there; but he himself entered into the synagogue, and reasoned with the Jews,* (chap. xviii. 19.) Again, *A certain Jew named Apollos, who was instructed in the way of the LORD, began to speak boldly in the synagogue,* (chap. xviii. 24, 25, 26.) Again, *He (Paul) went into the synagogue, and spake boldly for the space of three months,* (chap. xix. 8.) Lastly, when Paul returned to Jerusalem, after preaching the gospel in various parts of Asia, we are informed that James and all the elders accosted him in these words, "*Thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the law: And*

they are informed of thee that thou teachest all the Jews which are among the Gentiles, to forsake Moses, saying, that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? The multitude must needs come together, for they will know that thou art come: Do therefore this that we say to thee: We have four men which have a vow on them: Them take, and purify thyself with them, and be at charges with them, that they may shave their heads, and all may know that those things, whereof they were informed concerning thee, are nothing, but that thou thyself also walkest orderly, and keepest the law," (chap. xxi. 20 to 25.) This address, we afterwards read, had its intended effect, for it is written at verse 26, that *Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, and that an offering should be offered for every one of them.*

Behold here, Sir, a true statement of the conduct of the Apostles and first converts to Christianity, in regard to the Jewish temple and ordinances, as we find it handed down to us in that authentic record called *the Acts of the Apostles*, and then compare this statement with your own on the same subject! You have taken upon you to assert, that *from the time JESUS CHRIST ascended to His glory, we hear no more of His Apostles and disciples continuing members of the temple or synagogue, but the traditions of the Jews gave way to the doctrines of JESUS CHRIST, the ceremonies of the Jews to the rituals of the gospel.* (See *Legacy*, p. 294.) But, my dear Sir, what rashness could tempt you to make this unguarded assertion, which you here find so positively contradicted by the conduct even of the Apostles themselves? For what shall we say is to be understood by *Peter and John going up together into the temple at the hour of prayer; by the angel of the Lord saying to them, Go, stand and speak in the temple to the people; by their daily in the temple ceasing not to teach and preach JESUS CHRIST; by Barnabas and Saul going together into the synagogue of the Jews, and speaking; by Paul circumcising Timothy; by Paul so repeatedly attending the synagogue; and lastly, by his submitting to purify himself with the four men who had a vow on them, and this at the instigation of James and all the elders, and to avoid giving offence to the Jewish proselytes?* (See extracts above from the *Acts of the Apostles*.) Is there anything in all this like the separation you speak of from the Jewish synagogue? Or rather, doth not the whole history of the Acts of the Apostles uniformly testify, that for a long time after the ascension of their LORD, the Apostles and Jewish proselytes still continued to attend both the temple, the synagogue, and the Jewish external worship and ordinances?

To the above evidence respecting the conduct of the Apostles, I might add the testimony of ecclesiastical historians, particularly of Eusebius, bishop of Cæsarea, in his account of the Apostle James, the first bishop of the Christian church at Jerusalem. For the historian relates concerning this pious man, that by reason of his extraordinary sanctity of life, *he was the only person that had free access into the Holy of Holies, in the Jewish temple, and that he was afterwards thrown down from the top of the temple by some Jewish Rabbis,*

who were enraged at the firmness with which he maintained the doctrines of Christianity. I might remark also, that we never read, or hear any mention made, of the Apostles *building new temples* for the celebration of any particular form of worship of their own, or that they ever recommended to others the erecting of such temples, which most probably they would have done, had they and their proselytes been entirely detached and separated from the service of the temple and the synagogue. But, I trust, enough has been already said to convince every candid and reasonable person, and even yourself, that you are not altogether correct, or rather that you are altogether mistaken, in your statement of the conduct of the Apostles after their Lord's ascension to glory.

I proceed therefore now to the consideration of another high authority, on which the Non-separatists ground their justification, and which is deducible from another source, viz., the testimony of our enlightened author, E. S., so far as we can collect it from his various writings.

This testimony has frequently been adverted to, and urged, in former publications, but as you appear either to have forgotten, or overlooked it, I shall take the liberty of calling it again to your recollection.

Allow me then, Sir, to observe, that in all the voluminous writings of our enlightened scribe, there is not to be found a single passage, which even hints at the necessity of his readers separating from the *externals* of the worship in which they have been educated, by erecting new temples, and instituting new forms and modes of worship. A necessity is indeed insisted on of *separating from other churches in doctrine and life*, but this is a perfectly distinct consideration from separation as to *externals of worship*. Indeed, the *externals of worship*, except in relation to *baptism* and the *holy supper*, appear to have been made little account of by the scribe of the New Jerusalem, insomuch that in his comment on the fiftieth Psalm he asserts, that *the LORD desireth not sacrifice and external worship*; and again in his comment on the fifty-first Psalm he says, that *the LORD prays for purification, in which case he will teach divine truths, and not external but internal worship*. (See summary Exposition.)

But although our venerable scribe says not a single syllable to show the necessity of separating from the *external* worship of the Old Church, he urges many reasons for continuing in it, at least till the New Church shall attain a greater fulness and maturity of growth. For it has already been observed what his remark is concerning the holy principle of worship implanted in infancy, how it ought not to be *destroyed*, because the *LORD never breaks, but bends it*. To this remark may be added three other (to me) most satisfactory reasons, deducible from the heavenly doctrines of the New Jerusalem, why every reader should pause, at least, before he quits those externals of worship in which he has been educated. The first of these reasons may be found in the author's Exposition, in his Ap. Exp., n. 670, of that passage in the 11th chapter of the Apocalypse, where it is said, that *the two witnesses ascended into heaven*

in a cloud. The second may be found in the same work, n. 764, in his Exposition of the passage in the 12th chapter, where it is written, that *the earth helped the woman*: and the third may be found in what he testifies concerning the *clergy*, where he says, that *they are to be instrumental in eradicating the falses of the Old Church.* (T. C. R., n. 784.)

Now, Sir, respecting the first of the above reasons, you yourself know, as well as I can tell you, that our enlightened author's Exposition of the passage in the Apocalypse concerning the *two witnesses*, where it is said, that *they ascended to heaven in a cloud*, is to this effect, that the New Church, signified by the two witnesses, was to be separated from the Old Church, *as to internals, but not as to externals.* You know further, that by the *externals* here spoken of are meant, according to the same author, *the externals of the World, of the church, and of worship.* Is not this then a sufficient reason why a receiver of the doctrines of the New Church should hesitate, before he separates from the *externals of worship* in the Old Church? For can it be safe to oppose the testimony of the messenger of the New Jerusalem, who declares, that such separation was to be confined to *internals*, and not extend to *externals*? You will perhaps contend, as the Rev. Mr. Jones has contended, that the above testimony relates to the church *in the spiritual world*, and not to the church *in the natural world.* But allowing this to be the case (which yet I am not disposed at all to allow, since our author has made no such exception)—but, I say, allowing it for a moment to be so, I would then ask, Is it wise, or is it prudent, for the church *in the natural world* to adopt a conduct directly opposed to that of the church *in the spiritual world*? For what sufficient reason can be assigned, why *separation as to internals, but not as to externals*, should be expedient in the one case, and not in the other?

In regard again to the second of the above reasons, as grounded in our author's Exposition of the passage in the 12th chapter of the Apocalypse, where it is written that *the earth helped the woman*, you again know, as well as I can tell you, that our author's interpretation of these words is to this effect, that *the church, which is called the New Jerusalem, is to tarry (or abide) for a time amongst those who are in the doctrine of faith separate (from charity and good works) whilst it grows to the full, until provision be made (for its establishment) amongst greater numbers.* You know also the reason which he assigns for this delay as to separation, viz., *that in the old church there are some who live the life of faith, which is charity, and hence it is that the New Church, which is called the holy Jerusalem, is helped by these latter, and is also increased.* (See Ap. Exp. 764.) Allow me now, Sir, to ask the question, Has the wisdom and prudence, contained in the above explication, been acted upon by all the members of the New Church? Have they waited patiently, in external communion with the Old Church, till the New Church was arrived at its *fulness*? Rather, in some instances, have they not been impetuous and even violent, to do that *immediately*, which their favourite and enlightened author declares ought not to be done, until the church had attained

a fulness of growth? It is in vain to urge, on this occasion, that the church has long ago attained that *fulness*, for can a church, in this kingdom, for instance, be said to be *full*, when the number of souls in that church, compared with the number of souls contained in the kingdom, and which the church is capable of admitting, is only in the proportion of four or five thousand to sixteen millions, or of one to three thousand? Have not therefore the Non-separatists, in this instance, given a commendable proof of their attention and attachment to the wisdom and prudence of their heavenly-directed teacher's Exposition, by *tarrying*, as he advises, amongst the members of the Old Church in *externals*, in order that the New Church may attain the fulness of its growth, and the maturity of its strength?

But I hasten to the consideration of the *third* reason above adverted to, why a separation from the externals of the Old Church is not at present advisable, as it may be deduced from what our enlightened author observes concerning the *clergy*, viz., that *the New Church cannot be formed, unless falses be first eradicated, which must be effected amongst the clergy, and thus amongst the laity.* (T. C. R. n. 784.) For what is this but saying, that the *clergy* must first extirpate falses, by the implantation of truths in their own minds, and thus be rendered instrumental in eradicating falses from the minds of the *laity*? But who, let me ask, are here to be understood by the *clergy*? Surely none but such as have received *episcopal ordination*, for Swedenborg was acquainted with no other. And how are these *clergy* to *eradicate falses among the laity*, but by remaining in their respective churches, and teaching truths? The conclusion therefore is evident, that Swedenborg never meant to intimate that the *clergy*, on receiving the truth, should quit their churches, but quite the contrary, since in quitting their churches, they must of course leave the *laity* uninstructed in truth, and thus could never be instrumental in eradicating falses, which Swedenborg declares was to be the effect of their teaching. It is plain then to me, as the sun at noon-day, that every clergyman of the established church in this country, who has received the heavenly doctrines of the New Jerusalem, is bound by the authority of Swedenborg's testimony, to continue his ministry in the church to which he is appointed; and that if he does not so continue his ministry, he then offends against the express declaration of his heaven-directed teacher, and in so doing, annuls the blessed power and privilege with which he is gifted, of eradicating falses amongst his congregation. In further proof of this assertion (if it wanted any), I might appeal to the case of the late Mr. Hartley, Rector of Winwick, in Northamptonshire, translator of the treatises on *Influx*, and on *Heaven and Hell*, and the most confidential friend of Swedenborg in this country, who yet, so far from being advised by Swedenborg to quit his church, as he certainly would have been had Swedenborg thought it necessary, continued in the ministry of the Old Church to the end of his life, and most earnestly importuned me to do the same.

How then, Sir, are we to account, on any rational ground, for the

three facts above stated, *first*, that Swedenborg interprets *one* passage in the Apocalyptic pages, as relating to a separation of the New Church from the Old, *as to internals, but not as to externals*; *secondly*, that he interprets *another* passage in the same work, as announcing that *the New Church was to tarry for a certain period with the Old*; and *thirdly*, that *falses in the Old Church were to be eradicated by the clergy*? How, I say, shall we give any rational account of the above facts, except by supposing that Swedenborg, in the *first* instance, saw the danger, or at least the inexpediency, of the New Church separating from the Old *as to externals*; and in the *second* instance, that he saw the danger of a *hasty* separation; and *thirdly*, that he never intended to call the *clergy*, who had received the doctrines of the New Church, to any separation? Do you still then urge us to comply with you in your favourite object of separation from the externals of the Old Church? We tell you plainly that we *dare* not. Do you ask why we dare not? We tell you with equal plainness, that we dare not counteract the examples of JESUS CHRIST and His Apostles, and at the same time reject the counsel of our enlightened teacher. Do you still insist, that by our Non-separation we prevent many from receiving the heavenly doctrines of the New Jerusalem? We wish to reply, but with all humility and distrust of our own judgment, that we do not think ourselves answerable for the *consequences*, but for the *motives* of our conduct, leaving the consequences to the divine providence of the MOST HIGH. We should be extremely sorry to be instrumental in excluding any from the blessed light of the New Jerusalem, but if their admission to that light depends on our acting contrary to the convictions of our consciences, grounded on divine example and precept, we can only say, we *cannot*, because we *dare not*, promote it.

Having now, Sir, endeavoured to explain to you the true ground, on which the Non-separatists justify their conduct, I shall only beg leave to detain you a moment longer, whilst I make a remark or two, on some assertions contained in your Section *on Separation from the Old Church*.

It has been abundantly proved above, by multiplied quotations both from the Evangelists, and the Acts of the Apostles, that neither JESUS CHRIST, or His Apostles, ever separated from the *externals* of the Jewish church and worship: It has been also proved, by quotations from the writings of Swedenborg, that he never encourages any separation of the members of the New Jerusalem Church from *external* communion with the Old Church, but on the contrary, urges prudential cautions against it, and in one passage declares expressly, that the two churches were to be separated *as to internals, but not as to externals*. What then, Sir, are we to think of your unguarded assertions, when we hear you say, that *from the time JESUS CHRIST ascended to His glory, we hear no more of His Apostles and disciples continuing members of the temple or synagogue*? And again, *I venture to assert, that we have no authority, example, or precedent to justify the conduct (of the Non-separatists?)* And again, *However we may hesitate, demur, and endeavour to plead*

for a Non-separation, it is most evident that not one single justifiable argument can be advanced in its favour, no not a single command, example, or authority in all the whole Word, or the Writings. (See pages 294, 299, 312.) Really, Sir, when I read these rash assertions, I am led to deplore more and more that declension of the human mind from its pristine state of integrity, which could expose it to be the dupe of such inconsideration. For are the examples of JESUS CHRIST and His Apostles *no* examples? Is the authority of Swedenborg *no* authority? Are the arguments resulting from both *no* justifiable arguments? How then was it possible for any man, and especially for a member and aged minister of the LORD's glorious New Church, with the Bible and the writings of E. S. before his eyes, so flatly to contradict the plain testimony of both! I weep, therefore, unceasingly over the weakness of my brethren, and I most earnestly supplicate the MOST HIGH, that in His adorable mercy He will be pleased to guard us all, with a double guard, against the corruptions of our own hearts, and at the same time against those erroneous reasonings, and wrong conclusions, into which those corruptions have a continual necessary tendency to betray us.

Again, Sir, how durst any member of the New Church venture to pervert, as you have done, at page 300, that passage in the Revelations (chap. xi. 14), where it is said to the two witnesses, *Come up hither*, by applying the words to the Non-Separatists, as if they contained a call from heaven to them to *come* into your newly-constructed temples, and adopt your new forms and ordinances of worship? Swedenborg, you know, or ought to know, interprets the words as denoting, that the two witnesses *were taken up into heaven*, (Ap. Rev. 512.) Were you not then afraid, Sir, to adopt another interpretation, and an interpretation also at such variance with the words themselves? For can the call, *Come up*, apply in any way as a call to come up to things *external*? or can the term, *hither*, when uttered by a voice from heaven, mean a *building of brick or stone*? Really, Sir, I am shocked at such gross perversion, not to say profanation, of the Holy Word of the MOST HIGH.

But, Sir, you have not only perverted the holy Word, and contradicted its plain testimony, together with the testimony of the writings of E. S., in your zeal for Separation from the Old Church, but you have added calumny to such perversion and contradiction, by expressing yourself in language, which no zeal can warrant, which the best cause cannot sanction, and which in general is only resorted to, when truth, and reason and argument fail. For to this effect I read in the 307th page of your book, *How must our minds feel for the dissimulation, prevarication, and mental reservation we are obliged to, while we are in appearance devoutly joining in forms, words, prayers, and worship, in which our hearts cannot unite*: And again, at page 308, *In fact, this is not only hypocrisy and gross deception, but it is telling the congregation we are of their faith, &c.* And again, at page 303, *The very state (viz., of disorder in New Church establishments), which is urged as a cause for Non-separation, is the state they themselves*

(the Non-separatists) *have contributed to promote*. These, my dear Sir, you will surely allow, are heavy charges, especially when urged by an *aged minister*; but are you aware that they apply alike to JESUS CHRIST and His Apostles, as to the Non-separatists? Are you aware, I say, that according to your reasoning, both JESUS CHRIST and His Apostles, were *dissemblers, prevaricators, hypocrites, and deceivers*, since in attending the Jewish temple and synagogue, as they were constantly in the habit of doing, they (agreeably with the tenour of your argument) set an example of all that same *dissimulation, prevarication, mental reservation, hypocrisy, and deceit*, of which you accuse the Non-separatists? You must either then prove (which it is impossible you can do) that JESUS CHRIST, and His Apostles after his ascension to glory, never joined in the temple and synagogue service, and never conformed to Jewish ordinances, or you must load their memories with all the same opprobrious epithets which you have heaped on us the Non-separatists of the present day. In regard to your other charge of *our being accessory to all the disorders which have taken place in New Church establishments*, you really make us smile, and remind us of those philosophers, who either ascribe effects to wrong causes, or confound causes with effects, since the truth is, that our foresight and apprehension of the disorders to which you allude, constituted one, amongst many other reasons, why we dreaded the idea of separation, and therefore the disorders themselves were the cause of our Non-separation, and not our Non-separation the cause of the disorders.

One observation more, and I have done. You appear to lay great stress on the *visibility* of the New Church, and on the necessity of such *visibility*, for thus you write at page 313, *The New Church must be a visible external church from internal principles*; And again, you repeat at page 314, *The church on earth must be a distinct, visible, external church, separate from all others, seen and known to be such in the world*.—Now, Sir, I would maintain, that no church, properly speaking, can be *visible*, if by being *visible* you mean, as I should suppose you must mean, *visible* to mortal eyes; for by the term *church*, you must be well aware, is not to be understood a *mere visible building of wood and stone, nor yet any mere visible forms and ceremonies of worship*, but by the term *church* is meant and implied the Lord's kingdom here on earth, which kingdom, as being a *spiritual* kingdom, and consisting of *spiritual* principles, cannot possibly be an object of *corporeal sight*. Accordingly, when JESUS CHRIST was questioned by the Pharisees as to the time *when the kingdom of God should come*, He replies in these ever-memorable and edifying words, *The kingdom of God cometh not with observation (or outward show); neither shall they say, Lo here! or lo there! for behold the kingdom of God is within you*, (Luke xviii. 20, 21.) And what is all this but saying, that the church also, which is the *kingdom of God* here on earth, *cometh not by observation, neither shall they say of it, Lo here! or lo there!* for the church (or kingdom of God here on earth) *is within you?* We conceive then, Sir, on the authority of the Lord's own words, that the New Church, properly considered, can never

become a *visible* church, or a church to be pointed at by a *Lo here!* or *lo there!* Its external worship may indeed be rendered *visible*, but then it is well to be noted, that *external worship* is distinct from the church, and ought not therefore to be confounded with the church, inasmuch as the church, according to the testimony of our author, may exist without external worship, and actually did so exist in the most ancient church (see A. C. 420.) A wicked and unbelieving person may also perform *external worship* as well as the true believer, and thus *visibly* may pass for a true believer, in like manner as a proud man may *visibly* appear humble, and a covetous man may *visibly* appear generous.

Visibility, then, Sir, it should seem, has nothing to do with the *real* church, because *visibility* belongs only to things *merely external*, whereas the *real* church, being the *invisible kingdom of God*, or an *invisible* principle of heavenly love, wisdom, and life from God, descending into and operative in human minds, cannot possibly be rendered *visible* by any external signs, forms, or ordinances whatsoever, any more than the principles of good and of truth, or of charity and faith, which constitute it, can be rendered *visible*. It is therefore written in the parable, that *the kingdom of heaven is like unto treasure hid in a field, which, when a man hath found, he hideth* (Matt. xiii. 44); and hence, too, we read of the *hidden manna* (Rev. ii. 17.)

The above remarks, Sir, are applied by the Non-separatists to that blessed and glorious *New Church*, which is at this day announced as the fulfilment of the counsels, the providence and the predictions of the Most High, because they conceive this church to mean and to be nothing else but the descent, formation, and operation of heavenly principles of love and of life in human minds, and that therefore it includes within its blessed pale all those sons and daughters of men, who are influenced by such principles, whatsoever forms of external worship they may choose to adopt, or in whatsoever places they may think best to express their adoration of their HEAVENLY FATHER. For the Almighty, we know, *dwelleth not in temples made with hands*, but in the living spiritual temples of *humble and contrite hearts*, or with all those who love Him and keep His commandments. The question therefore concerning the proper characteristic of a *New-church-man* is, not in what *place* he celebrates his worship, or in what *form of words* he expresses it, but whether he loves the LORD above all things, and his neighbour as himself? For where this love is, there, we believe, is a member of the New Church, and where this love is not, there, we believe, is a member of the Old Church. The difference therefore between the members of the New Church, and the members of the Old, doth not, according to our judgment, consist in the difference of places where they perform their worship, but in the difference of the principles which govern their lives, since a *New-church-man*, properly speaking, is one who is governed by charity and faith combined, whereas an *Old-church-man*, properly speaking, is one who is governed by what he calls faith separate from charity. And here, Sir, we would

observe further, that if you could multiply your new *visible* temples to a thousand times their present number, and fill them with a thousand times the *visible* numbers which they at present contain, this would be no proof at all to us of the increase and enlargement of the LORD's New Church, since it is possible that in a new temple there may be an unclean heart, through the separation of faith from charity, or of life from doctrine. On the other hand, if we observe in an old temple, and in the use of old forms of worship, a devout and sincere worshipper, who joins charity to his faith, and a good life to his doctrine, there we rejoice in beholding and acknowledging a New-church-man, and there too we are thankful at witnessing the increase and enlargement of the LORD's glorious New Church. We would not however be here understood as impeaching at all the conduct of those who have thought it right to build, or who think it their duty to attend, new *visible* temples, for we dare not meddle with the consciences of men, and therefore would rather give them credit for uprightness and sincerity, than load them with contumely and reproach, because they do not think and act like ourselves: For we are taught by our enlightened author, that *the LORD by means of charity, entereth into and operateth upon all in a different manner, according to the particular temper of each, and thus disposeth all and every one according to the arrangements of order, as in heaven, so on earth, and thus the will of the LORD is done*, (A. C. 1285.). It is evident, therefore, that a Separatist may be led in one way, and a Non-separatist in another, and yet both may be fulfilling the will of their FATHER *which is in heaven*, and like the various colours of the *rainbow*, may unitedly form that heavenly symbol, which expresses, more forcibly than words can do, the everlasting covenant of divine mercy, protection and blessing. All therefore that we mean to assert is this, that it is possible an Old-church-man may be found in a new temple, and in the use of new forms and modes of worship, as on the other hand, a New-church-man may be found in an old temple, and in the use of old forms and modes of worship. Thus, Sir, we would not confine the boundaries of the LORD's glorious New Church within the narrow *visible* limits of wood and stone, of terms and of forms, limits which the LORD Himself hath no where ordained, but we would rather extend them through the universe of created intelligencies, in whatsoever region such intelligencies may be found, by whatsoever name they may be called, or in whatsoever way they may choose to express their acknowledgment of the multiplied mercies they receive from their HEAVENLY FATHER. For it is our firm belief, that the second blessed Advent of our LORD, which we at this day commemorate, together with the heavenly doctrine of the New Jerusalem by which it is announced, was thus intended as a general blessing unto all people, nations and languages, and that all therefore are partakers of that blessing, who fear His great and holy name and keep his commandments. Thus we believe, that *the river of the water of life, now proceeding out of the throne of God and of the LAMB*, will not suffer itself to be confined within the contracted banks of human authorities, conclaves, and ordinances, but will

diffuse its living and fertilizing streams amongst all sects and denominations of Christians, who in agreement with the prophetic requisition, *rend their hearts, and not their garments, and turn unto the LORD their God*, (Joel ii. 13.) Whilst therefore we thank you for your kind application of the divine caution which says, *Come out of her, my people*, &c. (page 309) by which you mean that we should come out from the ordinances and service of the Old Church, we trust that we both have obeyed, and are obeying this counsel, inasmuch as we verily believe that the only true and profitable way of *coming out of the Old Church*, and entering into the new, is to *come out from all evil and error*, by acknowledging JESUS CHRIST in our hearts and understandings as the ONLY TRUE GOD, and by keeping His holy commandments of love and charity.

Wishing therefore, and praying earnestly, that all mankind may thus *remember themselves, and turn unto the LORD their God with all their heart, and mind, and soul, and strength*, and including yourself, dear Sir, and all the separated brethren in this devout prayer, I cannot conclude my long letter in words better suited to express my present feelings than in those contained in an extract from a work, published some years ago, and addressed to the receivers of the heavenly doctrines of the New Jerusalem. The words are these : "There is therefore but one kind of *Separation*, and but one kind of *change*, which I would at present recommend, and that is a Separation from all evil and false principles of heart and life, and a consequent change of nature, that so by true regeneration you may be led into that heavenly spirit of solid wisdom, grounded in universal love and charity, and operative in all Christian meekness, moderation, gentleness and good works, which is the only spirit in which you can ever hope to find heaven yourselves, or to lead others thither. Convince the world thus, that the temper and spirit of the New Church is not a *partial, sectarian, and bigotted* temper of spirit, which excites horror, and from which all wise men flee away, but that it is *universal, not limited to a sect, not servilely attached to forms and ceremonies*, consequently conciliating and attractive, and such as, like its DIVINE GIVER, *will draw all men unto it*. Let mankind see by the order, harmony, sobriety, purity and peace of your lives, that ye yourselves have found the truth, and you may then have a good hope of leading them to seek it, and enabling them to find it, where you have sought and found it, and will thus adopt a more probable method of recommending the doctrines of the New Jerusalem, and making converts to them, than if you should build a hundred new places of worship, and establish a hundred new forms and ceremonies, in every town of the United Kingdom."

In the spirit of the counsel contained in this extract, and with every cordial wish for your welfare and happiness,

I remain, dear Sir,

Sincerely yours,

J. CLOWES.

Manchester, March 20th, 1818.

“OBSERVATIONS OF THE EDITORS [OF THE INTELLECTUAL REPOSITORY]
ON THE SAME SUBJECT.

“As the Rev. Mr. Clowes has printed ‘A Letter to the Rev. J. Proud, in Reply to his Remarks on Separation from the Old Church, contained in the 32d. Section of his Last Legacy;’ and as we do not consider it expedient to make either this pamphlet, or the work which provoked it, the subject of an article in our review; we take the opportunity afforded us by the above correspondent of making a remark or two here; as many of our readers will probably look for a declaration of our sentiments on the subject.

“We must acknowledge, then, that we read with equal surprise and concern, the harsh philippic which Mr. Proud has deemed fit to pronounce against a most estimable portion of our brethren. When attempts were first made to establish societies of the New Church in a state of complete separation from the old, that those who thought proper to join them might be at liberty to unite in external worship according to forms not repugnant to the principles of their belief, the question respecting the expediency or duty of such separation was fully and repeatedly discussed; as may be seen in the *Minutes of the early Conferences*, the *Magazine of Knowledge concerning Heaven and Hell*, and various separate pamphlets. But as those who separated, at length found, that it was impossible to persuade those who remained connected with the Old Church to come out to them, whilst these, on their part, were equally disappointed in their efforts to bring back their over-zealous brethren (, as they regarded them,) into the fold of the Established Church, they grew mutually more tolerant; and for about ten years past, both parties have been united in the most perfect harmony, cordially co-operating in all general objects, and leaving each other in the enjoyment of their private views without molestation or censure. This happy pacification is mainly attributable to the efforts of Mr. Proud himself. At the Conference held at Birmingham in 1808, that gentleman moved a series of propositions, the substance of which was, ‘that they who are separated and they who are not separated should be united together as brethren in one general body; that they should consider each other as united with themselves in one great and glorious cause; and that they should act unitedly, as one people, in all things and matters relative to the New Church, as far as it can be done consistently, in their different connexions:—and among the good effects to be expected from such a union, the proposer particularly instanced this: ‘that they would thus be as a guard upon each other, watching over each other in love, and thereby correct any little impropriety that may arise from too warm a zeal for either separation or non-separation’ [, see the *Minutes of the above Conference*, p. 10 and 11]. This overture was eagerly met by the friends of the other party, who, at the Hawkstone Meeting

of 1809, resolved, 'that they who have thought proper to separate from the establishment, and those who still consider it right to unite in external forms of worship with the members of the establishment, regarding each other as brethren, and united in one common cause to promote the general interests of the Lord's New Church, shall proceed to act accordingly, and, setting aside all differences of opinion in respect to external worship, shall concert such measures as are best adapted to extend the knowledge of the truth, and lay the foundations of the Lord's New Church upon earth.' *The union being thus reciprocally ratified, its good effects soon became apparent; one of the chief of which was, the institution of the London Society for printing and publishing the Writings, which is composed of individuals of both parties, and which has done, and is still doing, so much for the advancement of the church.* How greatly then is it to be lamented, that the first promoter of this blessed union should grow tired, as it would appear, of the character of a peacemaker, and, in a mistaken zeal—which is the mildest term we can apply to his motives—endeavour to re-open the breach he had closed!

"It is needless then to say, with what regret we perused this part of his legacy, and how much our concern was deepened by the manner and language in which the attack was made; in which feelings, we have no doubt, the separated societies generally participate. Our only hope was, that as a railing accusation is generally sure to defeat its own object, this would have been deemed, by those against whom it was levelled, unworthy of notice; and would have been left to gravitate, by its own *vis descensus*, into the gulf of oblivion; to accelerate which, we, for our own parts, would gladly have passed it by in silence. But this, however desirable, was certainly not to be expected. It was natural that they who were so unjustly calumniated, should be anxious to clear themselves from the charges brought against them; nor could they be aware how generally it was felt that those charges were utterly void of foundation. The distinguished individual who was principally aimed at, has accordingly been prevailed upon by his friends to reply. We cannot blame him: there was provocation enough in all conscience:—but we must regret it: for as it is impossible to carry on a defensive war successfully without occasionally acting the assailant, he has been obliged to revive the old arguments against separation in general; which cannot fail to hurt the minds of many who sincerely sympathise with the wounded feelings of the writer. It is not our intention to enter into an examination of the merits of these arguments: we have always wished to keep our work as clear as possible of this controversy, both because we think it has already been sufficiently discussed elsewhere, and because we think that to agitate it afresh is more likely to promote dissension than to elicit truth; we will only take the liberty to observe, by the way, that as, on the one hand, some of Mr. Proud's arguments—to say nothing of his vituperations—are successfully exposed by his antagonist, so, on the other hand, we deem some of Mr. Clowes's reasonings by no means worthy of the stress that is laid on them. Indeed we

conceive, that this is a question which is left entirely to the members of the New Church to determine respectively for themselves, and that there is nothing in the writings of our scribe which can be regarded as conclusive against either side;—not, at least, without the aid of much explication, which both parties are equally competent to supply. We nevertheless are not, in our individual capacity, as will presently appear, neutrals, like our correspondent, though, like him, we think both classes equally worthy of each other's esteem; to evince which, we proceed to offer a few further observations.

“Although we deem it impossible to prove that they who have thought proper to separate wholly from the Old Church have done wrong, we did not need any arguments to convince us, paradoxical as it may sound, that Mr. Clowes and his friends have done right. Did we think otherwise, we should still be far from questioning their motives; for we are satisfied that there is indeed ample reason for a clergyman of the Established Church to doubt, ‘whether it be wise and prudent for him, on receiving the doctrines of the New Church, to quit his congregation immediately, and thus leave them to perish in false persuasions, instead of teaching them the truth, by still continuing his ministry among them.’ *For a young man, whose eyes have been opened to the light of the New Church, to enter into the ministry through the forms of the Old, is, in our estimation, such a perversion of order and sacrifice of principle as must effectually disqualify him for usefulness in his new capacity;*—but where a man has conscientiously entered into the ministry of the Old Church, and is there visited by the light of truth, we are by no means convinced that he is required to withdraw. If he afterwards teaches truths instead of fables, we do not know that conscience strictly demands any more. We would not even be too severe in our judgment on those, who are timid in their acknowledgment of the source from whence their truths are drawn; but when, like Mr. Clowes, they avow this without the least reserve, leaving it to their superiors, if they think fit, to eject them from their pulpits, what more can be necessary to establish their integrity in the sight both of God and man? *With respect to this eminent labourer in the Lord's vineyard in particular, he, during a period of forty-five years, has devoted his time, talents, and purse, to the propagation of the doctrines of the New Church. So far from seeking the shelter of obscurity, he has taken every opportunity of advocating the writings in which those doctrines are contained, both from the pulpit and the press: and not satisfied with this, he has made it a point of conscience to send a copy of all his works, on their publication, to the bishop of his diocese. If then, notwithstanding this manly sincerity, he has escaped being visited by ecclesiastical penalties, it can only be ascribed to the peculiar providence of the Lord whom he serves, operating through the liberal but profound policy of the Church of England hierarchy: and impartial reason must acknowledge, that though he has not been called to receive the martyr's fate, he is not the less worthy of the martyr's crown.*

“But while we are paying this tribute of justice to our unseparated

brethren and their revered leader, we are not to omit discharging the same duty to the other branch of the church: who also, both ministers and people, are, we sincerely believe, fulfilling their vocation, and performing uses not less necessary and important. In speaking thus, we judge, in a great measure, from our own individual experience. For twenty years and upwards, during which we have been acquainted with the doctrines of the New Church, we have also been connected with the separated societies; and we acknowledge, with gratitude, that our infant faith in those doctrines was greatly strengthened by the discourses we heard from their pulpits, that we have continued to derive edification by the same means, and that we have found it a valuable privilege to be enabled to join in public worship—which we regard as a positive duty—without being compelled to endure that grating separation between the internal and external principle of thought, which must be submitted to by those who remain in communion with any of the sections of the Old Church. And we must own, that we have found nothing in the arguments of our non-separated brethren, to make us think that we are doing wrong by indulging ourselves in this privilege, or to excite in us any doubts as to the conduct that will continue to be pursued by the majority of those recipients of the heavenly doctrines who are at full liberty in their choice of a place of worship.

“The truth then is, that upon a mature consideration of the subject, we conceive both these classes of the New Church to have been performing uses absolutely necessary to prepare for its future establishment; we also conceive each class to have been performing its peculiar uses, which could not have been executed by the other, and without which the New Church could never come into its full manifestation. Had all who acknowledged the truth separated at once from any communion with the Old Church, the apprehensions of those who declined to separate would have been verified: the Old Church would have been suddenly deprived of the capacity of receiving the divine influx and transmitting it among the gentile nations; whilst the few members of the New Church would not have been competent to receive an influx sufficiently powerful to qualify them to act as the heart and lungs to the grand man of this globe, and to convey the streams of life, without the intervention of the Old Church, to the extremities of the vast machine. On the other hand, if none had separated, preparation could never have been made for the New Church to act in this her destined capacity, and for the full advent of the Lord to her; which will assuredly take place whenever she, as a distinct church—for a church universal cannot exist as one man, without a church particular, as the heart and lungs of that man—is fully prepared, both as to state and numbers, for the reception of her Lord, and for the discharge of the grand duties which she will then have to fulfil. *In the mean time, we conceive it should excite no surprise, if more of what constitutes the church should be found to exist among those who have not separated than among those who have. Such, we sincerely believe, notwithstanding*

we have ourselves chosen the other side, has hitherto been the case; for, unless our observation has greatly deceived us, the former have been more intent upon cultivating the principle of good, whilst the latter have been more studious of intellectual light, which has been accompanied indeed with a warm natural zeal, but has not, as yet, been generally united with its proper partner, a corresponding love: but whenever this state shall arrive (and we entertain hopes that it is fast approaching), the separated New Church will be a glorious one indeed. The former class appear to us to be prefigured, in the Gospel, by Joseph of Arimathea and Nicodemus—[John xix. 38, 39], who believed on the Lord, but “secretly, for fear of the Jews;” whilst the latter seem to answer to the disciples who walked openly with Him. In the trying hour of the Lord’s passion, the latter forsook Him and fled; but this was the moment when the former stepped forward, who after boldly begging His body, anointed it with spices and deposited it in the tomb;—a circumstance which plainly indicates, that in the darkest night of vastation, the principle of the church is preserved, though obscurely, amongst those who remain in connexion with the apostate establishments, and not by those who are sanguine in their expectations of the immediate institution of a visible and external kingdom:—yet it is to these, again, when their pride has been humbled, and their extravagant views corrected, by the temptation induced by an apparent extinction of all their hopes, that the Lord manifests Himself after His resurrection; when He fills them with His Holy Spirit (or truth grounded on its proper good, not merely looked at externally, as before), and establishes the church by their labours. *The exertions of the separated brethren appear also to us to be strikingly represented by Peter, when, with his characteristic impetuosity, he exclaims, ‘I go a fishing;’ and the other disciples went with him. ‘That night they caught nothing;’ even as it must be owned, the benefits resulting from the labours of the ministers do not seem commensurate with their exertions: yet it is consolatory to know, whilst we find ourselves in this situation, that this state of unavailing toil is an indispensable precursor to one of unlooked-for success; and that ‘the morning’ will infallibly come, when the Lord will manifest Himself to revive our fainting hopes, direct us how to cast our nets aright, and fill them even to breaking.*

“We have now delivered our sentiments with the utmost candour: we do not expect that they will be universally assented to, but we trust that they will not be deemed offensive by one individual. We certainly wish that they may be approved; because we do not see how any other view of the subject can be taken, that has so direct a tendency to unite us all in the most perfect love and charity. Let, then, both separatists and non-separatists (we hate to use the terms, and hope they will soon be forgotten for ever,) proceed with zeal, as heretofore, in the performance of their particular uses, and concur with cordial affection in the promotion of general ones;—so will the principles of the New Church be extensively diffused, and the time be hastened in which experience shall decide the question between them. In the meanwhile, let both parties recollect, that in our

Father's house there are many mansions; and that it ill-becomes us, the subjects of an interior dispensation, to imitate the conduct of the sensual-minded disciples of old, by forbidding any brother to cast out devils in the name of our Lord, 'because,' forsooth, 'he followeth not us.'—INTELLECTUAL REPOSITORY FOR THE NEW CHURCH, *July—September, 1818, p. 185.*

FURTHER REMARKS IN CONNEXION WITH THE HAWKSTONE MEETINGS.

These Meetings, as before stated, were removed from Hawkstone to Warwick, in 1823, where (on account of the great age and infirmities of the Rev. J. Clowes) C. A. Tulk, Esq., of London, frequently presided. "The Rev. S. Noble" also presided in 1828. A series of Resolutions on some general New Church doctrinal theme was usually agreed to, and printed as an advertisement in some of the public papers. After the death of Mr. Clowes, 1831, the Meetings were removed back to Hawkstone,—and the late George Harrison, Esq., then of London (Barrister-at-Law, I believe), was appointed President. He continued to preside for a considerable number of years, with only one or two exceptions, and when growing age and infirmity prevented, the Rev. H. Inman, and afterwards, in 1857, the Rev. Mr. Chaplin, of Staveley, Kendal, presided. Since then the Reports have not been printed. In 1862 no Meeting was held. But this year a Meeting has been held, from the 6th to the 10th of July last; 18 persons attended, and the subject was—"THE WORD." Mr. Chalklen, now of Bristol, read a paper, which is to be printed for general circulation, I understand. The Secretaryship has, for a considerable time past, been held by Theodore Compton, Esq., of Winscombe, near Weston. Since the former remarks were penned, he has kindly favoured me with most of the printed Reports since 1846; and as these Reports contain very instructive matter upon important subjects of New Church Life and doctrine, and have not been noticed in the Periodicals of the Swedenborgian press, I purpose to make lengthy extracts from them.

Mr. Compton, in 1846, commenced the publication of a Quarterly Periodical, entitled, "A New and Old Evangelical Magazine." It died partly for want of support, and partly for want of a suitable publisher; but lived till it formed a volume of 384 pages, and a very interesting and useful volume it is. There is evidence of a kind of talent in the Editor and his contributors, which is much needed at the present time. I am also inclined to think, that if he would again resume his work, it would meet with more support now than it did then; and if he can calculate upon the same kind of literary talent still to aid him, he would do well to begin again.

In a private communication, he has described his aim, as follows:—"It was an attempt to fill a place which still seems to me a desideratum; viz., a periodical free from any connexion with any

sect, which should look at *all* subjects in the light of the New Dispensation. Intended for general readers, it would have been useless referring to Swedenborg, as his authority would not be respected, and would merely have condemned the publication as a 'Swedenborgian Magazine.' This is one of the evils arising from making a Sect of the New Church Doctrines."

The late George Harrison, Esq., before-mentioned, made and published, at an expense to himself of considerably more than a thousand pounds, new translations of Swedenborg's "Arcana Cœlestia" (entitled "The Heavenly Secrets,")—"New Jerusalem and its Heavenly Doctrine,"—"Heaven and Hell,"—"Angelic Wisdom concerning the Divine Providence,"—and "Angelic Wisdom concerning the Divine Love and Wisdom." These translations are now sold by the Agent of the Swedenborg Society, at 36, Bloomsbury Street, London. He was, I believe, a man of extraordinary abilities, profound learning, and manly and generous character. There was, however, a vein of sarcasm running through some of the productions of his pen, which, while it tended to enliven and excite, sometimes impaired the influence of his addresses and dissertations.

The *Jurist*, of Oct. 22nd, 1859, has the following notice of him:—"George Harrison was called to the bar in 1818, and soon acquired great reputation for the vigour, perspicuity, and conciseness of his work, and for the soundness and decision of his opinions. His practice was for several years large, and his school of pupils numerous. The delicacy of his health, and also inclination, led him to follow his professional labours at his residence on Highgate Hill, only attending his chambers in Lincoln's Inn for consultations. He subsequently retired to Newton-in-Cartmel, North Lancashire, where he died, 11th October, 1859, in his 70th year."

He has left behind him a Memoir, or Biography, of Mr. Clowes, which contains "His own recollections of him, and a large collection of unpublished letters, of great interest." This is in the keeping of his Son-in-law, who will willingly publish it, if it be called for. To all those who are interested in the unsectarian propagation of the doctrines of the Lord's New Church, the publication of this work would no doubt be encouraging, and would tend to fill up the void that has been left in the minds of the readers of the "Intellectual Repository and New Jerusalem Magazine," by the omission, on the part of its Editors, of any mention of the Hawkstone Meetings since the removal of the immediate fellow-labourers of Mr. Clowes, namely, Messrs Hindmarsh and Jones. Previous to that time, that periodical was a really "Intellectual" and Catholic Work. Its volumes contain stores of valuable information. But, very shortly after it became the Magazine of Conference (in 1830), it began to show signs of narrowness, sectarian egotism, and dwarfishness, which have increased, and gradually impaired its usefulness,—till now, it really lives only upon its former reputation, coupled with its merely denominational uses. Its title of "Intellectual Repository" has become, in no small degree, a misnomer; and for many years

past, its best friends and supporters have deeply deplored its condition.

The Secretary of the Hawkstone Meeting writes—"The 'Intellectual' Editor acted most in accordance with our wishes in letting us alone. We found our peaceful Meeting a very Heaven upon earth, which it would not have been if there had been any sectarian purpose to answer. It was a time of Heavenly communion and mutual encouragement,—a Conference held in the spirit of the New Jerusalem,—but not proclaiming itself '*The Conference of the Church signified by the New Jerusalem in the Revelation.*'" This he wrote in 1862, when giving me information as to the continuance of that Meeting up to 1861; but no Meeting having taken place in 1862, he writes in the past tense, implying his *then* belief that the Meetings had come to an end. If, however, it was "most in accordance" with the feelings and unobtrusiveness of these earnest and devout receivers, who met annually to greet and strengthen one another in Brotherly love, that their Meetings should not be noticed by the Editors of the "Intellectual Repository," was it right that the readers of that periodical should be kept in ignorance of the continuance of those delightful Meetings, and of the contents of their Reports? Let the readers of this work judge, after perusing the following extracts from them :—

FROM THE HAWKSTONE REPORT FOR 1845.

Subject—"THE CHURCH."

"The whole mystery of THE CHURCH is clearly and strikingly unveiled in that memorable declaration of our blessed Lord's, '*Where two or three are gathered together in my name, there am I in the midst of them.*' (Matt. xviii. 20)."

"For want of attention to a rule so simple, men have, in all ages, fabricated a structure of their own; sometimes bedizened, sometimes not; one while under a mock Moses, another under a Hildebrand, delivering human for divine law, in Rome, Geneva, London, or Edinburgh, as the fancies or fevers of mankind have opened the way.

"To dwell on these varied inventions for crippling and worrying human beings would be neither instructive nor interesting. Their enormities are flagrant and notorious; and no sincere lover of truth can doubt, for a moment, that, however their votaries may exult before the public, whether in the triumphs of a dominant, or the martyrdoms of a prostrate section of the great human family, they are, one and all, in the damp, benumbing cloister of their own bosoms, the wretched slaves of a heartless and oppressive idolatry. Such ever has been, and ever must be, the consequence of erecting that conspicuous tower which, in every age, has ended in the con-

* Italics in these extracts given as found.

fusion of tongues, as the substitute for the living temple of the Holy City, which is not to be seen, because '*the Lord God Almighty and the Lamb are the temple of it.*' (Rev. xxi. 22.)

"On a former occasion, the Meeting had to notice the vital truth, that the name of the Great Jehovah, his '*new name,*' his endeared appellation of Jesus Christ, the Saviour Anointed,* does in fact involve the two grand laws of life: the love of God, and the love of man. And who that ever felt his heart influenced by the two commandments, on which '*hang all the law and the prophets,*' (Matt. xxii. 40,) cannot bear glad testimony to the fact, that just in proportion as his heart has been thus influenced, just as all his faculties have been gathered together into that Holy Name as the motive for all their activity, even so has the blessing of the Divine presence been experienced, even so has Salvation been wrought; making the cares and troubles, the pleasures, and delights of this world, alike shrink to their natural dimensions, and pouring into the best affections and soberest thoughts the full tide of heavenly joys and the bright revelations of enduring wisdom?

"Yet such cheering results cannot, in fairness, be said to be the fruit of any sudden change. The alteration is a gradual, and, at the time, an imperceptible one. '*The Most High dwelleth not in temples made with hands,*' (Acts vii. 48;) and the progress of His works, wonderful and mighty though it be, is far beyond human ken. The structure is raised so insensibly, that its advance can only be discerned by looking over a considerable interval.

"Its foundation is laid in obedience. Such was the rule established by our Great Example himself, who, while he *increased in wisdom and stature, and in favour with God and man*, was still subject even to his earthly parents. The new-born Christian, like the new-born babe, has no conviction of Divine Truth, still less, any delight in it. For, Divine Truth is wholly opposed to all that seems right by nature, or is an object of natural inclination or favour. The habit of obedience to the Divine law must be gained first; otherwise, any superstructure which may be raised will be a creation as sudden, as uncertain, and as bewildering as the dazzling palaces set up by Aladdin's lamp, which vanished at a turn of the hand.

"A foundation firmly laid and compactly settled in diligent obedience, is in a condition to bear the weight of a dwelling above it. That is the purport of obedience. It is no resting-place, no abode for the immortal mind; for, of itself, it allows the mind no play, no activity, no scope. If it afford shelter, it is but that of a cellar, in the dark. The ground-floor for the residence of the youthful Christian begins, as he advances to manhood, by the opening activity of the rational mind; when just and proportionate views of the Divine attributes of Infinite Love, Wisdom, and Power in the person of the Great Redeemer, begin to dawn upon the reflection; when faith in that Almighty Saviour influences the conduct; and, though obedience be still the same or greater, it is the result,

* See the conclusion of the Hawkstone Report for 1841.

no longer of command, but of a conviction of duty. '*Ye are not under the law, but under grace.*' (Rom. vi. 14.)

"Then has the mind a dwelling; but a dwelling scarcely raised above the earth. Anxiety for the future, occasional presumption; apprehensions of duty inadequately performed, exultation ill-concealed; doubts of acceptance to Divine favour, temporary blazes of fervour; these are the alternations of mist and sunshine which sometimes bewilder, and sometimes cheer, and alike prove that the elevation of the mind to nearness with its Great Original, though undoubtedly there is an elevation, cannot be considerable, as long as the resting-place is merely on the ground-floor of rational conviction, as long as the motive is no higher than Faith.

"Yet is that resting-place, and that motive, an important, an indispensable support to the loftier chamber of heavenly love, which is to complete and crown the spiritual building. '*Upon this rock I will build my church,*' (Matt. xvi. 18,) saith the Great Saviour; the rock of faith and heart-felt dependence on Him, as the One Only Lord of life and glory. When, through faithful obedience to the convictions of Divine Truth, the blessing of the Divine presence has been felt, even in the imperfect degree for which the comparatively cold impressions on the rational mind are sufficient, that blessing is yet enough to introduce a glow of feeling which, gently fanned and fed, increases slowly and safely to the steady fire of heavenly love; till the whole heart and soul and mind and strength are engaged in the Divine service, and duty is performed with all the alacrity of deep-rooted and inexhaustible delight. Then may the temple of the Lord be said to be finished; then are all the apartments complete, which are needful for the perfection of that structure, whose top is in the heavens, whilst its foundation rests on earth. Then are the *two or three gathered together into that holy name*, which cleanseth from all sin, in proportion as the occupant of a building so glorious is diligent and faithful in keeping his house free from defilement, by thorough and genuine hatred of all that is opposed to the Divine law of brotherly love, and by carefully shunning all those delusions which sanction and flatter the exaltation of self and the world above God and heaven. The two or three are gathered together into his holy name, when good will to man, firm dependence on a Superior Power, and honest discharge of duty spring no longer from the inducements of the world, but from the high and heavenly and disinterested motive of that love of God and man combined, which constitutes His holy name.

"All that tends to cramp rationality and freedom of will is destructive of the Church; for, without rationality and freedom of will, no Church can be builded. '*Not for that we have dominion over your faith, but are helpers of your joy.*' (2 Cor. i. 24.) It is an edifice which is never to be raised on other men's opinions, or on other men's wishes. It can only rise under the action of one's own convictions and deliberate choice, enlightened and guided by the spirit of the Lord; for, '*where the spirit of the Lord is, there is liberty.*' (2 Cor. iii. 17.) Self-derived wisdom, no less than the

foulest assumptions of falsehood; selfish pursuits of goodness, no less than the practice of vice,—are all equally foes to the exercise of rationality and free choice. That faith in the Lord Jesus Christ, which teaches the depression of self necessary to the introduction of His kingdom; and that charity, whose holy humility and glowing love secure it, those are the materials which at once make up and cement the glorious building wherein the Lord delights to dwell. And they can be found nowhere but in rationality and free will.

“Such is the history of the Church individually. And such as it is individually, such must it be collectively. Undoubtedly, the Church increases in sway, in power, and in glory as it spreads. But it spreads incomparably more by the quality and variety of its individual members than by their number. Its sway, its power, and its glory, are enlarged by the vigour of their obedience, the firmness of their faith, and the unreserved fervour of their charity which ‘*hopeth all things,*’ and ‘*thinketh no evil.*’ (1 Cor. xiii. 7, 5.) ‘*Then is the law fulfilled, for love reigns supreme.*’ (Rom. xiii. 10.) And whatever be the numerical increase of the Church, its members feel that they are collectively one body, no otherwise than they are so individually; as the *two or three gathered together into His name*; as the heaven-derived obedience, faith and charity personified; all drawn from the One Way, Truth and Life; and all ascribed, in heartfelt nothingness, to that One Glorious Lord God; and all, consequently, one united whole in Him.

“So much for the building of the Church of Christ; and so much for its materials; like everything heavenly, as simple as it is wonderful. Its design is no less simple and wonderful, and is most clearly and unequivocally set forth in the same cheering declaration which announces its structure: ‘*There am I in the midst of them.*’ Its design is to join the Creator and the creature; to combine heaven and earth, with Him in the inmost affections. To what other end are all the Divine operations? And yet to what purpose are all merely human efforts, but to sever that connection, and to set up a system of fancied wisdom and magnificence which shall supersede the simple grandeur of the Divine edifice?

“Human wisdom implies self-exaltation, for that is its object. It is therefore necessarily exclusive. Its fabrics are stamped with that *mark of the beast*. They are all sectarian, whether their character be scientific, political, charitable, or religious. Wherever that mark is found, there is, not the Church, but its adversary. To admit of diversity of opinion, in the full freedom of brotherly love, is indispensable to its existence. There can be no Church where there is not the unfeigned humility which allows others to think freely, and the faith, not which maketh ‘*devils believe and tremble*’ (James ii. 19); but which, being ‘*God’s faith,*’ (Mark xi. 22,) is ‘*made active within by love,*’ (Gal. v. 6.) The Church therefore imposes no fetters on opinion; it wars only with vice and folly. Yet even against vice and folly, it dreads coercion upon other men beyond what the safety of society renders needful. When the motive for

self-restraint, arising from conviction or love, is flagging—and with whom does it not flag, more or less often?—resort is gladly had to coercion; for, if that fail, under such circumstances the Church is individually, no more. Coercion of this kind is not thralldom but deliverance.

"Thus, the Heavens and the Earth are created anew by the same regenerating, sanctifying power; and the Church on high is made one with the Church below. To the eye of the body, each is alike invisible. Both are no less invisible to the eye of the mind, as it is by nature. But in proportion as the Church is formed, individually, by the practice of faith and charity from a disinterested motive, so are the senses quickened to a perception of the love and wisdom to be found in other men; so does the mind become alive to the communion of spirits. This is no fable of heated imaginations. It is a fact within the experience of many an individual under the influence of an habitual love of goodness. Ingenuity itself would be puzzled to account from audible, or visible, or material, or imaginary causes, for the reality of a flow of happiness which ever and anon swells the passive bosom of such an individual, in solitude or in society alike. He enjoys church-communion, possibly without knowing it, yet not unknown to those who rejoice in heaven.

"Now, as the influence of the solar ray, in the state of twilight, may reach the new-born inhabitant of the Arctic circle, for months ere the great luminary itself has become visible above the horizon; so are the cheering comforts of the Church, so is the light of its Sun of righteousness, feeble as it comparatively may be, extended to the distant, uninstructed heathen who turns his face heavenward, under the influence of that charity from above, which '*seeketh not her own.*' (1 Cor. xiii. 5). He has the benefit of those comforts and of that light, though he should himself be quite unaware that, in the prostration of self, he is worshipping the '*King of Kings and Lord of Lords,*' upon whose vesture and upon whose thigh that name is written, and who is, in very truth, '*The Word of God,*' (Rev. xix. 16, 13); '*The true light which lighteth EVERY MAN that cometh into the world.*' John i. 9.)

"Thus, all upon the surface of the habitable globe, who, in the exercise of rationality and free choice, and, according to their measure of knowledge, shun the evil and cleave to the good, by prostrating self and exalting the Giver of all good, by valuing the temporal world, only as the seminary of the eternal world, and as the school for learning those habits of usefulness which are the qualifications for enjoying endless bliss; all of them are, in their distinct capacities, component parts of the Holy Catholic Church. The Sun of righteousness is not less the Sun of righteousness, because its slanting ray reaches some of them with the faint light of dawn alone. Neither is the Life which preserves them from corruption less the life of Divine love and wisdom, because their portion in the mystical body may be far removed from the brain, the heart, or the lungs, and be placed in the extremities of the very

nails or hair. They have still their appointed allotment of usefulness, without which the whole body would be thrown into suffering and restlessness, and unfitted for either duty or improvement. They are living proofs of the universal doctrine of the One True Church, '*If ANY man will do His will, he shall know of the doctrine, whether it be of God.*' (John vii. 17.)

"Such is the Divine arrangement for making all rational and dependent beings an united family of One Church, looking up to its Great Head, and '*in honour preferring one another.*' (Rom. xii. 10.) And such are the means for fulfilling the exhilarating prophecy of that glorious period when '*I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, saying, Know the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord.*' (Jerem. xxxi. 33—34.)

"The following CONCLUSION was then read and agreed to :—

"In the present state of the human mind, there is an almost insurmountable difficulty in disconnecting the idea of a Church from display of some kind. Be there rituals, or be there none; be there buildings to excite the gaze, or be there those only which may be passed unnoticed; be there formalities, or be there exemption from them; still there must be something to attract attention, something to captivate the bodily senses. '*A city that is set on a hill cannot be hid,*' (Matth. v. 14,) is the emphatic language of the Gospel; and on that foundation, a Church more or less showy is made an indispensable part of Christian duty.

"Undoubtedly, the Gospel is eternally true, in this as in every particular. The only question is—Has it been rightly interpreted?

"The language of the Gospel is that of realities, not of semblances. What the unaided human eye may be able to discern is no more than the semblance. The semblance may harmonize with the reality, or it may not. But, whether it do or not, the discovery of that fact lies not within the range of the human eye. Rituals, buildings, or formalities, may therefore be exalted to importance in human estimation; and it is possible that they may be in unison with holiness underneath. But they are no proof of it.

"On the contrary, the living principles of charity, faith, and obedience, which are the essentials of the Church, will, by a life of order, be so '*builded as a city that is compact together,*' (Ps. cxxii. 3,) as to be in reality the *teaching* of the way of life, which is at once most effectual and most safe; will be so exalted in the affections on the hill of the Lord, by disinterested motives drawn from and ascribed to him alone, as to constitute that *city set on a hill which cannot be hid*; because, however concealed by meanness of rank or occupation from the eyes of men, it sparkles in the full light of day, before the eyes of God and His holy angels. The question is, not what is hidden on earth, but what is visible in the sight of heaven; for heaven alone is the world of realities.

"If there be such a city which cannot be thus hid, all is well. The kingdom of God and its righteousness have been sought first, and all those things shall be added which are required to make a life of order; the sure consequence of heavenly motives guided by heavenly wisdom. Whatever rituals, whatever buildings, whatever formalities may be further added, will then be sanctified, so far as human doings can be sanctified; because, they will be kept in their proper place. They will be added, not for their own sakes, not to attract the admiration of man, not to ensnare the unwary, not to supersede that life of order which is, in truth and reality, the only visible outside of the Church; but, in accommodation to human infirmity, to help the flagging zeal of the feeble worshipper, according to the endless variety of his wants and deficiencies. The great danger is, lest, by long use, they be accounted holy in themselves, and thus weaken and finally supplant those living principles of charity and faith, without which the Church is but an empty name.

"Be it never forgotten, therefore, that the business of every true worshipper is not to allow himself to be harassed by the senseless cry of *Lo here*, and *Lo there*; not to follow the false Christ who claims superior merit for any particular denomination of Christians. His part is to endeavour, through Divine aid, to build up The Church in himself, in order that he may be one blessed means of maintaining a communication between The Church above and The Church on earth; under the full conviction that '*the kingdom of God is within.*' (Luke xvii. 21.) And in proportion as he thus helps, after his measure, to fulfil the Divine declaration, '*The heaven is my throne and the earth is my footstool,*' (Isaiah lxvi. 1,) he will no more allow himself to disturb others whose practices differ from his own, than he will submit to be entangled by them. If *Lo here* be sounded in his ears, he will pass it unheeded. If *Lo there* assail him, it will excite no indignation. He will rather pray for his fellow-creatures that their '*sorrow may be turned into joy,*' (John xvi. 20;) for, sorrow is unquestionably a plague which will be inevitably added to all additions to the Divine law. (Rev. xxii. 18.)

"Then may he truly hope to escape that spirit, that practice of sectarianism which, under the name and semblance of the Church, are the very reverse of it; a spirit and a practice which shed their deadly influence, not over religion alone, but over all that concerns man, even in the habits of social life. Then may he be truly happy in himself; and, like a city set on a hill which cannot be hid, he may be also able to shew to others that easy way to happiness which is said to be narrow, because it is, essentially and in truth, narrowed to the two great laws of life, which cannot but make every one who takes them to his bosom, live both now and for ever."

FROM THE HAWKSTONE REPORT FOR 1846.

Subject—"THE RESURRECTION."

"It is an old and common observation that the transition from the caterpillar to the butterfly is an emblem of the Resurrection: so old, that the ancients figured Psyche, or the soul, on leaving the earthly nature behind, by a butterfly on taking its first flight. The destructive, voracious habits of the original insect; its inability to raise the vitals above that on which it rests and preys; its nourishment taken wholly from those coarser parts of vegetable productions which are most early developed, form close resemblances to corresponding qualities of the human mind as it is by nature, ere its final state has been disclosed. The impossibility of an instantaneous change from the original to the final state; the necessity of an intermediate one, when former food no longer excites appetite, when there is an utter torpidity to former habits and activity, before a new state of enjoyment can be attained, are in the insect what that passage is in the human mind out of the mischievous, selfish, grovelling condition of the earthly man, which must needs precede the new and heavenly nature, and constitute the chrysalis condition of the yet latent spiritual being. The spiritual being is however not the less there; preserved in concealment from the rough contact of the world, till its energies are sufficiently matured to enable it to rise with vigour and safety above the confinement of the ground. The selection of food from the blossom instead of leaves, from those parts of vegetable productions which have growth promoted, less by the moisture of the earth than by the light of heaven; the extraction of that food without the slightest injury to the vegetable;—nay, with the accompanying advantage of diffusing varied fertility;—the power of rising from the earth and winging the way amid the beams of light to distant regions; and, above all, the coupling of the sexes, as if to show the absolute necessity of a spiritual condition for effecting a conjugal union, are in the insect type so many indications of the orderly yet miraculous and complete change which has taken place in the human antitype, from his original and natural to his final and heavenly state.

"Again, the renovation of the face of the earth in spring strikes every reflecting observer of nature, as a full and wonderful picture of that restoration of the immortal part in man which most vividly exhibits the combined power, wisdom, and goodness of the Supreme Being, of that All Glorious Creator, Redeemer, and Regenerator, who emphatically declared, '*Behold, I make all things new,*' (Rev. xxi. 5:) not indeed by such hasty changes as are required to satisfy the impatience of unregenerate man, but by those described by that Perfect Being Himself:—'*First the blade, then the ear, after that the full corn in the ear.*' (Mark iv. 28.) Thus, too, is the progress in the human mind. '*That was not first which is spiritual, but that which is natural, and afterwards that which is spiritual.*' (1 Cor. xv. 46.) First comes forth the natural state, or green blade, partaking of the general hue of this world's surface, and perfected chiefly by

materials of an earthly nature. Next follows the ear, or blossom of the mind, a state both needing, and capable of progress towards perfection, under the influence of the light of heaven; in other words, under that instruction in, and conviction of heavenly things, and that experience thereof in a life of orderly obedience thereto, without which no one can either know his duty or succeed in discharging it. Lastly, comes the full corn in the ear, or the ripeness of mind which is to secure nourishment for the present, and perpetuate an immortality for the future, under the action of the heat of heaven; when the genial warmth of love is imparted to the discharge of duty; when the whole spirit of man, raised far above the ground of this world, is so forwarded by the light, so matured by the warmth of heaven, as to glow with delight and gratitude in all that befalls him. Then, '*All things work together for good;*' for he '*LOVES God.*' (Rom. viii. 28.)

"Nevertheless, though these and numerous like reflections may have occurred to many a thoughtful mind, there are two circumstances of analogy, supplied by the insect and the season, which do not seem to have been commonly noticed.

"One is, that the change in the insect takes place in this world; the other is, that the change of season is periodically recurring. A superficial observer would say, 'Here then the analogy ends.' The reverse is the truth. When once man has reached a period of life to be at his own disposal, and mix fully in the world; when he has become in some degree hardened by its intercourse, the rise from the natural or grovelling to the spiritual or winged state must begin and go forward in this world, or it never will. What is that rise? To mount in affection from the debasing gratifications of the mere present life, to the pure delights, which, in the presence of the great source of light and heat, are to be drawn from the more inward and exalted parts of the very same materials for enjoyment. That is the Resurrection; the only one worthy of contemplation and pursuit by a reasonable being. Nor can the rise be secured by one continued effort merely. The Resurrection must take place again and again. The renovation of the spiritual face of the human mind must be periodical, like that of the material surface of Nature, though their periods be not measured alike by time; for time, any more than space, confines not the mind. That good, which under the warmth of heaven, has reached maturity in the human mind, forthwith drops to the ground, is again hidden in earthly pursuits, *dies* as the food or enjoyment of a former state, and instead of *abiding alone*, (John xii. 24,) as if it had not so died, becomes the seed or germ of a succeeding state, the instructive and firm truth of past experience; which, after passing through like intermediate states of the blade and the ear of useful activity in the world, and of spiritual wisdom crowning that activity, ends in that abundance of peaceful, joyous, lively disinterestedness, that bearing of much fruit, wherein our Heavenly Father is glorified. (John xv. 18.)

"And how does the silent yet stupendous change take place?

Spiritually and naturally alike: in the spirit of man, that is, in the man himself, as in the insect, as in the vegetable, by putting off the outside. The chrysalis is pushed off and the winged creature issues forth: the bud case is cracked and the bud expands; the leaves are pushed aside and the blossom opens; the blossom drops and the fruit in the midst is formed; the fruit is ripened, cracks, decays, and the seed in the core or stone pushes open its covering and again takes its place in the ground, to fulfil the everlasting command, '*Be fruitful and multiply.*' (Gen. i. 28.) Restoration to life is the business of creation. Destruction is unknown. Even that which is corrupt and cast aside, comes again into use by its stimulating and fertilizing properties, imparted to that which is sound and can be preserved. Yet in not one of the different stages can progress be made unless there be soundness at heart; a heart which can be warmed, softened, and invigorated. Thus, the human refuse enriches the mineral creation, '*Unto dust thou shalt return,*' (Gen. iii. 19;) the mineral sustains the vegetable world; the vegetable sustains the animal, and the animal the human creation, '*Old things are become new,*' (2 Cor. v. 17,) in endless revolution: but in every instance after the severe processes of fermentation and pulverisation.

"Such is a resurrection in matter. And such it is in mind. In this life, every time the human being springs from the dark cold tomb of worldly thoughts and feelings into the free atmosphere of heavenly ones, there is a Resurrection. In the other life the continuance of the heavenly freedom thus acquired in this, and every succeeding increase of it is a Resurrection in a still higher degree. '*Blessed and holy is he that hath part in the first Resurrection: on such the second death hath no power.*' (Rev. xx. 6.) It is in this sense that the Lord emphatically declares, '*I am the Resurrection and the life,*' (John xi. 25,) when he shews the great change to be a present work, and at the same time refutes the vulgar error of expecting a last and distant day, which, in weak imaginations, is to put an end to things visible; in defiance of the testimony of the truth to the permanency of '*the earth which he hath established FOR EVER.*' (Psalm lxxviii. 69.)

"The real rising again is from an outward to an inward state, whether it be of matter or of mind, by the orderly reception of him, who being '*all in all,*' (Col. iii. 11,) is necessarily and essentially *the Resurrection and the life*. If the outside predominate, the valuable, the blessed reality is lost. The rule is universal, even down to what is apparently most inert. The very crystal is comparatively valueless while encased in its matrix of quartz. The tree is barren, or a bearer of worthless fruit, unless the good sap of cultivation spreads its mastering influence from the inside. The insect is mischievous till it dies in anticipation of a new creature from within. Thus, too, the human creature is but an opaque lifeless lump, a barren or crabbed part of vegetation, a mischievous devouring animal, save as he rises from an outward to an inward state, by drawing nearer to the inmost or most high, in purer

affections, more disinterested motives, more orderly thoughts, and a useful activity regulated accordingly. Let him but exalt his great master to a heavenly throne, as the most high, in his best affections, far above all worldly considerations, and he will soon be made sensible that the *drawing near* is the merciful work of that gracious Lord himself, '*I, if I be lifted up from the earth will draw all men unto me.*' (John xii. 32.) Thus it is plain as the noonday sun in a cloudless sky, that usefulness is the end of creation. It is no less plain that heaven is that usefulness, and Resurrection the grand means of the glorious change.

"Most highly worthy of remark, too, it is, that the real Resurrection does not take place, the inward or heavenly state is not promoted, by the mere abandonment of external things. On the contrary, the Resurrection is accomplished by bringing the inward or heavenly state into active operation upon them. It is the successive exposure, in due season of preparation, to the varying and progressive business of life, which carries forward the Divine work of Resurrection in the vegetable, the animal, and the human kingdom. Yet when the outward case has done its part, whether it be of mere matter in the shape of a rind, a chrysalis, or a human body; or of mind, in the form of merely natural delights, natural thoughts, and natural occupations, namely, such as are wholly connected with the world of nature, that outward case drops, as it were spontaneously, and is never resumed as such. Under the bounteous arrangements of an all-wise Providence, which allows no destruction, that case, whether of matter or of mind, is indeed by fermentation converted into supplies for the renovation of the mineral, the vegetable, and the animal domains in succession; or for the support of the spiritual regions in strengthening and purifying the delights of heaven. For thus *the heaven is made the throne, and the earth the footstool* (Isaiah lxvi. 1) of the Most High. They become one. The heavenly inhabitants are connected with this world, not as material agents, not under the encumbrance and confinement of corruptible matter, but as *indwelling* ministering spirits: '*The kingdom of God is WITHIN.*' (Luke xvii. 21.) They *encamp round about them that fear* the Lord *and deliver them*, (Psalm xxxiv. 7,) as they did around Elisha of old (2 Kings vi. 17:) and they have *joy in their heaven over every one sinner that repenteth*. (Luke xv. 10.) That is the dressing which fertilizes the heavenly ground of those who have once been men, and have now risen again as angels; for, the *measure* of a truly human being, of a *man*, is that of an *angel*, too. (Rev. xxi. 17.) Thus is the rule universal. The natural ushers in the spiritual, and death is the forerunner of life. As the corn must *die* or it *abideth alone*, (John xii. 24;) as the seed sown is not raised up, but a new plant rises out of it; as, in the process of renewal, the starch of the seed is converted into sugar for the nourishment of the plant springing from its sound heart, so every feeling, every thought, every delight dies, and is raised again in a sweetened, more perfect condition; not robbed of identity, nor void of form, but new and more copious. The death of the merely natural feelings, thoughts, and pleasures,

any more than the death of the natural body, is not the destruction of the man, though it seems so to those whose whole soul is engrossed with the outside.

"The testimony of nature, which the Blessed Redeemer continually uses for his illustrations, is most consolatory. It shews that the corn of wheat which, *if it die, bringeth forth much fruit*, yet grows or rises again for some time in the earth and in the dark, ere the effect becomes visible. And when the mental state, too, appears low and lifeless, it is not without need. It is to wean us from false rests, from dependence on mere human prudence, to teach us reliance on him who is ever at work, and who, *seeing in secret*, is both able and willing to *reward openly*. (Matt. vi. 4.)

"It may be asked if these things be so, if such be the real Resurrection, if the material body, when once laid down, is never to be resumed, why does it engage so much care and provision? The question may well be put: and no answer can be given but in the proneness of human nature to exalt the outside above the inside, to prefer the appearance to the reality. So great indeed is that proneness that there are persons in the world who fancy they could have no enjoyment, and consequently no life, without the material organs of sense. They might as well maintain that the butterfly would be imperfect without the chrysalis dangling at its tail; that the fruit would be tasteless unless the refuse blossom were cleaving to it,—or, the blossom would be unequal to its purpose unless still encased in its original covering. The blossom is undoubtedly first formed within its case; but is perfect in development and use when the case is gone. The fruit is no less formed originally in the blossom; but when once formed, continues to have its distinct form and substance, without need of borrowing further help from the blossom. Is not here a figure of man's final, as well as of his preparatory states? The final lacks nothing in form and substance, any more than the preparatory conditions of his existence. There is a *spiritual body*, as well as a *natural, or soulish body*, as it may be more literally rendered. '*The first man Adam was made a living soul, the last Adam was made a quickening spirit.*' A body implies faculties for the exercise of all the powers of life combined with it: a material body for doing all that is connected with the world of matter: a soulish body for putting the material body in motion, and giving effect to the actions of the mind in connection with present existence: and a spiritual body for executing the efforts of the real or inward man to rise to that present, yet everlasting state of happiness for which he has been born, and which becomes matured in another world.

"Subtle disputants will doubtless object, if the human progress be truly depicted in the progress of vegetation, too much is proved: the whole of one progress being material, would, if it be a correct representation, establish the progress of that which is represented to be material too. Does, then, the improved production from the human inside partake in any respect of matter? The blood, or even its vessels; the marrow, or even its bones; the lungs, or even the surrounding mucous membrane; the heart, or even its peri-

cardium; are, in a state of life and order, never brought forth from the inside. There is nothing to come forth but the inward or living man in his successive forms of the *soulish body* and the *spiritual body*; and the Truth itself has declared, '*a spirit hath not flesh and bones such as*' belong to a being within the range of the material organs of sense. (Luke xxiv. 39.)

"Is then the material body of so little consideration that it needs no care—no provision? Quite the reverse. As long as the case is wanted, so long and no longer it claims attention and provision, not for its own sake, but for a higher purpose. The premature development of either blossom or fruit ends in its destruction: and neither can be kept from destruction without the preservation of that, which for its appointed season, precedes each. The *soulish body* cannot reach its intended growth and perfection in the knowledge and discharge of this world's duties without an encompassing material body gifted with faculties to execute those duties. The spiritual body cannot grow to completion for the enjoyment of heaven, without gradually gaining shape and strength within the *soulish body*, which is the immediate living agent in the affairs of the earth. But when it has gained that shape and strength, it needs the cover no longer; and it would be encumbered by it. The practical wisdom and instruction is, so to use the material body that all the powers of the *soulish body* may attain perfection therein; so to use the *soulish body*, that the spiritual body may gain sufficient vigour and dexterity therein, to be able, in the fulness of Divine Order, to shake it off without injury or loss.

"It will be urged, the Great Prototype, the Lord himself, rose again, even till he left nothing behind him in the tomb. And undoubtedly nothing can be more true. The Lord is the First and the Last. He is **OMEGA** as well as **ALPHA**. (Rev. i. 11.) He is in heaven while He is on earth (John iii. 13;) and rules this world below, no less than the heavens above, by his immediate influence and operations, as well as by his ministering spirits. He is One, and has *life in himself* (John v. 26) from First to Last. He therefore rose again on the third day, without leaving aught behind him in the tomb. '*Neither wilt thou suffer thy Holy One to see corruption.*' (Psalm xvi. 10.) But man is but a creature, a mere reagent, a simple receptacle of life, without life in himself. His rise again on the third day is not disputed ('*After two days he will revive us: in the third day he will raise us up.*'—Hosea vi. 2;) but it is most assuredly not in the body of matter deposited in the grave; for, that body remains mouldering there long afterwards. It is recorded, indeed, when the veil of the temple was rent in twain, that '*many bodies of the saints which slept arose, and came out of their graves.*' (Matt. xxvii. 52.) But it is nowhere said that the material bodies arose; any more than that Moses and Elias had material bodies when they talked as *men* with the Lord (Luke ix. 30,) during his transfiguration on the mount. The bodies of the saints *went into the holy city* and were there *seen of many* (Matt. xxvii. 53;) but not, as is commonly supposed, by

the inhabitants of a city the very reverse of holy, being *spiritually* called *Sodom and Egypt*. (Rev. xi. 8.)

"There is nothing in Scripture at variance with nature and sound philosophy, to sanction either the resumption by the human creature, of a case which has dropped and rotted, or the abandonment of what has never been severed in Him, in whose image and likeness that creature has been made, and who is *THE SAME yesterday, and to-day, and for ever*. (Heb. xiii. 8.)"

FROM THE HAWKSTONE REPORT FOR 1847.

Subject—"LIBERTY."

"LIBERTY may be said to be of three kinds. There is natural liberty, or the liberty of living at your own pleasure. There is civil liberty, or the liberty of living according to the laws of the land. And there is heavenly liberty, or the liberty of living in the order of heaven.

"If the first only be felt to be liberty, you are a child, or a savage. If the second be liberty enough, you are a civilized being. And if the third be your delight, you are an inhabitant of heaven, and enjoy liberty in its fullest extent.

"The first is the freedom of indulging the passions: the second is the freedom of being protected from the passions of others: the third is the freedom of having overcome the world and self: of being unshackled in your wishes, in your thoughts, in your words, and in your actions alike.

"Yet it is a freedom so diametrically opposed to what is considered such in the savage state or state of nature, or even to the freedom secured by the laws merely, that by the generality it would be deemed the most grievous tyranny; excluding not only the savage from the liberty of plunder and vengeance, but the civilized man from the privilege of grumbling at the law and censuring his governors and neighbours.

"Heavenly or real liberty is, therefore, like most other blessings, not to be enjoyed without much previous preparation, sorely annoying to flesh and blood.

"To suppose that the Patriarch Joseph enjoyed true freedom, while confined to a dungeon; and that the value of his freedom was enhanced by his never attempting to retaliate on the false woman who was the cause of his being sent thither, must needs seem visionary in the extreme to the man of the world. But it is not so to any one who, like Joseph, has once felt the blessing of the Divine presence, for '*the Lord was with Joseph*.' (Gen. xxxix. 21.)

"To be self-guided is the only freedom which the man of the world values. The control of the law therefore is evidently no freedom to him. It is only maintained by him as a matter of expediency for securing what he already has, or for facilitating the further execution of his own schemes. So far as it yields him no worldly advantage, the law is a yoke under which he frets, like his brother who would live in a state of nature.

"It is evident then that the liberty of nature, however delightful to the child set free to roam at will, or to the untutored mind, is none at all to a reflecting being, except as a preparation for freedom of a more ennobling kind,—except as the foundation for the superstructure. Where every one is a master of his own pleasure, he must needs live in a constant state of apprehension; the weak, from oppression by the strong; the strong, from circumvention by the weak, whose only protection is in cunning. The eyes and ears of the savage are, as travellers have described them, in ceaseless motion. Nor will self-interest countervail the mutual evil. Self-interest, of itself, has no power to control the propensity to self-gratification, whether that propensity has been disciplined or not. If it had such a power, there would be no thieves, no swindlers, no impostors; nor would it compel people to shut their eyes to the vices and follies of every one who affords them gratification, no less than to their own.

"Neither is civil liberty more than a shadow to the man of the world. Though he be a free man in all his intercourse with the world, and even have the laws of the land modelled to his fancy, he has, in the secret of his own restless and unsatisfied heart, to struggle with a tyranny from which no human laws can shield him. He must go with the crowd which he possibly despises. He must submit to habits which he probably loathes. He resorts to unnatural excitement, to excessive exertions, to enable him to deaden the pressure; or else, so intolerable would be the pinch of being constantly led by the nose that he would go mad. To make the matter worse, he has most likely some smattering of religion; and then he has aimed at the impossibility of serving two masters, till in his own heart he doubts whether God or Mammon be the greater tyrant, and finds no relief but in the vain endeavour to believe that every one is as bad as himself.

"But he who has experienced the misery of self-guidance, who has found the insufficiency of all human laws to secure the enjoyment of rational freedom, turns then, if he be wise, to other laws, under another guidance. He knows and spurns the wretched slavery of maintaining appearances. He ceases to stuff his heart with *these things after all which do the Gentiles seek*. (Matt. vi. 32.) And having abandoned all his former pursuits of liberty, he begins to '*seek first the kingdom of God and his righteousness*.' In other words, he discards self-guidance as the direst of deceptions, and puts himself under the Divine guidance, as the height of wisdom. He submits cheerfully to the control of human laws, as the reasonable service which his Divine Guidance expects, for the preservation of the great human family. And thus he becomes sensible of the reality of the heavenly law of liberty, the glorious liberty of the gospel, which sets him free to love his Lord God above all, and his neighbour as himself, whatever may be the pressure caused by the laws or lawlessness of man.

"One would think that even the dullest apprehension might discover that to live to self is a most grinding state of bondage;

that the ways of the world, as far as they affect to provide for durable happiness, are so preposterously directed to maul and destroy it, that no miserable bird entrapped into a cage was ever half so overjoyed to burst from its wires, as every reflecting being must be to leave the world's enthrallment behind him.

"Yet he cannot leave it behind him by betaking himself to solitude. *'I pray not that thou shouldst take them out of the world, but that thou shouldst preserve them from the evil.'* (John xvii. 15.) Hatred of the world would be but supplanted by self-sufficiency; and the cares of the world succeeded by the canker of self-love. Thus, *the last state of that man would be worse than the first.* (Matt. xii. 45.) He needs an encounter with the world, and with men as selfish as himself, to render his own self-will hateful to him, by the reflection of its hideous image in others. This is the use of populous neighbourhoods and of foreign travel. This is one road to learn how to get free from the brutality and narrow-mindedness of his nature. So far therefore as he casts the liberty of the savage behind him, by mingling in the busy world, he has made no inconsiderable stride towards that happy state wherein he can feel the bliss of praying to his Divine Guide, *'Uphold me with thy free Spirit.'* (Psalm li. 12.) With that prayer in his heart, he will not be long in discovering that in society, any more than out of it, he cannot be set free by any human laws or any human contrivances merely. He finds, on the contrary, that the tendency of all merely human laws and human schemes is to enslave. Be his occupations what they may, mercantile or professional, political or scientific, literary or religious, he is led even in the hour of his greatest triumph, like a felon with a halter round his neck, however adroitly he may flatter himself that he has concealed it from the general no less than from his own view.

"Such being the plight of every man who comes to a real sense of his condition, whether as a created or as a social being, he sees distinctly how vain is the attempt to give himself, or his countrymen, freedom worth the struggles of a rational man, by any other means than those which have been offered by Him who was sent *'to proclaim Liberty to the captives.'* (Isaiah lxi. 1.) That Great Deliverer clearly proclaimed them in the emphatic declaration, *'If the Son shall make you free, ye shall be free indeed.'* (John viii. 36.)

"A yoke there is to be taken up, a burden there is to be borne, but the *yoke is easy and the burden is light.* (Matt. xi. 30.) So long indeed as there is a hankering after self-government and self-guidance, the yoke and the burden must needs be oppressive. Neither does the Truth make free, so long as it is no more than a speculation. Man cannot be free while he remains enslaved by the fears which his own vanity excites: a weakness which never leaves him till the truth has sunk into his heart and conduct. He cannot relinquish habits to which he has been long used, without a pang and without a sigh, even though he has suffered from them. But when he sees to what misery they lead; when he *abhors himself, and repents in dust and ashes* (Job xliii. 6,) for having been so long

enthralled by them; when his former life becomes hateful to him, then he is no longer harassed by the uncertainty of speculation, or annoyed by contrariety of opinion; and being animated by the spirit of brotherly love, he begins to be a new creature, and to find, in soberest reality, the yoke and burden of his Divine Guide both easy and light.

"For, that Divine Guide never applies force for the promotion of what is right. He leaves the human will and the human understanding alike free to choose at discretion whatever He has pointed out to be good and wise. That is the only freedom worthy of the sacred name of Liberty. When indeed those faculties have come under the restraint of pernicious habits, He permits the interference of force for checking and for conquering the restraint. It is too often checked by the superior force of other evil-doers or of the law only. It can never be conquered thus. Happy the man who, feeling the intolerable grievance of the restraint, applies the counteracting force himself, by taking up his daily cross and following his Divine Guide in the struggle with slavery! He will soon begin to feel a freedom as delightful as it is new. He will find that the force which he uses himself is not irksome, but cheering by its whole effects; and that every fresh strain on the screw is not to rivet his confinement, but to throw open the doors of his prison. Then he sallies forth in full confidence in his Divine Guide.

"Is there a question, where the guidance is to be found? The answer is, In the Revealed Will and Wisdom of The Most High: '*The Truth shall make you free.*' (John viii. 32.)

"Free, indeed, he is. The law is no longer a restraint on him; because he cheerfully complies with it, as soon as he has experimentally discovered that Liberty and Order are inseparable. What the law withholds from him, he freely relinquishes. For what the law secures to him, he is patriotically grateful.

"And not only does he thus secure all the freedom of the civilized man: he makes sure of the freedom of nature, too. He lives at his pleasure, in the fullest sense of the word; for his pleasure is to fulfil the law of life, by loving God above all and his neighbour as himself, under the regulations enjoyed by the laws of man. He proves that Liberty, like every other blessing, is no exception to the Divine promise, '*Seek first the kingdom of God and his righteousness, and all these things shall be added.*' (Matt. vi. 33.) Having gained heavenly freedom, he has found it easy to become possessed of civil freedom: and having added civil to heavenly freedom, he has gained natural freedom, too: having *lost his life, he has found it.* (Matt. x. 39.)

"Is not the consideration most cheering, that in the search and struggle after genuine, rational liberty, there is nothing beyond the reach of even the meanest of mortals? And that in the preservation of it, there is nothing to be dreaded but the dominion of self? The Divine intention plainly is, that no one should be denied the blessings of liberty. To bestow them on all mankind, was the purpose of the manifestation in the flesh.

"If all mankind do not take the gift, it is because there lacks a

commensurate effort on their part to lay hold of it. Though they may have *put their hand to the plough, they look back and are not fit for the kingdom of God.* (Luke ix. 62.) The devotion even of Christians differs but little from that of their Jewish forerunners. It may be called pulmonary rather than cordial: '*And why call ye me Lord, Lord, and do not the things which I say?*' (Luke vi. 46.) Here alone is an ample reason why so many professed Christians are strangers to the law of liberty. And if such be the case with those who claim possession of the revealed Will and Wisdom of the Most High, how can the supposed strangers to Revelation, who need their example far more than their instruction, be fitted to enjoy blessings in the gift of the One True God alone?

"Let not any one, however, imagine that he proves the freedom of his principles by carping at the slavery of his neighbours. If he be in earnest to set them free from the tyranny of man, he has but one effectual method; and that is, to shew the practicability of being free from it, not by the clamour of his eloquence, nor by the dexterity of his pen, but by being free from it himself in his own useful and blameless life. That was the method adopted by the Only Human Being who was ever completely free; for even in the shadow of death, *He brake the bands asunder:* (Psalm cvii. 14.) and His method is not to be surpassed by any of man's invention. He did not seek to establish the reign of freedom by a change in the outside of things. He applied, as He does throughout all creation and all ages, to the inside: *He laid the axe to the root of the trees* (Matt. iii. 10;) and having set the heart and mind free, He is sure to establish freedom in every other respect, wherever such heart and mind are found.

"There can be no doubt that such views must needs seem paradoxical to all who have not gone to Him as the Great Teacher of the principles of liberty. They cannot conceive that under so many restraints as are put on human beings, not merely by the laws, but by the artificial wants of society, there can be much rational liberty. Unquestionably, it is the part of every Christian to endeavour to render those restraints as little galling as possible. That very endeavour, made in the true spirit of brotherly love, will go far towards producing the effect desired. And if it do not immediately produce the full effect, the state of the individuals labouring under the restraint requires for their own good that the chains of their comparative bondage should not be suddenly or rashly snapped: it requires that their fidelity be established in the gradual banishment of an impatient, repining spirit.

"A man's own heart is the real witness of the truth, how far he is free or not. And yet that testimony cannot be depended on, as long as the witness is a stranger to a better than human guidance. Mere human guidance, whether by others, or by himself, will make every man believe that the bare exhibition is the reality of liberty. '*We be Abraham's seed and were never in bondage to any man.*' (John viii. 38.) It will drive him into crowds, lest his solitary hours should detect the fatal truth of his slavery. When he is left to his

own reflections, and feels that he breathes with a free, unencumbered spirit, whether he be in the midst of his fellow-men or not, then only can he know himself to be free.

"If he seek not to hide himself from the Divine presence because *he is afraid* (Gen. iii. 10;) if he can face his Maker, not in the confidence of a presumptuous faith, but in the delight of having striven to observe His holy laws, in humble dependence on that tender Father, then he is free; because, having the Lord on his side, he fears no evil which can befall him. Especially, therefore, is he free from all anxiety for the future, whether his individual freedom, or the freedom of his country be in question, because he knows that the very best means in his power of increasing and preserving both, is to endeavour to discharge his duties, under the guidance of Him who wills the freedom of all; for, *where the spirit of the Lord is, there is LIBERTY.* (2 Cor. iii. 17.)

"The meeting came to the following CONCLUSION:—

"From what has transpired, the clear and unquestionable CONCLUSION may be made: that Force is incompatible with Freedom. In an enslaved state, whether of mind or of body, whether in a barbarous or comparatively civilized condition, force seems indispensable for the removal of the bondage. But there it must stop. So far as freedom enters and takes the place of bondage, force must be at an end.

"A clear conviction of this important truth is of the utmost value in social intercourse, and the discharge of social duties. Unless there be a due respect for the liberty of others, no man can have full scope for the exertion of his own powers for the good of society. He can neither make himself master of the patience needed for the wholesome exercise of those powers, nor will society long brook the sway of them.

"The example of his Divine Guide to liberty, settles the question at once: "*I am among you as he that serveth.*" (Luke xxii. 27.) He that serveth will not render his services lasting by assuming the liberties of a master, even though he be in reality the master. He retains the honour due to faithful service, by not dishonouring it with inconsistent conduct.

"These are maxims so plain as to be obvious to every reflecting person. The full reach of them is not so well understood. Many, who ill brook the pressure of the law and would resent every attempt at personal restraint, are often slaves to the force of persuasion. Many who hesitate to enforce the law, and would have a horror of exerting a rigour beyond the law, have no scruple about using the force of persuasion; still less about employing the force of female persuasion where their own has been found unavailing. Both sorts are strangers to the law of liberty. Whatever carries the free choice captive, whatever prevents the full exercise of the rational mind, is a breach of that law, and is the work of another than an angelic disposition. Whatever is done under the force of persuasion, with

a fancied and not a heartfelt conviction of its propriety, is not of heaven.

"These are truths as old as the third chapter of Genesis. They are as much disregarded in practice, as if they were the dangerous novelties of yesterday. Those who are most tender of the slavery of the body, are too often utterly indifferent to the captivity of the mind. But there came ONE of another sort of tenderness, who '*led captivity captive.*' (Psalm lxxviii. 18.) He cleansed '*that which is within, that the outside may be clean also*' (Matt. xxiii. 26;) and thus He set the mind free, that the body might be free too; free even from the pangs of sickness and death: for those pangs are but as nothing, after the mind has been freed from the slavery of vice and folly, when the real man, or immortal spirit, is ready to spring aloft to his everlasting home.

"But of all the delusions which have beguiled and worried mankind, none has produced more misery than the employment of force in furtherance of Religion. '*For, brethren, ye have been called unto LIBERTY; only not liberty for an occasion of the flesh: but by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself.*' (Gal. v. 13, 14.) Even as regards miracles, it is a mistake to suppose that they were intended to be forcible proofs of the truth of religion. They were worked on a sensually-minded people, incapable of judging of their real import, for the sake of those who might follow, and had minds open to see such marvellous illustrations of the wonders which the life-giving Spirit of the Lord is ever working in the hearts and souls of all who receive it freely and thankfully. That was not to force religion. But the moment you apply force, of whatever description, to religion, that instant you turn your back upon it; you become the victim of its worst foes; you cripple, if not destroy, the very means needed for overcoming them; you side with them by doing your utmost to turn the winning graces of religion into the phantom-terrors and legerdemain of superstition. The foes of religion, be they spiritual or be they temporal, will never leave you, while you are of their spirit in the employment of force. They will only quit of their own free choice, from sheer incapacity for longer endurance of the free spirit of '*the Prince of Peace,*' (Isaiah ix. 6.) whenever that free spirit shall have become yours: first, by the hatred of your own vices and follies; and, secondly, by leaving others in freedom to discharge their various duties to God and man in their own way.

"Then only will you, too, be in full freedom to discharge your duties to God and man: and, in the full expansion of your heart and soul, be both willing and able to work with your Lord, in establishing the freedom and happiness of all mankind in His own most blessed way. AMEN."

FROM THE HAWKSTONE REPORT FOR 1848.

Subject—"FRIENDSHIP."

"The human notion of Friendship exactly agrees with the definition of it given by the Divine Being himself:—'*Ye are my friends; if ye do whatsoever I command you.*' (John xv. 14.)

"Who does not hold those for friends, who do whatsoever he commands them? Yet where is there a greater difference than between friendship in the human, and friendship in the Divine meaning of the word? The contrast betwixt darkness and light, betwixt slavery and freedom, betwixt oppression and mercy is not greater.

"You believe you have a friend in every one who will maintain your opinion, and do what you like; on whose advice you can depend, for the best means of executing your wishes; and whose judgment you can seek, to approve what you have already done or resolved on doing. You do not equally honour the man who will frankly tell you what ought to be done, independently of your secret wishes. You are not alike anxious for his friendship whose judgment may expose you to the risk of renouncing self-guidance. The friend whom you would choose, would be the one who is ready to clear your character under all circumstances; who, while you are living, will encounter all dangers in its defence; and, when you are dead, will take the duty of Narcissa's Betty, and give the ghastly 'cheek a little red.' You are not equally proud of the friend who, seeing your corruptions, would protect the rest of the world from their infection, and thus save you from the greater condemnation of spreading them.

"A friend of your choice fulfils your definition; he does what you command him; and you attach yourself to him accordingly. You value him personally, without being over scrupulous about his qualities; at least while they do not interfere with your own views and wishes. In fact, you can afford to wink at what others might call blemishes, under the persuasion that you are only fulfilling the law of Christian charity promulgated by the poet:—

'Be to his faults a little blind,
Be to his virtues very kind.'

You would not admit, for a moment, that you are thus quietly endeavouring to balance accounts of mutual defects and infirmities. You are satisfied if your friendship be disinterested enough to be free from sordid feelings. You would be indignant at a hint of the existence of an appetite for flattery on either side. But you like to have your commendations noticed and valued, and your feelings soothed: it is a proof of your friend's sympathetic tenderness. You are not averse to what you would call the judicious approval of your sentiments, especially of the religious kind: it shows his good sense, or his devout character. Neither do you withhold an openly expressed admiration of his opinions which reflect your own. You consider it well earned. If the exact line between a friend and

what coarse people might call a toad-eater, is not always very easily distinguishable, the fault is with the censorious world.

"All this is very pleasing. If, moreover, your friend have the advantage of wealth or power on his side, and be condescending without the bad taste or the bad manners of allowing his condescension to be apparent, it is more than pleasing; it is charming!

"Yet the truth, however hateful, remains to be told. And the truth may be easily learned from the answer to this simple question: Can you bear to have another loved as well as, or even better than yourself? And not only bear: Can you rejoice to have another loved as well as, or even better than yourself? If you cannot rejoice, and much more, if you cannot bear that your friend should thus bestow his love, the awful truth is undeniable; you love yourself more than your Lord and Master, because you love yourself more than His image and likeness in your fellow-creatures. You verify the Scripture, '*The friendship of the world is enmity with God.*' (James iv. 4.) You may have a friend, but not one of His friends. You are not of them, because you do not what He commands you; which is, *to lay down your life for your friends* (John xv. 13;) to take up the daily cross of self-denial to your own will and wisdom which constitute the life to be laid down; and to humble yourself to an equality with your fellows, without which genuine friendship is but a hair-brained fancy.

"Your own experience, if you have any and will use it, would tell you that these are no more than notorious facts. It would show you that merely human friendships cannot be lasting, founded as they are on personal considerations, and unconnected with heavenly, that is, with eternal qualities, except in proportion as these qualities can be made subservient to personal considerations. Expectation is raised too high on both sides. In the course of years, your friend, sometimes not indulging you, sometimes jostling you, swerves from your standard of excellence, until he at last ceases to reach it. Nor are you willing, on all occasions, to go the full length of what he requires. The spirit of the world has crept in, and is beginning to bedim the bright hues of more fervid inexperience. Your veteran friend, any more than the veteran soldier, is not eager to throw himself into every breach, or even to take rank in the advanced guard on every forward movement. He is more inclined to husband his resources, and to put out his strength only in the hour of real need. You then discover gradually, first, a lukewarm; next, a cold, calculating, and lastly, a selfish disposition, which makes him an altered man, and he is no longer yours. The great friend also is sometimes too condescending, by exacting what is too little for him, though not for you to do. The wealthy one occasionally looks for an act from you which would be mean and beggarly in him. You are disgusted with both.

"Such is the friendship of man's fabrication. He begins with making idols, and ends with breaking them. '*They that make them are like unto them.*' '*They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; neither is there*

any breath in their mouths.' (Psalm cxxxv. 16-18.) None of their senses or faculties are used for the real purposes of life, the realities of eternity. They are confined to shadows; either to worldly objects, or, what is the same thing, to worldly views of heavenly objects. They talk of religion, as if they had mouths; but their talk is noise without spirit; there is no *breath in their mouths*, because the spirit of love and wisdom, which is the breath of life, is wanting. They have the faculty of seeing the path of duty, but act as if they were blind to it, because they love the darkness which conceals their own deformity, better than the light of heaven which discloses it and shows them how to mend it. They are furnished with means of obedience to duty, but heed it not, because their obedience is lifeless; they have no pleasure in duty for duty's sake; they hear not.

"Oh, that the Divine law of friendship could rule the hearts and minds of men! What a contrast would be there! Oh, that they would seek first to be the Divine Lawgiver's friends, by doing whatsoever He commands them! Human friendship would then be a blessing indeed! It would be sought in those, and those only, who endeavoured to become like Him, the Being who humbled himself to a level with man that man might become His friend. *'Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.'* (John xv. 15.) Human friendship would be no longer oppressive, its course unsteady, or its result dark and mysterious. No disposition to be jealous, to exclude, to enforce conformity would be there. All would be perfect freedom.

"Doubtless, similarity of views, of inclinations, of manners, and of pursuits, would still have a cementing influence. But they would be no substitute for the groundwork of friendship in congeniality of disposition towards the Great Author of all good and His holy commandments. They would not supersede the necessity of that indispensable equality which does not consist of the same measure of capacity, or possession, or rank, or of a nice balance of mutual benefit; but which is a conscious sense of our all being equal in the Divine regard; *'in honour preferring one another'* (Rom. xii. 10:) in so much that the peer and the peasant might be true friends, provided there were an union of internal qualities, and that union were not indiscreetly exposed to the general gaze.

"If it be true that the groundwork of friendship be in congeniality of disposition towards the Great Author of all good and His holy commandments, we should neither seek nor give friendly advice, to the possible detriment of society; we should cease to value that judgment which was the mere counterpart of our own; we should hold him no friend who would never gainsay our favourite opinions, or thwart our favourite projects. We should have no favourite opinions, nor favourite projects; because our will and wisdom would be under ready subjection to our Only real friend, the Divine will and wisdom. We should no longer be content with that seeming forgetfulness of self, which, in friendly

intercourse, is so anxious not to be hidden, yet so ready to display its real nature, whenever it is not sufficiently appreciated. We should be unreservedly devoted to our real friends; to the diffusion of truth, the strengthening of goodness in our fellow-creatures. Their spiritual need would be the first to claim our help, that their temporal need might be supplied also. True friendship would not be less permanently ours, from our not casting away the wisdom of the serpent. We should not think the counsel of the children of this generation beneath our notice:

‘The friends thou hast and their adoption tried,
Grapple them to thy soul with hooks of steel;
But do not dull thy palm with entertainment
Of each new hatch’d, unfledg’d comrade.’

Still less should we slight the warning of the man of heaven: *‘Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.’* (Matt. vii. 6.)

“If *‘a man’s foes shall be they of his own household,’* (Matt. x. 36;) if he cannot but be in a state of enmity with all that is good and wise and qualified to help him forward to heaven, as often as his bosom is allowed to become the household of pride in his own schemes and doings; of malice for being disappointed in their execution; of discontent from the want of reward for his toil; and of selfishness in any other of its manifold disguises, he can plainly have no real friends until those insidious, lurking foes have been removed. He must be prepared, by repeated struggles, to lay down this his worldly life of pride and malice and discontent and every other selfishness, for his real friends; for humility, forbearance, gratitude, and every other heavenly gift of mind; and then the love of his supreme Friend, than which none can be greater, will assuredly be his. Where the foe had been, the friend will be found: where the friendship of this world had passed away, the friendship of heaven would be laying its lasting foundations. And if the intermediate state has been one of melancholy and sorrow, when it might be said, *‘Lover and friend hast thou put far from me, and mine acquaintance into darkness* (Psalm lxxxviii. 18.) it is no more than what has previously befallen the Great Captain of salvation himself: *‘Mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.’* (Psalm xli. 9.) It is the appointed and unavoidable course to happiness. *‘It is enough for the disciple that he be as his Master, and the servant as his Lord.’* (Matt. x. 25.) The Christian wayfarers must be ready to part with all that they have been wont to hold dear; *‘He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.’* (Matt. x. 37.) And though the surrender may be grievous, they will sooner or later find verified in themselves that mark of discipleship, *‘Ye shall be sorrowful, but your sorrow shall be turned into joy.’* (John xvi. 20.) Theirs will be the love and attendant joy bestowed by Him who said, *‘Greater love hath no man than this, that a man lay down his life for his friends.’* (John xv. 13.)

"The heart is prone to friendship. The desire for it has been implanted there in mercy. We are feeble, dependent beings, and require it. But that desire can never be satisfied until the worldly spirit, in which it starts, has been supplanted by the heavenly spirit, in which it must finally rest. If the worldly spirit prevail while we look to friends as the mere means of effecting our own purposes; the heavenly spirit can only enter as we cease to think of ourselves in the first place. In proportion as the worldly spirit makes room for the entrance of the heavenly spirit, even the natural subordination of child to parent, important as it is to the maintenance of domestic happiness, may be absorbed by the nearer and dearer tie of confidential friendship; a friendship which makes them alike the children of one Divine Parent, and is free from any bar occasioned even by the possible disparity of education.

"The nature of the change from a worldly to a heavenly spirit follows the pattern of the Divine attribute. The Lord commands, because his friends, who obey, cannot be happy without obedience to His commandments. His commands are therefore disinterested. Our commands must be disinterested, too, if we would enjoy genuine friendship; and then they will be no longer ours; they will be the Divine commands; and our friends will be the Divine Being's friends. We can have no other.

"Here then is the difference betwixt the friendships of the man of the world with which every one begins, and the friendships of the man of heaven with which every one should end. The former are made readily, and often dissolved hastily. Their materials are of an external kind, obvious to the senses, and perishable like every thing external. The latter are of slow growth and durable. Their root lies deep in the heart; and their stem is kept clean and made strong by the storms and struggles of adversity and temptation. Their substance is internal, yielding to the sap of life, yet solid, and for contact with the world, cased in a rind firm and unyielding.

"No considerations of blood, no obligations of past favours will ever bend spiritual, and therefore genuine friendship from the upright line of known duty. Its blood relations are the children of the same Heavenly Father; they whose paramount motives of the disinterested love of God and man make them in reality inhabitants of heaven, whether they be still denizens of this world or not. Its friends are all who are the friends of the Lord Jesus Christ, by doing, in all sincerity of heart and purpose, whatsoever He commands them. Such relations and such friends will ever be found ranged on the side of known duty.

"The soul, too, of spiritual friendship is soft and full of the sap of life; because, though self is there, it is subordinate; it yields spontaneously to the pressure and sustaining influence of the law of life, which gradually brings the whole man into due subordination, and, without partiality or prejudice, secures as his friends all that is good, all that is wise, all that is valuable amongst men.

"Would you gain tried and enduring friends? Would you consolidate heavenly by earthly friendships? Be the friends of your

Supreme Friend, by doing whatsoever he commands you; '*Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.*' (Matt. vi. 33.)

"The meeting agreed to the following CONCLUSION:—

"The wisest statesmen, in all ages, have held that the maxims which are sure guides in the intercourse of private life, are the rules of public weal and international connexion.

"In the present day, when the whirlwind of change seems sweeping over the face of the globe, the call upon public men becomes daily louder and louder, to weigh these rules well, and to examine on what foundation the friendly relations of different countries rest.

"If the old rules of worldly wisdom are still to prevail, no great sagacity is required to foresee that the happiness of the world will not make much progress under any political changes which are likely to happen. They will prove to be nothing better than the struggles of the lord of misrule and his crew. Public men, any more than private individuals, cannot '*cast out devils by Beelzebub the prince of the devils.*' (Matt. xii. 24.)

"If enormous warlike establishments are still to be maintained to the distress of the thrifty and laborious, the solemn farce of the assurance of pacific relations may be again and again repeated, but international friendship is sleeping the while over a mine charged with gunpowder. Alliances offensive and defensive there may be, as heretofore; and they will be found, as heretofore, a miserable security against wretchedness, while the spirit of the world continues to dictate and to enforce them. Nor will the more peaceable arrangements of commercial treaties be more effectual for the purpose, until the spirit of peace rules over them. That spirit flies affrighted from every bargain where mutual benefit is made the pretext and is not honestly conceded. The same kind of equality which is essential to individual, is no less indispensable to international friendship.

"One symptom there is of a change for the better in the relation of countries. The race of heroes is no longer in repute; that race, at least, of which the purpose was said to be,

'To make an enemy of all mankind.'

Well would it be for mankind if the disposition to aggrandizement of a less violent sort were in equal disrepute. But the heavenly luminary which would enlighten and warm men to rejoice in the weal of others as in their own, is yet far from being in the ascendant, even with private individuals, much less among nations. Whenever that source of bliss shall be found mounting to the meridian in their best affections, they will know that Genuine Friendship is about to resume its abode among the children of men.

Surely, we are all safe under the care of an All-wise Providence. Surely, we cannot essentially mend our condition by placing our-

selves under another care. Rather, we are in hourly jeopardy, or, more correctly, in a downward course, as often as we do so, however flattering the appearances to the contrary may be. There is no way of clearing the complicated confusion of politics, but by first making the All-wise One the friend of nations, in the honest endeavour to be influenced by His Holy Spirit of unbending justice, of unaffected good-will, in public and private transactions alike. Then will a friendly intercourse betwixt nation and nation be of easy cultivation. Then will people be welcomed with joy who are now regarded with jealousy, with suspicion, or with dislike. Enlightened and vigorous countries have the duty laid on them of setting a manly example of better feeling and better conduct, to those which are less so.

"In private friendship of the ordinary stamp, man, as if in self-love, has been said to seek his like. He certainly does so in pursuit of enjoyment. There, the idle man is best pleased with the idle; the simpleton is most at ease with the weak-minded. In business, the reverse may be made true by self-love deeper seated: the indolent seek the diligent, and throw all their trouble and anxiety on him: simpletons employ the cunning man, and smart for their confidence.

The friendly intercourse of nations is necessarily one of business. That intercourse needs the same justice, the same freedom, the same equality as in private life. If the equality be not maintained, which is to be measured by the Divine rather than the human standard, if the worldly minded is to prevail over the spiritually minded man, vain will be the promise of national blessings, let the benefits gained by single individuals be what they may. But however disproportioned nations may be in the eyes of men, they are on an equality in the Divine regard; and will be found so in human estimation, too, whenever the business of different countries shall be to cultivate genuine friendship, by communicating the spare surplus of plenty to the regions of scarcity. In this respect, even the polished may gain from the ruder nations. The benefit of social intercourse among nations, any more than between individuals, is not confined to the exchange of temporal commodities. If the civilized can impart the conveniences and comforts of a humane state of society to the more uncultivated tribes, they may gain in return an ample compensation by learning this lesson of evangelical wisdom, that *'a man's life consisteth not in the abundance of the things which he possesseth'* (Luke xii. 15,) whether bodily or mental. They may discover that he has more life, because he has more freedom, the less he is incumbered with wants; and that he has the balm of life, because he is happy in proportion to his faithful discharge of duty according to the best of his knowledge. These are blessings within reach of every child of the Most High, wherever his lot be cast. And most certainly no advantages which the civilized has over the uncivilized portion of the globe can supply the want of them.

"As little doubt can there be that, in the ordering of Infinite Wisdom, the various races of men were intended, by the friendly

offices of mutual help, to be combined into one human being, the child, too, of the Most High, wherein there are '*many members, yet but one body. And the eye cannot say to the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary.*' (1 Cor. xii. 20—22.)

"May nations be wise to see their own welfare by '*the true Light which lighteth every man that cometh into the world.*' (John i. 9.) AMEN."

FROM THE HAWKSTONE REPORT FOR 1850.

Subject—"FORGIVENESS."

"There can be little doubt that Man's idea of Forgiveness is at variance with God's. Man is not contented with what Revelation declares on the subject. According to custom, he must needs improve on Revelation. He fabricates a virtue which is plausible and attractive enough, but utterly hollow and unsatisfactory on trial.

"In the Book of Revealed Wisdom, Repentance and Forgiveness are inseparable.

"In the Book of human wisdom, they are far otherwise. Not that the extreme of severity is much countenanced in the present day: not that Forgiveness to the truly penitent is often withheld. But the opposite extreme is certainly popular. God's pardon is too frequently deemed enough, without any effort or change on man's part.

"A corresponding maxim seems to be the rule most in favour, in the intercourse of men. Their ways show too plainly, that the evil-doer expects his misdeeds to pass unnoticed, or be charitably handled, without any of that change of heart and mind, without any of that renunciation of mischievous for orderly habits on his part, which is the very essence of repentance. He would be held spotless, without seeking to be forgiven. The conceited, the weak-minded, and those of slippery virtue, half suspicious of their own feebleness, however loth to acknowledge it, are mightily disposed to reserve a charitable loop-hole for themselves, by countenancing this spurious sort of Forgiveness. They deem the exercise of it a mark of a more noble, not to say, more Christian spirit, than the Forgiveness which lays its foundations deeper in the ways of Revelation; in the more calculating, and therefore ostensibly colder and more repulsive, but really more melting and more cherishing wisdom which comes from above.

"Hence, they are apt to take part with offenders. To screen them from justice, they use exertions worthy of a holier cause. They verily fancy themselves disciples who have come into the world to save sinners. They are, certainly, so far disciples, that they came not to call the righteous to repentance. They go farther: they will not call sinners either; at least as long as they feel no personal inconvenience from the sin,

"In the eyes of these sympathizers with misconduct, the injured party is too often the aggressor. The wrong-doer knows this well, and is not idle about confirming the impression.

"What thief does not lay the blame on the injured community, which has failed to provide him with means for obtaining an honest livelihood? One would imagine that every man must needs be a thief who is left to his own resources.

"What slanderer does not screen his spite and meanness under a show of good will, and of abhorrence of vice? And his long-eared audience are so benevolently convinced of the amiable qualities of human nature, that they cannot believe him rogue enough to wrest the truth, in order to eke out a justification of his debasing habits.

"What adulterer, even, will not throw round his pollutions a halo of heroism in taking part with the neglected and oppressed? There are always persons enough to palliate his enormities by those excuses.

"Nay, there are those, too, for whose credulity a murderer's sanctimonious ejaculations are not too much.

"Such is the Forgiveness of human fabrication. What a contrast to that holy, forgiving temper, which the Blessed Saviour inculcates.

"That forgiving temper *maketh its Sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.* (Matt. v. 45.) But are the effects alike on the good and on the evil? on the just, and on the unjust?

"We know them to be utterly different. Fervent as the desire is, earnest as the efforts are, to stay the thief in his downward course; to wash the foul mouth of the false witness; to melt the hard heart of the adulterer; to tame the savage nature of the murderer; the efficacy, to the offender, of the forgiveness extended depends in every case, whether between God and man, or between man and man, upon the sincerity of the repentance on the offender's part.

"The sincerity of the repentance, of course, is of endless variety. But it is a remarkable fact, and one which calls for a most scrutinizing search into the hearts of us all; that while the repentant thief experiences unexpected mercy, while the hapless adulteress is dismissed with encouragement to forbear from further sin, the state of the skulking slanderer, who dares not face his victim, is desperate.

For, hear the language of Unerring Wisdom, of Unfathomable Love! To the repentant thief, it is: '*To-day shalt thou be with me in Paradise.*' (Luke xxiii. 43.) To the detected adulteress, scarcely aware, we may presume, of the enormity of her guilt: '*Neither do I condemn thee; go, and sin no more.*' (John viii. 11.) But, as if the slanderer were made of materials more callous than all, the language about him is: '*Whoso privily slandereth his neighbour, him will I cut off.*' (Psalm ci. 5.)

"Meanwhile, with or without the symptoms of repentance, is the thief to be let loose, to repeat his ravages on property? Is the slanderer to have free entrance into domestic circles, for shedding his leprous distillments? Is the adulterer to be received with open

arms by the innocent and unsuspecting? Forbid it, Heaven! forbid it, all the peace and good order which are dear to every upright bosom! It is said that '*the children of this world are in their generation wiser than the children of light*' (Luke xvi. 8;) and certainly the knowing ones of the world commit no such folly.

"The difference betwixt the children of this world and the children of light is not, however, in the abstinence from, or indulgence in the folly. It is, that in overcoming evil-doers, the one are more forward to correct disorders with a strong hand, and more apt to be swayed by vindictive feelings; the other lean more to that truly forgiving spirit which sees no effectual means of rescuing the wrong-doer from the condemnation entailed on him by a continuance in evil courses, if they forego the steady and well regulated coercion which makes him alive to the ill consequences to himself.

"That is the true Spirit of Forgiveness, because it is that which is born of Infinite Mercy alone; is dictated by Infinite Wisdom; and is constantly found at work in the Divine operations.

"Hence, the broad distinction between Forgiveness of human, and Forgiveness of Divine extraction. The former, passing for the more generous, from being apparently unconditional, is the nurse of pride and disappointment. It is the nurse of pride in the offender, because the humiliation of repentance is spurned: and in the aggrieved, because a desire to act generously, and to appear accordingly, has overpowering influence. It is the nurse of disappointment, because the generosity finds no corresponding requital, from want of the repentance which has been waived. The Forgiveness of Divine extraction pretends to no generosity, but steadily sticks to the removal of evil. It seeks the reformation of the offender, by looking with unswerving firmness for repentance, and by facilitating the repentance through resolute determination to cut of all opportunity of repeating the offence. The test of the Forgiveness being genuine is, that no retaliation is attempted; no lurking ill-will is harboured; no disappointment is felt, when occasion for it has been given.

"They who are of this forgiving spirit find their own trespasses forgiven, because the repentance in their case has been sincere. They have faithfully put away from their own bosoms the natural feelings of spite and revenge and hatred which intercept and pervert the blessings of the Divine Mercy. Their prayer has been heard; '*Forgive us our debts, as we forgive our debtors.*' (Matt. vi. 12.) They feel no condemnation, because they have not condemned. They are sensible of the Divine presence, which is Salvation, because they have sought to save that which was lost. If the activity of their efforts keeps not pace with the wishes and expectations of wrong-doers and their abettors, this gives them no concern; because they are fully aware that even the incessant labours of Him who is mercy itself, are far too slow to satisfy the impatience of His creatures. It is enough for them to be prompt and honest to do their part, according to their own sense of duty, for checking what is evil, and fostering what is good, both in themselves and others.

They see plainly the blunder of those pious people who fancy that God's pardon is all-sufficient to obliterate sin; as if God were not always pardoning, without exception. Their own experience tells them, that His pardon is made futile, as often as there is no virtuous reaction on their part. They know that it is only in proportion as they have *ceased to do evil* (Isaiah i. 16,) and *learned to do well* (Isaiah i. 17,) that *'though their sins be as scarlet, they shall be as white as snow.'* (Isaiah i. 18.)

"And as it is with themselves, they know it must be likewise with others. They would not be wiser than God. They are sensible that if God's pardon be of no avail, where there is no repentance, man's pardon can be of none. They are aware that they may profess to have forgiven, and may act as if they had forgiven, but that the heartiness of forgiveness is only felt in proportion as the marks of repentance are unequivocal. Their part is to make haste to be reconciled to their brother; knowing that the only real Brother is the good, whether in themselves or in others, which is from the same Heavenly Parent alone: *'Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.'* (Matt. v. 23, 24.) This they find to be the fulfilment of the Golden Law: *'Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.'* (Matt. vii. 12.) Every wise man's concern is to be at peace universally with that good which is not earth-born, but heaven-derived; which is not personal and temporal, but catholic and eternal.

"Thus, the truly forgiving, whether they regard themselves or others, see plainly, that as long as the Prodigal wastes *his substance with riotous living* (Luke xv. 13,) it is in vain that the bowels even of Infinite compassion yearn over his wanderings from the paternal roof. The ragged devourer of *the husks that the swine did eat* (Luke xv. 16,) would be ill at ease there; *the fatted calf* (Luke xv. 23) would have no savour for him; *the best robe* (Luke xv. 22) would be but an incumbrance; *the music and dancing* (Luke xv. 25) would be without charms. He repents not, till he has thoroughly experienced the mischief and misery of his estranged affections; and, from the depths of a contrite and humbled spirit, feels that he has *sinned against heaven and in his Father's sight.* (Luke xv. 21.)

"Oh! the unspeakable joy, when that change is sincere; when all that is properly one's own *portion*, has been reduced to nothing; when the disorderly habits which pride would not admit to be wrong, are forsaken and hated; when the humbled affections return to their proper home, and are welcomed thither, even while *yet a great way off*, by Him who *sees* the happy change, and has *compassion, and runs, and falls on the neck* of the repentant Prodigal, and *kisses him.* (Luke xv. 20.)

But the stubborn will, the conceited mind, the inveterate habits, are what defy the utmost exertions of God and man. And if pretended religion come to their aid, what can the compassion of

Infinite Mercy itself avail? *'O Jerusalem, Jerusalem, that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate.'* (Matt. xxiii. 37, 38.)

"That compassion indeed is not to be damped, even by reiterated relapses into evil and error. Poor human nature is unable to surmount its failings by one mighty change. Provided there be the repentance which is disinterested; which hates what is wrong because it is wrong,—*'Father, I have sinned against heaven, and before thee* (Luke xv. 18;) the mighty hand and stretched out arm will be found raised for the rescue again and again. It is sufficient that there be an honest and persevering endeavour to withstand evil, though the habit of evil may have been too long indulged to admit of being thrown off hastily. Therefore, when Peter asked, *'How oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.'* (Matt. xviii. 21, 22.) The Forgiveness lasts through eternity, and is inexhaustible. As improvement in the truly penitent never ends, so there is an ever-recurring removal of evil. That is the forgiveness *until seventy times seven.*

"And what man of right mind, what being with any portion of the Divine Spirit could forbear from helping an erring brother deeply touched with compunction, in whom he espied the sincere desire of amendment? Alas! for the efficacy of the help! the world is too fond of wresting out of the hands of the forgiving, the right of judging impartially, both of the sincerity, and of the manner and time of extending the help. The consequence too often is, that the offender, instead of being reclaimed, is hardened; and the injured, instead of being strengthened, is discouraged in that holy work of Forgiveness, which, like all that is holy, must needs advance gradually from less to more.

"Alas! too, for the sluggishness to forgive, in those who rob themselves of the benefit of the example of Heaven, where there is *joy over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.* (Luke xv. 7.)

"Can the sluggishness, whether real or only apparent, excite surprise, when such an impediment to the efficacy of Forgiveness exists in the thralldom to vicious habits and in the pride of self-justification, which are too often common to aggressor and aggrieved alike? There is neither safety, nor certainty of benefit, but in the path trodden by the Divine Master who shows *mercy unto thousands of them that love Him and keep his commandments.* (Exod. xx. 6.)

"May our part be to bring ourselves within reach of that mercy, by resembling the poor woman who was sensible that she *'was a sinner'* (Luke vii. 37;) who *stood behind the Lord 'at his feet,'—'weeping'* (Luke vii. 38) in the overflow of deep-seated repentance; who *'kissed his feet, and anointed them with the ointment'* (Luke vii. 38;) even the same *'precious ointment'* of brotherly love, *'that ran down upon Aaron's beard, that went down to the skirts of his garments.'* (Psalm cxxxiii. 2.)

"Wherefore, I say unto thee, Her sins which are many, are forgiven, for she loved much."

"And He said to the woman, Thy faith hath saved thee; go in peace." (Luke vii. 47, 50.)

FROM THE HAWKSTONE REPORT FOR 1851.

Subject—"USEFULNESS."

"Every reasonable being acknowledges that God is present everywhere. And yet it is possible that the acknowledgement may be the reverent feeling which results from instruction rather than reflection; a fruit of mere obedience, more than of rational conviction.

"Wherever this is so, the Omnipresence of the Supreme One has not been made manifest to the mind.

"Neither can it be, by dint of any other teaching than that which comes from Him; nor to any others than to those who, being truly teachable, long, above all things, to become His disciples in heart, in mind, and in deed. Of them, He therefore says, *'Where two or three are gathered together in my name, there am I in the midst of them.'* (Matt. xviii, 20.) And to them He says, *'Lo, I am with you always, even unto the end of the world.'* (Matt. xxviii. 20.)

"He is with them always, because they shut him not out, by the devices of their own wisdom, or the struggles of their own will. They are those who receive Him: *'As many as received Him, to them gave He power to become the sons of God.'* (John i. 12.)

"Is it a question, How is He with them, more peculiarly than with the rest of Creation? Humanly speaking, or in the ordinary language of the World, He is not. But in the ideas of Heaven, He is, because they draw nearer to Him. *'Draw nigh to God, and He will draw nigh to you.'* (James iv. 8.) In what is useful, He is pre-eminently present; being Himself the Supreme Usefulness, just as He is the Supreme Wisdom, and the Supreme Love; *'I am the way, and the truth, and the life.'* (John xiv. 6.) As the Supreme Love and the Supreme Wisdom, He is indeed beyond mortal ken; *dwelling in light* inaccessible. (1 Tim. vi. 16.) As the Supreme Usefulness, He is not so; He brings Himself to the level of human senses.

"Yet in proportion only as men become His genuine disciples, is this great secret revealed to them.

"Did ever man, while usefully employed in a right spirit, feel lonely; how much soever deprived of accustomed associates? Is not this a proof of that Divine presence in what is useful, which banishes all sense of loneliness, by bringing with it the cheering company of the heavenly host?

"Did ever man, or even child, do a useful act, without feeling a proportionate degree of satisfaction; not to say, exaltation? What is this, but an inward, irrefragable, irresistible testimony to the fact, that every act of usefulness brings the man nearer to the

Fountain Head of all satisfaction; nearer to the Most High? who has His peculiar abode in whatever is useful, because what gives that quality, is Himself.

"His presence, therefore, with any man, is not a personal connection. It is with that in the man, which, after a finite measure, partakes of the Divine Nature, in being useful.

"Usefulness may be intentional, or it may be accidental; it may spring from a good, or from a bad motive; still the fruit of satisfaction which is ripened from above, is more or less in it, however that fruit may be wasted, or spoiled, by the slovenliness, or perverseness of the man.

"What overwhelming mercy is this, that the Divine Being is present, even with the abandoned who are made subservient to His healing purposes! Well might they exclaim, if they considered on whom they have turned their backs: '*Surely, the Lord is in this place; and I knew it not. How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.*' (Gen. xxviii. 16, 17.)

"The true disciple, indeed, is he who is occupied with what is useful; not accidentally, not intentionally alone; but with full purpose of heart, from the disinterested love of being in his Divine Master's service, as the very summit of all usefulness, however humble the performance, however concealed it be from the eyes of men.

"People are apt to measure Usefulness by the apparent results, and by the visible exertions made. They look for the Great Master of Usefulness in the *wind*, and the *earthquake*, and the *fire*, wherein the Lord is not. The *still small voice* (1 Kings xix. 11, 12) which utters His will, reaches them not. Their admiration is often bestowed on what is beyond reach, or belies the promise; to the neglect of what is really within their means and ability. They forget that the Mary who *sits still at her Lord's feet*, (Luke x. 39,) has to make far greater and steadier efforts in the '*one thing needful*,' (Luke 42,) the banishment of the unseen foe which is ever opposed to a rest so glorious, than the Martha whose activity in serving is engaged about duties more public and more noticed by the generality of mankind.

"Though the Marthas are, nevertheless, to be prized in their place; though theirs is a Usefulness which, in its due subordination, is not to be slighted, it is neither the nature, nor the size of the act which stamps it with the character of Usefulness in the Divine sight. '*It is the spirit that quickeneth; the flesh profiteth nothing.*' (John vi. 63.) Wherever the disinterested desire of doing the Divine will is found, there the genuine Spirit of Usefulness is, *lengthening the cords and strengthening the stakes* (Isaiah liv. 2) of the heavenly tent.

"Over what a vast surface is that heavenly tent spread! where nothing which is connected with the sanctifying spirit of Usefulness is too minute, or too unimportant, to be embraced within its ample fold. We, in our crude notions, call things useful, in proportion

as they are made to contribute to the bodily health and comfort and worldly weal of man. But Usefulness, in its genuine sense, has a far wider, a much loftier range. *'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'* (Matt. iv. 4.)

"And what, may be asked, is the work of the Divine Word? The answer is, *'By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.'* (Psalm xxxiii. 6.) It is to make a heaven above, and a heaven on earth beneath, in the heart and life of every human being who, without, perhaps, ever professing to do so, uses whatever knowledge, whatever possession, whatever opportunity he has, to promote *'Glory to God in the highest, and on earth peace, good will toward men.'* (Luke ii. 14.) An act which, in itself, seems merely one of indifference; objects for which no earthly use has yet been discovered; even the mere beauty, whether of the animate or inanimate world, so frequently made a snare for fastening to the earth; are, one and all, of use in the best sense, as often as they are allowed to be the means of introduction to the Divine presence, in pouring grateful and humbled feelings into the human heart. This is the purity of heart, this the blessing, declared by our Lord in his sermon on the mount; *'Blessed are the pure in heart, for they shall see God.'* (Matt. v. 8.)

"Must not all right-minded men rejoice to find blessing thus within reach of every child of Adam, humbly willing and earnestly desirous to make everlasting profit of the wonders which surround him? That indeed is the true Usefulness which begins by turning all to good in the particular individual, by making him, in fact, the abode of the Divine One; and which, then, enables him to become the happy means of spreading, by his example, the like blessing to his fellow-men.

"From the fact of the Divine Nature being brought to light in the right use of Creation, a further obvious inference is, that it dwells, according to a limited measure, in whatever is made of genuine use, not only in rational man, agreeably to our Lord's cheering declaration, *'I in them, and Thou in me;'* (John xvii. 23;) but through every lower stage of creation, down to what are even devoid of life, as long as they remain in the regular order of creation, and are used accordingly.

"Divine, therefore, as all Usefulness is in its origin and essence, it claims our grateful reverence and respect towards all who practise it; from the avowed servant of the Most High, labouring professedly for the salvation of souls, to the unavowed one toiling but to relieve us from the filth of the streets. Their several acts of Usefulness may, or may not, be unsanctifying to either. Such persons are still useful to society, and, thus far, are under the Divine protection, though they may wilfully or heedlessly discard that protection for themselves. Our part is to see, to acknowledge, and to rejoice in the Divine Goodness made manifest, not only in the actual services of each, but in rescuing them, by useful employment, from the

mischiefs to which the natural depravity of man's heart is prone, when left without occupation. Marvellous is the condescension of Him who, though '*a priest for ever after the order of Melchisedek*,' (Psalm cx. 4,) is yet, strange to say, alike present in the Usefulness of each; for, it is Himself who testifies, '*Without Me ye can do nothing*.' (John xv. 5.)

"Yet the Divine Mercy is far from ending here. Man is a fallen being, and his fall has brought evils into the world which had no existence at the period, when '*God saw every thing that he had made, and behold it was very good*.' (Gen. i. 31.)

"To counteract those evils, even by the exertion of a violence which was utterly needless, and would have been mischievous, as long as man abstained from destroying his free will by voluntary slavery to sin; other evils, as well as disorderly products and workings in Nature, have been allowed to come forth, which are far, however, from being in the order of Divine Goodness.

"Storms, famines, and pestilences; ferocious animals, and other noxious creatures; poisonous plants, and deadly minerals, now exist, which are mostly found to have some use in the Divine Economy of this world; not merely in saving us from the infliction of greater evils, but in preventing an utter forgetfulness of the God who made us. They would be of far higher use, if they were applied to the great purpose for which they are permitted; of exhibiting, before the very senses, the more furious storms of human passions, the more wasting dearth of heavenly nourishment, the more pestilent corruptions of human affections, the more ferocious voracity of an ungovernable will, the more noxious qualities of ill-regulated thoughts, the more poisonous and deadly effects of worldly ways and habits; and of thus humbling us into the dust of self-nothingness, till we had, through sincere repentance, '*put away the evil of our doings*,' thus figured, '*from before the Divine eyes*.' (Isaiah i. 16.)

"Great, however, as the use thus made of them undoubtedly is, these things are still in themselves destructive; and consequently, in that respect, none of the Divine creation. They are, rather, manifestations of the perversion of Divine Order; and how, in a fallen state of man, the permission of evil is a proof of that Divine Mercy which makes it available as the most effectual groundwork for the restoration of order, by the removal of evils still more tremendous, in the way most compatible with the freedom of man.

"In the body politic, as in the human body, there are distempers which equally defy all but vigorous measures. The usual nourishment, suited for the sustenance of either, is of no avail. Neither the wholesome example of men of worth and wisdom in the one case, nor the wholesome food of plain fare in the other, can work a restoration. Bad and hard-hearted men are often found to be the only agents, to undertake the execution of those harsher parts of the Law needed to restore the public state to order; just as the human frame is sometimes found beyond the reach of all remedy, save that supplied by poisonous applications. What a mercy, in

each case, that the bad can be so employed, the poison so administered; instead of being left by neglect to destroy order and life!

"Thus, when the blessings of love and wisdom are no longer of use, to rouse the grateful feelings of genuine worship in the heart and mind, the Supreme Mercy seizes hold of the very evils which are engendered by and reflect this fallen condition, to produce a prostration of human violence, an humbling of human arrogance, and the consequent repentance which opens the door to the entrance of the Lord; who, by His Divine presence, disarms the evil of its mischief, reconverts it into good, and thus makes even sin to be useful. '*Surely the wrath of man shall praise Thee; the remainder of wrath shalt Thou restrain.*' (Psalm lxxvi. 10;) and thus, '*He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.*' (Psalm cxxvi. 6.)

"Is, then, the existence of bad and hard-hearted men, a part of the Divine intention? and are they to be encouraged accordingly? Certainly not. They, like the services they perform, are but a hidden and reluctant proof of that Divine Nature which, without interfering with human freedom, does yet, in its superintending Providence, allow nothing to run to waste. It is precisely the same Spirit of Usefulness overspreading human minds, which, in the lower regions of the World of Nature, directs the tiller of the ground to apply manure and other noisome filth to the purposes of cultivation, in producing more abundant food for man; instead of allowing them, through neglect, to breed pestilence and death. Even so, the pollution of selfish and worldly love, though never deriving existence from the Divine intention, may yet, under Divine control, be made, through a deeper sense of self-degradation, and consequent deeper self-abasement, the means of producing more vigorous fruits of heavenly love, in forbearance, gratitude, innocence, and peace.

"If these be all-important truths, who can value himself the more for whatever usefulness may have fallen to his lot? who need despair, from contemplating his own insignificance? The Lord dwelleth '*with him that is of a contrite and humble spirit.*' (Isaiah lvii. 15.) Wherever that spirit is, Usefulness is, because the Lord is there. The most insignificant persons, in the world's estimation, can be steadily employed in putting away evil from their own hearts, in dependence on Him: That is Usefulness. They can be humble examples to others, of the practicability of becoming pure, without pretending to be so: This is more Usefulness. If theirs be an occupation requiring more than common watchfulness against either the insidious, or the violent, inroads of evil passions, and they still remain firm, their Usefulness is yet higher; for, none but a Divine Power can master enemies so subtle, so turbulent. And if none but a Divine Power can work what is useful in its essential and highest character, the more exalted the work, the more humbled will the human instrument be, who has a sense of this the Divine presence in all his occupations.

"Amid the toils of life, and the oft-recurring struggles with a relentless and persevering adversary, the wearied soul pants for the '*rest*' of those realms, where '*the wicked cease from troubling.*' (Job iii. 17.) And this is well, if the rest required be not a mere fiction of the imagination. If the Lord be the Supreme Usefulness, and if, consequently, wherever He is, Usefulness is, His Kingdom in Heaven above, no less than in Earth beneath, is one of Usefulness, though in a far different degree. Its rest is the absence of temptation, not of activity; for, how can there be Usefulness without activity? The Apostle says as much, when he asks, '*Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*' (Heb. i. 14.) The glory of the Eternal Kingdom is in glorifying the King of Kings and Lord of Lords by *doing* His will in heaven, as the example to be followed by men on earth; '*Thy will be DONE in earth as it is in HEAVEN.*' (Matt. vi. 10.)

"Usefulness, then, undisturbed by the disappointments of self-will, unchecked by the defeat of self-wisdom, and grounded on a cheerful conformity of the human will to the Divine will, on a subjection of human wisdom to Divine wisdom, constitutes at once the rest, the joy, the happiness of heaven; for, such is the Supreme Usefulness. And as it is in heaven, so it is in earth; even as the King of Kings and Lord of Lords declared the Supreme Glory to be, '*Herein is my Father glorified, that ye bear much fruit.*' (John xv. 8.)

"When the Apostle said, '*For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made,*' (Rom. i. 20,) he did not mean that eternal realities were to be seen through earthly objects by dint of mere study, or of any effort of reason. This world teaches not the realities of another; but it transmits and reflects them to those who have learned to live a life of order, under the instruction of heaven. The true connection lies in the just use made of earthly things, in unbroken dependence on Him who reigns Supreme in both worlds, and, in Usefulness, ever joins them together as One.

"Then indeed, in proportion as a heavenly use is made of the earthly, the life and spirit and brightness of heaven are poured into it; and, through every single particular thus used, the spiritual antitype, in this its available shape, becomes revealed to the mind; not for the purpose of stuffing it with bootless learning, but to strengthen it for the discharge of a still higher order of Usefulness in that Divine Economy which maketh wise unto salvation. The substance is, thus, known by its shadow. The kernel is no longer buried and worm-eaten in a dead shell. The dry husk passes no more for the juicy fruit. It is valued; but only as the case, to strengthen, to mature, and to preserve that which gives real flavour and nourishment and help to life.

"'*I will lift up mine eyes unto the hills, from whence cometh my help,*' (Psalm cxxi. 1,) saith the Word of Truth. And what real worshipper of the Lord who once *opened*, (Luke xxiv. 45,) and is ever opening the eyes of His disciples to '*behold wondrous things out of His law,*

(Psalm cxix. 18,) cannot see that help does come from the hills, when he reflects on the instruction conveyed through them. Our Blessed Lord *'went up into a mountain apart to pray.'* (Matt. xiv. 28.) A mountain, in this world, is its highest ground, with a summit rugged and barren in itself, yet, from gathering vapours raised from the earth by the sun's beams, is the means of pouring fertilizing showers on the lovely and fruitful valleys beneath. Just so in the world of mind, the spiritual mountain, denoted by the earthly one, is the highest foundation for firm footing; in fact, the uppermost affection, ever nearest the heaven of every man, whether that heaven be a real or a fancied one, and ever giving help and vigour to his life, whatever that life be. Just so, that affection, too, however towering, is cold and barren in itself, or when not applied to some useful end; and is in heavenly order, only as it fulfils like purposes; first, of attracting the truths gained in an earthly career of knowledge, and exalted and purified by the influence of the Divine Love and Wisdom constituting the Sun of righteousness; secondly, of those truths so exalted, so purified, so attracted, being showered down, in fertilizing streams, on the valleys below, on the lowly doings of common, active life; thirdly, of those doings yielding the fruit of sincere obedience to the commandments, summed up in the golden rule, *'All things whatsoever ye would that men should do to you, do ye even so to them;'* (Matt. vii. 12;) to the gladdening of the hearts, the clearing of the heads, and the strengthening of the lives of all, who gratefully rejoice in the mercy of Him who thus makes *'Heaven His throne, and the Earth His footstool.'* (Isaiah lxvi. 1.)

"Here is the beginning, the course, and the end of true Usefulness. How lovely the prospect which then breaks forth! How useful the beauty of this world, which is made to display the Divine glory! When the rain has descended, and the bright beams of sunshine again light up this valley of life, who but men with feelings deadened by the dominion of the world, can shut their eyes to the glorious sight of the Universal King, cheering His lowly followers with beauty, at the very instant of blessing them with abundance, and reigning triumphant as *'God of the valleys,'* and *'God of the hills,'* (1 Kings xx. 28,) alike?

"*'Praise the Lord from the earth'—'Mountains and all hills; fruitful trees and all cedars: Beasts and all cattle; creeping things and flying fowl: Kings of the earth, and all people; princes, and all judges of the earth: Both young men and maidens; old men and children: Let them praise the name of the Lord: for His name alone is excellent; His glory is above the earth and heaven.'* (Psalm cxlviii, 7, 9, 10, 11, 12, 13.) AMEN."

FROM THE HAWKSTONE REPORT FOR 1852.

Subject—"REWARD."

"The subject for consideration on the present, like most others on former occasions, has two sides exposed to view; one, which

claims the attention of the man of the world ; the other, which can only be seen by the light of Revelation.

"The man of the world makes the Reward both the motive and the object of his exertions. And this he does, whether he mingles religious considerations with them, or not. If he is to gain nothing by his exertions, he makes none but such as are forced. There is no life in his endeavours ; and he becomes a lost being.

"How merciful, then, is the All-wise Ruler of the Universe, who permits a selfish inducement to be set before the children of this world, lest their part should become an empty, not to say, hurtful void !

"How merciful also to His own children, in providing at the same time against their being misled through the example of the children of the world ; by letting them discover, from the same example, the dissatisfaction at heart which follows the attainment, even of the highest rewards, when conferred on a selfish spirit !

"Look at the man of the world, and observe him, whether in his busy, or in his retired hours ;—in the former, all animation at the prospect of seizing the prize before him, or toiling with desperation after what has so often eluded his grasp ; in the latter, chuckling over his success, or drooping over the want of it ; and eventually dissatisfied, in each alike, with a reality far below his anticipation.

"Follow him into his religious habits, and the same sight is there. Having taken no pains to dig steadily and repeatedly into the hidden depths of his own heart, what can he know, practically, about the grand realities of Religion ? Accordingly, he substitutes the interpretations of men for the text itself ; and puts up with other people's opinions, in preference to any founded on his own experience. In this strain, he makes much of opinion, and little of practice, as far as religion is concerned. He disclaims the notion of Reward for his works, as a nursery of pride : but, in spite of much avowal of self-abasement and sense of corruption, plumes himself on his religious views ; and would be mortified to the quick at the least hint of the possibility of their being left unrewarded at the day of judgment. He would be indignant at their being denounced as the goats on the left hand, which, in spite of all claims to the merit of prophesying in the Lord's name, received the sentence, '*I never knew you, depart from me, ye that work iniquity.*' (Matt. vii. 23.)

"An honest, good man may win the respect, possibly the love, of his neighbours, even though his ways of thinking and acting cannot be measured by the rule which fashions theirs. But he will be valued as a poor creature, in comparison with the clever, unscrupulous partizan who carries them through thick and thin, extricates them from their difficulties, gratifies their wishes, and praises them for the success which they owe to him. These are the Rewards which suit them. His own are the possessions, the distinction, the influence which their sense of his services may confer. So ready has the world ever been to exalt ability above

integrity! The Reward of the upright is not in the honour which man gives.

"What, then, is the testimony of Revelation on the subject? '*So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants, we have done that which was our duty to do.*' (Luke xvii. 10.)

"Oh! for that overwhelming sense of duty, to smother all notions of fancied merit! to lay for ever in the dust of nothingness, all proportion betwixt the purest feelings, the wisest conceptions, and the mightiest efforts of man; and that '*Good measure, pressed down, and shaken together, and running over,*' (Luke vi. 38,) which the Just Judge of all the earth gives into the bosom of all those faithful ones who endeavour to serve Him, by generous service to their fellow-creatures, in entire dependence on His Holy will, and under a full sense of being themselves but unprofitable servants!

"No false estimate of the superiority of their own services, still less, of their own opinions, inclines them to scorn the toil or belief of their fellow labourers. They know, and they rejoice in knowing, that the Divine Bounty is extended to all: and that if the labourer who has '*wrought but one hour*' has received reward alike with him who has '*borne the burden and heat of the day,*' (Matt. xx. 12,) it is because the whole Creation is on a like footing, in this one respect; that each distinct part shares in the weal and enjoyment of the whole; yet receives, for its due portion, just as much as it can bear, and no more, of the Divine Love and Wisdom; whether streaming, in the shape of light and heat from the Sun of this world, into the realms of dead matter; or issuing from the Sun of righteousness, the Lord himself, into the enduring regions of living mind. For, be it remembered, the bliss of the Reward is not in the size of the gift, but in the use which shall have been made of the gift. He, therefore, who had traded with five talents, and had '*gained five talents more,*' entered into the joy of his Lord; and so did he who, with two talents, had '*gained two other talents;*' (Matt. xxv. 20 and 22;) because in their different gains they had, each of them, as much joy as they could severally bear.

"Yet the joy of the one is not the joy of the other. The Reward is made to vary, by the difference of capacity in them who have it. The Reward is alike, in every one rejoicing in the rewards of the rest. It is different, in the endless variety which swells the perfection of the whole. '*In my Father's house are MANY mansions.*' (John xiv. 2.)

"Nor can the Great Giver be accounted '*a hard man, reaping where he had not sown, and gathering where he had not straved,*' (Matt. xxv. 24,) from his demand on his servants, to account themselves unprofitable; to '*do good and lend, hoping for nothing again.*' (Luke vi. 35.) It is His Infinite Mercy which makes the demand.

"What man is completely and permanently happy with any extent of Reward, who is ever in expectation of recompense for his exertions? He cannot be satisfied with his own share: he cannot but grumble, in the secret of his heart at least, at what falls

to the lot of others. The worldly spirit is, in plain truth, utterly opposed to the full and peaceable enjoyment of any reward. Behold then, the wisdom, the goodness, which would quell that spirit, by teaching us to hope for nothing in return; to account ourselves unprofitable servants after all our toils; and to rejoice, instead of murmuring, at the rewards bestowed on others. It is the necessary qualification for that blessed reward which is expressed in the Divine welcome, *'Enter thou into the joy of thy Lord.'* (Matt. xxv. 21 and 23.)

"And what a joy is that! True, we can never reach it by the most meritorious deeds done in the spirit of this world: we cannot even have the faintest idea of it, as long as we indulge the pernicious habit of comparing ourselves with others. But we can form a notion of it, we can feel the reality of it, in proportion as the mind's eye is kept singly and steadily on the duty set before us to be done. How much more real is that reward felt to be, when the faithful performance of the duty grows to be our delight!

"This, then, is an unerring test for distinguishing betwixt the worldly and the heavenly-minded man. The worldly-minded man is ever in search of Reward; and never finds it, or, at least, never secures it. The heavenly-minded man never thinks of Reward, and is ever in possession of it. Not that he slights possessions, or distinctions, or influence. But if they fall to his lot, he uses them as means only for furthering the general weal; and to him, and him alone, are they, thus, truly Rewards. They are then comparable to *'the Mammon of unrighteousness;'* of which he has made friends, that *'they may receive him into everlasting habitations.'* (Luke xvi. 9.)

"If, from having been *'faithful over a few things,'* he has thus been made *'Ruler over many things,'* (Matt. xxv. 21,) it is not that he is to set, or will set, his heart on the many things of the Heavenly Kingdom, any more than on the few things of the earthly kingdom, for his own sake. It is, that he may be the better able, in a future, as well as in the present state of existence, to walk in the steps of that Divine Master, who *'came not to be ministered unto, but to minister.'* (Matt. xx. 28.) He will, thus, be as the angels, who are *'all ministering spirits;'* (Heb. i. 14;) and will be one of those sitting *'upon twelve thrones, judging the twelve tribes of Israel.'* (Matt. xix. 28.) His Reward will be the unspeakable happiness of spreading happiness, by helping to curtail the sway of vice, and to set virtue free, to restore the lost image and likeness of the Divine Wisdom and Love, Truth and Goodness, among the children of men, through a just judgment and faithful application of whatever religious truth may be at his command; and that, in regard to himself, no less than in regard to others.

"The rewards for well-doing, which are given by man, are doubtless, indispensable for securing the habit of good conduct; and are, thus, useful in laying a foundation for advancing to perfection. No man will long exert himself in that which is unattended by aught but unprofitable toil and vexation.

"Even so, in looking beyond the grave. If Religion were really, what some persons represent, one course of lamentation and woe in this life, it would be a burden beyond endurance. It has its Rewards; it has its ways of pleasantness and its paths of peace, even here. But as all joys are the more welcome, for being unexpected; so are the rewards of religion more keenly relished from being unlooked for, un hoped for. Nothing, therefore, can be more plain, than that the life which they bring can only be won through the death of that worldly life *which consisteth in the abundance of the things possessed.* (Luke xii. 15.)

"Would you know, what are the rewards in the other life, at the resurrection of the just? Ask what are the rewards of the upright in the present life. Are they any other than the endless variety of ways of helping mankind to become happy, by the just use of their own talents, knowledge, station, influence, and possessions, under the guidance of the Supreme '*Lord and Master*' (John xiii. 14) of the whole?

"A future state of existence is but a continuance of the present; ever advancing, with the upright, towards boundless perfection. The same endless variety of ways of spreading happiness must, then, be the Reward of well-doing, in heaven; not as a right resulting from having been earned, but as the mercy which is ever pressing for acceptance on all who labour to make room for it, by putting '*away the evil of their doings from before the Divine eyes,*' (Isaiah i. 16,) in faithfully watching, praying, and striving to master a selfish and worldly spirit; an unjust, disingenuous, and insincere disposition, in all their affections, thoughts, actions, and words. These are *the works, written in the Book of Life,* (Rev. xx. 12,) according to which men are *recompensed;* (Jerem. xxv. 14;) for they have their Reward in the very works. There is no putting off; no disappointment; no hope delayed that maketh sick the heart; no care for the morrow. The daily bread of heavenly reward is given, day by day; and every mental meal, far from producing satiety or listlessness, begets fresh appetite, fresh vigour, fresh animation. All the pressure of the multiplied cares and occupations, which engross the man of the world, cannot spur him to his most strenuous exertions, with the spirit and strength with which the sense of rich reward, in being allowed to act in the Divine Service, calmly and peacefully forwards the child of heaven in his high and holy career. He is the sheep on the right hand, perpetually addressed in that most consolatory language, '*Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.*' (Matt. xxv. 34.) For, whatever his occupation may have been, it has been blessed with that peace which passeth understanding; he has been fed on that bread of love and charity and justice in all his dealings, which cometh down out of heaven, and is truly and really the bread of life.

"Who then is that '*faithful and wise servant,*' '*whom his Lord, when he cometh, shall find so doing?*' (Matt. xxiv. 45, 46) whom He will reward, by making '*him ruler over all His goods?*' (Matt. 47.)

"It is the disinterested one, who seeketh not his own. It is he who, like the sheep on the right hand, knows not that he has done great things; who has been a lover of his Lord, while he was scarcely aware that he had done but common kindness to his fellow-creatures. It is the man who dares not trust himself with anticipating what his own share of happiness may be; but reposes in full confidence in the Mercy of that Bounteous Lord and Master who is '*touched with the feeling of his infirmities,*' (Heb. iv. 15,) and giveth to every one his '*meat in due season.*' (Psalm civ. 27.)"

FROM THE HAWKSTONE REPORT FOR 1854.

Subject—"SOLITUDE."

"Our Lord says, '*Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.*' (John v. 39.) What they testify of Him, in regard to the Subject before the Meeting is, '*I am not ALONE; because the Father is with me.*' (John xvi. 32.) That is the Key to unlock the treasures of wisdom, of all that may be wanted for discovering the Truth, about Solitude.

"If our Heavenly Father be with us, there is no Solitude. If there be a heart-felt and practical acknowledgment that all which is valuable in ourselves is His, the door at which He knocks is opened by the meek and lowly Self, which, once the domineering master, has become the humble domestic, gifted with ability from heaven to open the door and let '*the King of glory come in.*' (Psalm xxiv. 9.) The King of glory enters accordingly, influences the dependent creature, '*guides him into all truth,*' (John xvi. 13,) and makes '*all work together for good.*' (Rom. viii. 28.) In such a state, no man can feel solitary. The thing is impossible: let the world around be near or distant, numerous or few.

"On the other hand, if we hearken not to our Heavenly Father's knock at the door; if no heed be given to the warning, that '*a man can receive nothing, except it be given him from heaven,*' (John iii. 27;) though we mingle in the busy scenes of men as we may, and entrench ourselves to the utmost, behind the safeguard of those whom we call friends, yet, in the midst of it all, we are solitary; aye, and find ourselves solitary, in spite of all our efforts to imagine the contrary. There is a sense of loneliness, of something lacking, which no ingenuity, no exertions can drive away.

"That '*it is not good that man should be ALONE,*' (Genesis ii. 18,) is therefore, as plain as daylight. To be so, is an invincible proof of his being a fallen creature. And when he began to feel himself alone, it was a merciful hint to him of his sinking condition. As he now is, the sense of being alone, may thus be a salutary feeling, loudly calling on him to seek the presence of the Being who has also '*trod the wine-press ALONE,*' and of the people there was none with Him.' (Isaiah lxiii. 8.)

"Such is the simple truth, as regards Solitude, in its intrinsic reality.

"In the ordinary and obvious sense, Solitude and the reverse, are both necessary for the recovery of man's lost condition.

"The reverse is needed, for gaining a proper degree of self-knowledge. If a man be left to himself, he will never discover what ignorance, what pride, what self-sufficiency, what lurking covetousness, chain him to the floor in the dungeon of darkness and separation from his Father who is in heaven. Let him, however, but mingle with the busy world, and if he does not happily make the discovery for himself amid the toils and conflicts and disappointments of an active life, he will assuredly meet with those who will not conceal the secret from him.

"Thus much for the gain of Self-knowledge, due to intercourse with society. But if the man stop there, his self-knowledge will not be very profitable. It is in Solitude, that he must turn it to account; first, by Self-examination; and, afterwards, by Repentance.

"Self-examination is not practised in company. Man is too apt, there, to conceal his thoughts; aye, through habit, almost from himself. It is in the retirement of the deep closet of his own heart and mind, where he must commune with himself, and see whether he feels and thinks, when left to himself, as he does when acting or speaking in company. So long as he does not feel and think the same, he must make up his mind to be Solitary, in the real, important sense of the Word; for so long, he shuts the door against the angelic company who can alone make him really otherwise.

"So long, therefore, if he be not deaf to the voice of wisdom, he has a call, which is not to be gainsayed, to the practice of Repentance; to that change of heart and mind, of will and understanding, of feelings and thoughts, of wishes and intentions, which is indispensable to the reconciling of him to himself; to the making of him the same man in the closet and in the crowd. In proportion as that duty is, thus, earnestly and diligently discharged, the lonely feeling wears off, the desert of Solitude vanishes, and the blooming, fruitful Paradise of God resumes its place in the little creation of the human mind.

"It may be said, that in the world there is temptation. That is true. There is still greater in Solitude. The former is more of a natural; the latter, of a spiritual kind. The temptations, in both, have to be overcome; and idle is the attempt to shun them.

"That from which a man suffers in the world, is in the baits laid for the flesh, and in the evil example of others. If he mix not with the world, no such temptation can be possibly encountered, nor consequently overcome; and the smouldering fire of half smothered lusts may be consuming his vitals in secret, at the very time when, in point of conduct, he may, to all appearance, be purity itself. A man is certainly not justified in wilfully encountering these dangers; but when duty calls him, as all men are called, he must trust in the Great Captain of his salvation, and be prepared to fight and conquer.

He will, then, be better qualified to maintain the conflict in Solitude against the more desperate enemies of pride and selfishness and self-sufficiency on one side, and of hopeless depression on the other; enemies, which will be sure to assail him in retirement, all the more fiercely from any success which may have been obtained in conflicts with the flesh, the world and its ways. '*Cleanse thou me from SECRET faults,*' (Psalm xix. 12,) must then be the earnest prayer of his heart. It is possible, nay probable, that even this prayer, earnest though it be, may bring no immediate, or even speedy relief;—that the apparently immovable stubbornness of these terrific foes may seem on the point of overwhelming him in despair. These are troubles and sufferings incident to Solitude. They are grievous; yet absolutely needed for them who are sincerely willing to tread the path of the Cross which their Great Leader has trodden before them. Those secret faults can only be got under foot, by being pulled downwards. That is the work, not of our spiritual friends, who ever labour to pull us upwards, but of our spiritual foes, who are incessantly straining to pull us and our corruptions downwards, and are thus forwarding the work of purification, provided our hearts be not with them, to make us their willing victims.

"If the conflict be severe, and the suffering grievous, the comfort which ensues, when the corruptions have been torn away, is, in proportion, inconceivably great. Solitude is, therefore, the peculiar scene of spiritual suffering. It is also that of consolation beyond measure; for it is there where the Comforter, the Good Samaritan, comes to bind up the wounds of him who has fallen among thieves; and to prove that they have stripped him of nothing but his vices and follies.

"It was in the Solitude of the Wilderness that, the Tempter aimed at the destruction of our Lord Himself, by pouring in the suggestions of presumption and self-exaltation. It was in the Solitude of the garden in Gethsemane, apart from the disciples, that the Tempter again strained every nerve to overwhelm him with the almost intolerable load of despair. It was there, too, that the remedy was divulged, as well as the despair, '*Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.*' (Matt. xxvi. 39.) And it was then, that the needful comfort and support were made manifest. '*And there appeared an angel unto him from heaven, strengthening him.*' (Luke xxii. 43.)

"People, who have taken a serious turn, are, from their peculiar situation, sometimes apt to lament the unfavourable circumstances in which they are placed, should they be deprived of the society and experience and comfort of those who have taken the same road to heaven. They regard their own as a solitary life. This is a great mistake; and heavy is the loss occasioned by entertaining it. Likeness of religious views never yet bound men together in heart. Integrity of life alone does the work. That is the genuine cement of society. If serious people are moaning and slackening their exertions for want of congenial society, they are, in reality, turning

their backs upon their true and ever present Friend, who knows, far better than themselves, what is best for them, and has placed every one in the situation most suited for his working out his own salvation with fear and trembling.

"Herding together, ostensibly for religious purposes, is apt to engender spiritual pride, sadly too often. And, if indulged in, under the notion that the mere act of congregating will answer a good purpose, it is fraught with mischief. Not that religious associations are to be discouraged. They may be the balm of life. They ought to be the means of strengthening all who join in them. Yet still the real, effectual, hard work, which braces the muscular powers of the mind, and inures it to the fatigue necessarily attending the '*labour for that meat which endureth unto everlasting life*,' (John vi. 27,) must be done when we are left to ourselves, or rather when we have none on whom to depend, save Him who was Himself '*straitened till it had been accomplished*.' (Luke xii. 50.)

"The Solitude, therefore, which is put on a man by circumstances not of his own choosing, is not to be deprecated. If he be wise to use the advantages which it secures him, it will save him from the grievous error of supposing that he has solid principles of his own, when, in sober earnest, he has but the received notions of the crowd with which he mixes. They, alone, will never make him a human being. They alone will leave him to be a mere echo, perhaps with the semblance of reasoning powers, but not that glorious creature, whose head is in heaven, even while his feet are still treading the earth beneath. Experience abundantly proves that sameness of religious sentiments, however exalted, when unconnected with an honest life founded upon them, will never save people from flying apart, in spite of all human contrivances to prevent it. And the same experience, as surely, establishes the fact, that an honest discharge of duty according to the best of their knowledge, in humble dependence on the Great Being, whose ever watchful eye is over all His creatures for their good, unites men cordially, whose sentiments may differ widely.

"It, therefore, equally establishes the further fact, that, if what is spiritual Solitude in appearance, becomes so in reality, the evil is one of our own begetting. We may help to make people honest and the children of the Most High, everywhere, without denouncing the religion of their education. We may, moreover, reap incalculable gain from the exposure of our own favourite opinions to contradiction; and our own darling inclinations, ever, as we conceive, for the service of our God, to be thwarted. The man, who can sit under the contradiction with meekness and forbearance, and can bear to be so thwarted without repining, has travelled a stage towards the Kingdom of Heaven, which no mere success in worldly or nominally religious pursuits can reach. Nay, he may be far more fitted for lending a helping hand to his fellow-creatures, on their way to that Kingdom, because he will have left them more at liberty to make it the path of their own free choice, and to crave his help on their way, unfettered by him. He will,

then, be the happy means of verifying that Scripture which says, '*God setteth the SOLITARY in families.*' (Psalm lxxviii. 6.)

"No Solitude, therefore, need be dreaded, but that which parts us from our God; nor any be coveted, which severs us from the discharge of the duties owing to Society; duties, which, nevertheless, are performed in the Divine sight, when, after the decay of bodily strength has created a disability for longer continuance of past exertions, the spirit of peace and good will to all men is still the actuating principle in the more limited field of labour which then befits us.

"In that decline of strength, it is, doubtless, a comfort to many to be surrounded and upheld by those whom they have been the means of bringing into the world, and have cherished and sustained in former days, before the weak and the strong had changed places. They do well to be thankful for the privilege; but not to be elated by it, or fancy that the Dispenser of all good leaves others in Solitude, because they have not the like privilege.

"There is, in fact, a much higher privilege in the blessing of a faithful conjugal partner, with whom the toils and the cares, the joys and the peace of life have been shared through a long course of years. As much as a spiritual union soars far above the ken of any natural tie, so is the sustaining influence from Above, which is shed through a long-trying and true-hearted conjugal partner, high above the power of the most dutiful children, to dispel the gloom and terrors of Solitude. May those, who are thus blessed, never relax in their gratitude for the possession of a treasure so far beyond all price! And if their gratitude be sincere, they, too, will be preserved from the delusion of supposing that no other state can exceed their own.

"If any state be the highest, it must surely be that of our Lord and Saviour. Yet, when he was about to quit the world, which he had blessed with the immeasurable boon of Salvation, who was at hand to soothe his closing moments? Wife,—for the Church had been his wife;—children,—for the whole world was his offspring;—friends,—for he called his disciples, '*henceforth not servants, but friends,*' (John xv. 15);—servants,—for they called him, '*Lord and Master,*' and said he, '*ye say well, for I am,*' (John xiii. 13);—'*all forsook him, and fled.*' (Mark xiv. 50.) This was no privileged cause of exultation to the mere natural mind. This was an appalling spectacle, indeed! a state from which flesh and blood would shrink with horror. It was one so fearful, that even he, who was '*without sin,*' (Hebrews iv. 15,) cried out, '*My God, my God, why hast thou forsaken me?*' (Matt. xxvii. 46.)

"Yet what man of sound mind, who has been stunned by the contemplation of it, would not, on coming to sober reflection on the lengthened experience of his own stubborn evils, be humbly willing to follow the Saviour, and, if needful, be left to that Solitude which completes the work of purification at any cost in this world, rather than have to endure incomparably more grievous suffering in the next? a completion, which is followed, spiritually, by '*a great earth-*

quake; when *'the Angel of the Lord descends from Heaven, and rolls back the stone'* of the hard and evil heart of unbelief, *'from the door'* (Matt. xxvii. 46) of the sepulchre of our vices and follies; and *'death,'* aye, spiritual death, that most awful of Solitudes, *'shall be no more.'* (Rev. xxi. 4.)"

FROM THE HAWKSTONE REPORT FOR 1855.

Subject—"PATIENCE."

"There is a Patience, which is the worldly-minded man's; and there is a Patience, which is the heavenly-minded man's. They are not always to be distinguished; and yet, in themselves, are as different as Vice in the garb of Virtue, and Virtue itself.

"They may be alike in meekness and apparent humility. There may be an unrepining endurance of hardships and of unmerited ills, in each instance. But there is either the Stoicism of pride, or the artful Servant of ambition, in the one instance, which has no existence in the other, though often assumed to have existence, by minds jealous of unusual excellence

"Still, though the one may often be mistaken for the other, yet, in sober reality, they never can be confounded. The one is of the earth, earthy, and is exerted for no other than a worldly or selfish purpose. If that purpose come to an end, so does the imaginary virtue enlisted in its service. It must needs do so, from being either self-dependent, or propped by the commendation of fallible and changeable men.

"The other is heaven-descended; originates with the Father of all good; and is acknowledged to be so by every one blessed with its possession. Its purpose is Eternity, for no selfish end; and it is as durable as its purpose. It may well be so, for it will, assuredly, be required to the full, by every traveller through the howling wilderness of this world to the Heavenly Canaan. We cannot part with bad habits without many a painful struggle; we cannot master hereditary infirmities, without long-continued, wearisome exertions. Yet that struggle is made less hopeless, those exertions become more encouraging, just as the patience, with which they are borne, is felt and gratefully owned to be the gift of Him who never fails to supply it to His dependent followers, and having trodden the same path of conflict before them, is ever cheering them forward with the Divine exhortation, *'In your patience possess ye your souls.'* (Luke xxi. 19.)

"Who that feels the unsatisfying nature of all which is here below, when sundered from its Divine source, as it always will be, when used for merely temporary purposes, without any view to the great business of eternity; who that so feels, must not also feel the force of that Divine exhortation? must not see that genuine Patience is the one which characterises the state of his soul? which has a most powerful, though often apparently inactive, influence on the part which is to live for ever? that even the most enduring patience,

which has no higher aim than this world, is but the semblance and shadow of the virtue? * * *

"We marvel at the enduring Patience of the children of Israel of old; we are shocked at the almost incredible feats of the suffering Hindoo. Yet what are the utmost of them, compared to the Patience of the Great Being, who '*is very pitiful and of tender mercy.*' (James v. 11.) He laboured for ages to bring His deluded creatures out of the spiritual Egypt and house of bondage. He sent angel after angel, and prophet after prophet, for their rescue. And He Himself, at last, appeared in the flesh, to announce that most glorious dispensation for their recovery and preservation, which, at the same time, showed that all His dispensations, new and old, were intrinsically the same; and that on the two great commandments, which were the foundation of the new dispensation, hung '*all the law and the prophets.*' (Matt. xxii. 40.) Yet so exhaustless is His patience, that, although eighteen centuries and a half have expired since He took upon Him the infirmities of the worst of men, in order to be a Conqueror for mankind, down to the vilest of them, and though so meagre have been the fruits of His love during that period, that the honest unconverted heathen still shrinks from the frightful chasm betwixt the profession and the practice of the avowed Christian, He is still the same; '*His mercy endureth for ever.*' (Psalm cxxxvi.)

"If, then, '*The mighty God, the everlasting Father, the Prince of Peace,*' (Isaiah ix. 6,) can only bring us to Himself, through patience in well-doing, shall we for whom all these exertions are made, have less patience with ourselves? Shall we have less patience for the happiness which awaits the humble and the loving, than the covetous Jew, or the superstitious pagan, has for securing his worthless ends? Shall we be so arrogant as to fancy that we can get to the Heavenly Canaan by the short cut through the country of the Philistines, instead of taking our lengthened journey through the wilderness? that we can possibly be made happy by a reliance on an inflated and delusive faith, which leaves the heart uncircumcised and unpurified from its foul and selfish affections? Shall we flinch from the severe and reiterated struggles and temptations which can alone suffice to humble our pride, to tame our selfishness, to rouse our gratitude? Shall we not, in hearty dependence on our Great Leader, persevere till we can answer and say, '*all the words which the Lord hath said, will we do.*' (Exodus xxiv. 3.)

"'*Here is the patience and the faith of the saints.*' (Rev. xiii. 10.)

"But '*the children of this world are in their generation wiser than the children of light.*' (Luke xvi. 8.) The worldly-minded who care not for revealed wisdom, because it is no tool for their work, can use all the patience needed for the accomplishment of their ends; but the children of light, they who *search the Scriptures*, as those in which they think they *have eternal life*, (John v. 39,) are in a hurry to be numbered among the regenerate. They are not willing to go patiently through the successive processes of being spiritually conceived, born, nursed, taught, and inured to laborious service and toilsome struggles, as the healthy course of preparation for heavenly

life. Religion is liked well enough, under the commendation of newly-joined associates, while it is as the little book in the Revelation, '*in the mouth sweet as honey.*' (Rev. x. 9.) It is when it enters the vitals, and makes the '*belly bitter,*' when there is bitterness to the inclinations and purposes of the unregenerate man, that a strain is felt; a strain not to be sustained without a patient waiting for the hour of help from above.

"Even they, whose highest ambition is to be in the Divine service, may become the victims of a restless, discontented disposition, if they be not on their guard against the artful suggestions of their wily foe. They may fancy that they are unprofitable servants from not being actively employed. But this does not necessarily follow. The proper scene of employment in the Divine service is in the other world. And if they cherish in their bosoms the spirit of patient dependence, that very spirit is secretly preparing them for future usefulness. They will be sure to experience the happy result, in their Great Lord coming to them in the secret of their hearts, under the guise of a little helpless child, in accordance with their own helpless state; and, then, they may, at last, be enabled to exclaim with devout and patient Simeon of old, '*Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.*' (Luke ii. 29, 30.)

"All the great cardinal virtues have been said to be nearly allied to great vices. Patience is no exception. It may easily glide into sluggishness; and will, assuredly, be made to do so by the Arch-deceiver, if not upheld by means of sincere prayer, for its spirited continuance. The danger is one which does not beset the worldly-minded. Their patience either dwindles away altogether, or is kept in vigour by the animating spirit of the world; a spirit, which never lacks a turbulent energy for the accomplishment of its purposes. The religiously-disposed are the persons exposed to the risk. The want of excitement in surrounding objects; the lack of sympathy in those with whom their lot may be cast; their work being, principally, an inward and hidden one; all combine to make the exercise of the virtue less lively. Nor are there any effectual means of guarding against its decay, but watchfulness and prayer:—watchfulness, by carefully noting the misleading suggestions which would create a belief in the reality of Patience, when there is but a lifeless expectation:—prayer, by opening the heart to Him whose holy example can pour into it the Divine patience which alone is equal to the task of withstanding the reiterated assaults of those spiritual foes of our happiness, whose most successful wiles are put forth to breed a spirit of impatience in the heaven-bound traveller:—of the spoilers who do their work most thoroughly, when they persuade their deluded victim that their cannot be too much of a good thing, that the holy journey cannot be completed too soon. That is only the spirit of the world, which has crept in disguise into the regions of religion; but is most effectually baffled by a fervent prayer, that the pressure and the suffering be not removed until they have done their work of purification.

"What says the Great Master, the ever-watchful One? '*My time is not yet come; but your time is always ready.*' (John vii. 6.) And yet He slumbered not. There was no sluggishness in him. He went apart to pray, when they, who professed to follow Him, could not refrain from sleep. Every Christian has full need of following His example. For, though, in the weakness of flesh and blood, he may long for the cup of sorrow and suffering to pass from him, he can never drink it with profit, except in that lively sense of reliance on Divine support, which cheerfully adds, '*Nevertheless, not my will but thine be done.*' (Luke xxii. 42.)

"The Christian grace of Patience can, therefore, never be a solitary one. Unless there be a lively sense, at the same time, of an over-ruling Providence in every event, however minute, it is in vain to expect it to be lasting; it must needs gradually dwindle away, until it is lost in sheer exhaustion.

"Thus far, the virtue of Patience has been considered with reference to ourselves. That is the correct school of discipline for the exercise of genuine patience in regard to others. Except it has been first rooted in ourselves by lengthened exercise, there will be none, on our parts, with our fellow-creatures. The servant who had been forgiven his large debt by his Lord, when he begged for patience to enable him to pay all, had no patience with his fellow-servant about the payment of a small debt. His own entreaty, '*have patience with me, and I will pay thee all,*' (Matt. xviii. 26,) roused compassion and procured the forgiveness of the debt of ten thousand talents. But when the very same entreaty was made to himself, about a debt of an hundred pence, '*he would not; but went and cast*' his fellow-servant '*into prison, till he should pay the debt.*' (Matt. xviii. 30.) He had not been called to exercise a patient endeavour to free himself from his own debt; and the consequence was, that his Lord's forgiveness proved unavailing to save him from the outer darkness, into which the spirits of restlessness from beneath are ever hurrying the deluded victim of impatience;—the man, who keeps himself a stranger to the spirit of the Divine Patience, ever on foot to remove gradually and effectually those inborn and inbred evils of nature and habit, which are only to be parted with, by degrees, in proportion as there is a confirmed feeling of willingness to part with them.

"It is evident, then, that a main test of our having effectually cultivated the virtue of patience in the great work of self-improvement is, first, how far we have conquered our natural impatience at overcoming evil in our own bosoms, and, next, how far we can be patient over the gradual improvement of others, with whom the duties of family, of station, of the country, call upon us to act. Yet, in the latter case also, the sluggishness which may be so fatal an attendant on Patience, in our own individual course, is no less pernicious, when we may be required to use patience with our fellow-creatures. The lord of the unforgiving servant was not slow to strip him of his fancied exemption from ill consequences, when he had renounced all disposition to relieve his own debtor from the consequences of inability.

"So it is, that genuine Patience is anything but inactivity. In its highest state, it is compatible with the utmost activity; even, the activity which is ever on the alert to do the Divine Will, and which can feel, to the heart, the language of that Perfect Model, who from the earliest period, felt and said, '*Wist ye not that I must be about my Father's business.*' (Luke ii. 49.)

"Certainly, the greater the experience of the exercise of genuine Patience, the stronger will be the conviction of the danger of being in a hurry with ourselves, or with our fellow-creatures, in completing the Christian. The more we become acquainted with ourselves, and with the benefits wrought by a patient and confiding endurance of the ills of life, spiritual and temporal, as necessary means for effecting the great work of purification, the more thankful shall we be for every opportunity granted us of repeating the like remedy; and, consequently, the less disposed shall we be to strip our fellow-creatures of the like opportunities of amendment, wherever a disposition for amendment can fairly be discovered.

"But of all the occasions for the exercise of Patience, in its genuine sense, Temptation is the grand scene. '*Because thou hast kept the word of my Patience, I also will keep thee from the hour of temptation.*' (Rev. iii. 10.) That is a state of suffering so deep and, in its spiritual application, so unknown, but from severe experience, as to make it almost presumptuous to speak of it. Yet this may be said, that on every return of spiritual temptation, such is the increasingly overwhelming force of the powers of darkness, exerted to crush the sufferer, such the benumbing influence of the delusions by which they strive to blind him and wrench him from his Great Preserver, that only the recollection of being carried through former, though less severe, trials, and a patient reliance on a repetition of the like mercy, seem left to uphold him in the fearful emergency. '*Fearfulness and trembling are come upon me, and horror hath overwhelmed me,*' (Ps. lv. 5, 22,) is the first feeling; yet, in patient endurance, is followed by, '*cast thy burden upon the Lord, and He shall sustain thee.*' (Ps. lv. 5, 22.)"

FROM THE HAWKSTONE REPORT FOR 1856.

Subject—"HUMILITY."

"In considering the subject of HUMILITY, the Meeting has been deeply impressed with the conviction of our entire dependence for ability to cope with its requirements, upon Him who is the Fountain of Light, and who, by His Word, '*lighteth every man that cometh into the world.*' The record of our firm conviction upon this important point, we think to be the more necessary, as it seems to illustrate, in some degree, the subject for consideration; embodying in the form of a written declaration, the feeling and thought of the mind, that all knowledge is from God, and that whether our intellectual acquirements be great or small, we, at the best, of ourselves, know nothing.

"Men of olden time, remarkable for erudition and wisdom, have ever borne testimony to the fulness of Divine Wisdom, in the Heavenly Author and Giver of all wisdom, and the absence of any capacity of their own to attain unto, or increase in knowledge, but as recipients from Him. There is a particular instance of this humility of mind, asserted of Socrates, the Athenian. When the Oracle of Delphos had declared him to be the wisest man in Greece; in answer to the congratulations of his friends, he remarked, 'I am pronounced to be the wisest man in Greece, not because I know more than others, but because *I know that I know nothing.*'

"The meeting, in the course of the discussion, dwelt with one accord upon the peculiar character of the one Divine Model, which the Lord, in the manifestation of Himself in the flesh, has given to man; displaying in perfect union those two apparently opposite attributes, meekness and lowliness of heart, with omnipotence over all things in heaven and earth.

"When John the Baptist saw Jesus coming unto Him, he saith, 'Behold the Lamb of God which taketh away the sins of the world.' (John i. 29.) Here the Divine innocence, seen in the form of Humility is said to take away the sin of the world, by depriving it of its influence, and establishing the worship of 'The Lamb of God' as an everlasting barrier against the power of evil.

"'God is love,' says the Apostle John, 'He that loveth not, knoweth not God.' (1 John iv. 8.) The substance of the Divine Love, its inmost life and being, is Innocence: pure, perfect, and ever-living; unapproachable by man, but in its manifestation to the world as *Humility*. By this manifestation Humility can both be seen and copied, as the very life we are told to come and learn, that we may have rest for our souls. For that which is evil, cannot look upon Innocence and live. There is distress of mind, when Christian humility, whose source is the Divine Innocence, presses forward to check the spread of indwelling vice and corruption. They cannot co-exist in the same sphere, being opposite in Spirit, the one to the other. This will account for the pain and agony felt by the evil spirits whom Jesus Christ cast out from the bodies of men when He drew near where they were; and it will account, in a lower degree, for the unwillingness of vice under any form to be seen and scrutinised by the eye of a single mind, of which humility and sincerity of purpose are the chief constituents. Hence we find them taking care to shun the society of the good, and herding together in the dark places of the earth, a true correspondent of the state of their affections in relation to the light of Heaven; a state of turning away, and hiding as from an enemy. In the same way it is to be observed that hurtful animals prowl for their prey during the night, and seem to shun the light of day. Some noxious plants also teach us the same lesson, that things opposite in their nature, and in the objects of their existence cannot co-exist together. These turn from the light, and hide their heads under the cold shade of an old wall, or damp corner of the field, where over-

hanging trees and long entangled grass afford them shelter from the enemy to their growth, the bright light of the noon-day sun.

"The effect of innocence of mind is seen in humility of person, and its power is derived from its quality, which is Divine.

In illustration of the remarkable effect of humility of person upon others of a different disposition, there is a story told of an old man, living in the midst of a large population, who never failed by his humble presence to influence the multitude in favour of peace and quietness, when they had been aroused to anger by hot disputation, and were disturbing the harmony of the neighbourhood. What was it that gave to the presence of this poor, sickly old man such power? It could not have been his physical presence, for that, like his Divine Master's, when in the world, had nothing to recommend it to the eyes of men. (Isaiah liii. 2.) It must have been his moral presence, as of one whose life was different in quality from their own. And such was really the case, his life, received from the Author of all spiritual life, was seen in its effects, in his deportment and dealings with his fellow-men. His life, or the love of his heart, was of the same quality as the love of his Divine Master, loving all men, and doing good, whenever an opportunity presented itself, to each and all alike, without respect of persons; and this quality had, when displayed, the power to impress the minds of natural and sensual men with its immeasurable superiority and enabled a poor, infirm old man to extend the blessing of peace beyond himself upon all around.

The humility of this old man was of the right kind; being the outward form of that innocence of spirit which he had received from the Lord. He therefore did not wish to exalt himself at the expense of others, but humbled himself, by entreating the strong to be merciful towards the weak, and supplicating the injured to forgive the errors of their more passionate and wilful brethren. He identified himself with the weakness of the fallen, and entreated for forbearance, on the common ground of the Lord's love for all men, and His wish that we should be merciful one to another, as our Father which is in Heaven is merciful to us.

"This is true humility, and must ever be distinguished from the false, which takes its rise in the desire to exalt itself, at the expense of others, by bringing our own virtues into strong contrast with the infirmities of our neighbours. The Lord, in the well-known Parable of the Pharisee and the Publican, illustrated and distinguished the false from the true, with heavenly precision. We read that 'the Pharisee prayed thus *with himself*.' Dwelling upon the favourable contrast which his own conduct appeared to present to that of *other men*, he distinguished the humble Publican from all the rest, as especially below him in the qualities of a servant of God: 'But the Publican standing afar off, would not lift up so much as his eyes unto Heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you this man went down to his house, justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.' (Luke xviii. 9—14.)

"The Pharisee deceived *himself*; which is a very common case, far more common than people imagine; and unfortunately the self-deceived add to the magnitude of the deception, by supposing that the Lord is such an one as themselves; as easily blinded, and as apt to mistake the outward appearance of sanctity for real piety and love of Godliness and Truth.

"The Scripture which says, 'He who humbleth *himself* shall be exalted,' declares at once the end of all true humility. In the Lord of all humility, when in this world, we find it to have been realised. The consequence was, the complete triumph over all things in heaven and earth. As he abased his own human selfhood that others might reap the fruits of his humility, so was He exalted over Himself, and drawn closer to the bosom of the Divine.

"The Power of God in Christ, reconciling the world unto Himself, (2 Cor. v. 19,) was displayed in its true character when the One Perfect Man bore the taunt and defiance of the Jewish Priests, 'He saved others; *himself* He cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe.' (Mark xv. 31, 32. See also Matt. x. 39, &c.) Had He then vindicated His Divine Power, and saved *Himself*, what would have become of the world He came to save from its overweening love of *self*?

"Had He come down from the cross, and left unfinished the work given Him to do, the true object of worship, in our being made like unto Him, would have been lost, and the Divine humility, ever present in the person of Christ among men, influencing the most hardened, and soothing the disappointments of the afflicted, would neither have been felt nor known.

"For it is the continued presence of the One meek and lowly Man, in the minds of all, that affects those wondrous changes to be observed in the conduct of nations, and of individual men. It is the influence of His Divine presence; the embodying of Infinite love and Wisdom, in the form which is peculiarly His own, the form of perfect humility, kind even to the unthankful and the evil, that causes the proud, the turbulent, and the wicked, to shrink from the poor, simple, humble-minded servant of the Lord. The haughty Pharisee sometimes affects to copy the Master whom he professes to serve, but invariably fails; because he looks rather for the applause of men than for the exaltation which comes from God.

"The truly humble man is content to serve, that others may reap the fruits of his work; and, by his example, be influenced in their turn, to yield to the presiding mind of the one Perfect Example of the providential order of the world.

"These few remarks may cause us to dwell earnestly upon the meaning of those words of the Lord, 'Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.' (Matt. xi. 29.)

"What taking the Lord's yoke, and learning of Him, implies, is for us to consider; feeling satisfied, that as his perfect work of humility, in abstaining, in every particular, from the love of *self*, for the sake of all, has shed, and will ever continue to shed,

its own healing influence upon the sons of men, in the regeneration of their souls, and giving them Divine peace and rest; so will our work, if like His, produce similar results; first in ourselves, as first in Himself, and then, in His Divine Spirit, in silent but Almighty power, making peace, by our own peace, amidst all around. * * *

"May not the growth of Humility, then, be helped by asking ourselves, as opportunities are given by the trials which an all-wise and merciful Providence permits to befall us, some such questions as these:—Is my dislike of pride in other persons genuine, or is it really my own pride resenting their assumption? Can I bear to be slighted, without feeling resentment? Can I do my duty without seeking praise or distinction? If I am indifferent to the opinions of other people, is it from humility, or is it from contempt? When told of my faults and mistakes, am I grateful for the means of correction, or do I resent the implied superiority, and seek occasion to retaliate? When my conscience convicts me, am I willing to confess my faults to a fellow-creature, or do I shrink from such humiliation, and excuse myself by some plausible plea? Am I willing to be least of all and servant of all, and to be regarded as an unprofitable servant, when I have done my best; or do I secretly love to be lord and master, and only choose the lowest room in order to secure the honour of being asked to go up higher?

"Probably there are few who can give a satisfactory answer to questions of this kind. They come home to us all. But there are, doubtless, some who can also acknowledge, with thankfulness to the Father of mercies, how blessed is that spirit of humility which He pours into the soul, when, after the conquest of pride in one or other of its numberless shapes, the grateful heart ascribes the praise *'to Him who alone doeth great wonders.'* (Ps. cxxxvi. 4.)

"When we have thus been made willing to *'learn of Him who is meek and lowly of heart,'* His yoke is found to be easy, and His burden light, (Matt. xi. 30;) and we learn the meaning and truth of that saying, *'Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.'* (Luke xiv. 11.)"

FROM THE HAWKSTONE REPORT FOR 1857.

Subject—"INNOCENCE."

"Innocence is a word generally applied to the happy, harmless state of childhood. It is a short possession, the boon of our earliest infancy, investing childhood with its peculiar charm. Few can be insensible to that peaceful sphere surrounding the innocent babe. As the child grows, and acquires strength, the hereditary evil of its nature becomes manifest. That heavenly power, which for a time held evil in subjection, and turned aside its poisoned darts, is gradually withdrawn. The happy state is stripped off; we lose our early birthright. The den of the cockatrice stifles the weaned child, and the tempestuous billows of passion break in upon the peaceful calm.

“‘That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.’ (John iii. 6.) There is an innocence of the flesh, and there is an innocence of the spirit. The former is the innocence of childhood; it arises from no inward principle, but is the result of that angelic guardianship which shields the infant sapling, until there is sufficient strength of both body and mind to allow the ripening of the inward evil of its nature.

“The innocence of childhood is a temporary covering thrown around the infant shoot, which protection is gradually withdrawn as the mind acquires its reasoning powers, when it is necessary we should ‘know what manner of man we are of.’ To enjoy a lasting state of innocence it must come from the core. True innocence, the innocence of the spirit, must come from within. There must be innocence of the spirit, through a new birth, a birth of the spirit. This implies a second childhood, a childhood conceived of the Holy Spirit, nurtured by the ‘sincere milk of the Word,’ and sustained by the bread of heaven.

“Before this new creation can awake into existence, the old man must begin to droop and fade, to lose a little of his vigour, and succumb to the ‘new man created in righteousness and true holiness.’

“When the works of the flesh are seared by the furnace of temptation; when the corruptions submit to the sceptre of heaven; when the powers of evil have been awakened, but awakened only to be resisted and conquered by the arm of the Lord, the power of His Divine manhood; then His blessed life streams in proper order, namely, from the inside to the outside man, and the joyous innocence of age, the innocence of a second childhood—streaming from the Lord, opens the joys and delights of heaven to the spiritual babe.

‘Lamb of God, whose power Divine
In weakness is all perfect shown;
Our strength from sin to turn and live,
Flows down in mercy from Thy throne.’

“The Difference between the innocence of infancy and the innocence of age, appears to be this:

“The innocence of infancy arises from the quiescent state of inward evil, ebbing and flowing in the infant smiles and the little bursts of passion. It may be termed a negative state; whereas the innocence of age is combined with the prudence of the serpent. (Matt. x. 16.) It results from victory over evil. The ferocity of the passions of the natural man, and the grovelling nature of his sensuous life must be brought forth to light; and when the leopard has rushed out of his lair, and the cockatrice has crawled out of his den, the operation of the Divine Power of Innocence can then be exerted to destroy the ravenous power of the one, and remove the venomous sting of the other. Order follows, and the peace of such a mind is thus divinely described:

“‘The wolf, also, shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion, and the fatling together, and a little child shall lead them.’ (Is. xi. 6.) ‘And

the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.' (v. 8.)

"Such is a Divine picture of innocence—of a mind in Divine order. 'Righteousness the girdle of the loins, and faithfulness the girdle of the reins.'

"This state can only be acquired by years of labour, by following the Lord in humility, and continuing with Him, in our small measure, in his temptations. Of such little children is the kingdom of heaven composed; to enter it we must pass through this state of second childhood, a childhood of wisdom from true innocence. This, our Lord taught, when He said, 'Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.' (Matt. xix. 14.)

"In divinest union blended,
An Infant child's simplicity,
By a sage's strength attended."

"To reach a state so exalted may appear all but impossible to poor flesh and blood, groaning under the weight of hereditary infirmities, crystallized by act into evil that is too fondly loved. And well might we sink under the burden, had we not the assurance that 'the powers that be for us are more than those which be against us.' We have the mighty help, and all-powerful assistance of Him who is Innocence itself. One who has taken our nature with the full load of infirmities, and yet has placed that nature in perfect innocence, by and through victory over the powers of darkness, and all the corruptions of our sensual nature. It is on this account, namely, the perfect innocence of the Lord's manhood, that He is called a Lamb, and in the heavens is worshipped as a Lamb in the midst of the throne.

"Is there anything more simple, more innocent, more confiding than a lamb? It is the most perfect symbol in the animal kingdom to express all that is harmless and void of guile, and is therefore used to express the perfect innocence of Him 'who did no sin, neither was guile found in his mouth; who when He was reviled, reviled not again.' (1 Pet. ii. 22, 23.) When the Lord was about to commence his public ministry, He was greeted by John the Baptist with these remarkable words:—'Behold the Lamb of God, which taketh away the sin of the world.' (John i. 29.) In those thirty years of silence and obscurity, much of the Father's business had been done; for the manhood could have no claim to the title of Lamb of God, until the nature born of the Virgin Mary had become submissive to the Divine, and had approached a long way towards perfect union with the Father, until the life-giving streams from the eternal fountain of life had entered, refreshed, and recreated the outer, or the sensuous life of the Lord's manhood.

"Yet, alas! How is this process of the union of the two natures, the Divine and human, overlooked and denied by the Church! The true state of the Lord's manhood is unknown. It is a truth which is not morticed in the foundation stone of the church; and hence we read of St. John beholding 'in the midst of the throne a Lamb as if it had been slain.' The church which does not worship, or the

man of the church who refuses to worship the Lord in his Divine manhood, virtually slays the Lamb, by refusing to receive the life which streams therefrom to nourish and sustain the church and each individual member thereof. Nevertheless, the stone which the builders rejected is become the head of the corner. (Matt. xxi. 42.) The Lamb that was slain, is the sole and exclusive object of worship in heaven. There all error is corrected. '*Worthy is the Lamb that was slain to receive power and riches and wisdom and strength, and honor, and glory, and blessing.*' (Rev. v. 12.) The Lord is called the Lamb, because He is innocence itself. Therefore, the nearer we approach to this state, the more of His life we receive.

"The highest heaven must be a state of innocence because most receptive of the Lord's life. When worship was symbolically represented, which it was in the Jewish church, a lamb was offered up morning and evening, to teach us that the highest worship consists in a daily living sacrifice of our will to the Divine, by a dutiful obedience to God, and an entire dependence upon Him. Then shall we become lambs of the flock of the Great Shepherd, and be led to that pasturage expressed in these words:—'*The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.*' (Rev. vii. 17.)

* * * * *

"The truths of religion which are to be believed, are sometimes compared in Scripture to clothes; for charity is the body, truths are the clothes. Hence, to be uncovered and naked, is to be deprived of these truths, as in Noah's instance. Nakedness, in this case, is evidently a disgrace, and so it is considered in other parts of the Bible. '*I counsel thee to buy of me white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear.*' (Rev. iii. 18.)

"We read, however, of Adam and Eve, that '*they were both naked, the man and his wife, and were not ashamed.*' (Gen. ii. 25.) What can be the reason of the difference? It must be sought in the state of the mind. There we find the very same difference. One man is ashamed of his ignorance, that is, of being mentally naked, stript of truths: another is not ashamed, and why is he not? Because he is wise, and possibly, like Socrates, is most wise, for knowing that he knows nothing.

"The origin of the shame, therefore, is not in the ignorance, but in self, which loves to be exalted rather than humbled.

"Locke became better informed than most of his contemporaries, because he took no pains to conceal his ignorance, and made no difficulty of gathering information from persons far below him in station. In that respect he was a wise man.

"The same wisdom is attainable even in the highest degree, just in proportion as any one who thinks least of himself, and most of his Lord and Master.

"This is true wisdom and true innocence, to live to the Lord and not to self; and when man sincerely acknowledges the Lord to

be all in all, and himself to be nothing, to have nothing, and to know nothing, of himself; in short, to be entirely naked, he neither is nor can be ashamed. And just in proportion as he declines from this blessed state, by preferring his own will to the Divine will, he becomes the victim of fear, as often as his eyes are opened to see his own nakedness. He dreads the detection of his ignorance, and when detected, he feels overwhelmed with disgrace. He has lost his happiness. *'I was afraid, because I was naked.'* (Gen. iii. 10.)

"Behold then the ground of the difference: Nakedness, (I speak of nakedness of spirit,) produces no shame, when there is innocence in the heart: it produces shame in proportion as innocence is wanting, for the want must be hid; its exposure would be intolerable.

"Innocence within, or an innocent heart, constitutes all genuine humility, all true wisdom. It is not a mere negative, it is the fullness of heavenly life. It is a full negative in the complete denial of self, and is thereby made a positive in the fullest sense, too, from being by necessary consequence, the full reception of the Lord, to which self is the grand obstacle. Of such a state it is impossible to be ashamed.

"This, then, is genuine nakedness, the nakedness of the spirit, which must ever be the companion of true innocence.

"The departure from such a state, when man seeks knowledge, and consequently everything else, in the spirit of selfishness, subjects him to terror. He is no longer free; he becomes a bondsman, the slave to his own inclinations, and to the alarm which their dominion creates.

"This is sin, which is, in fact, nothing else but to be governed by self, instead of loving to obey the law, which, for man's own happiness, makes him a dependent being, and exalts the Source of happiness to the highest place in his affections. Well, then, might the world hear from the Source himself, *'Whosoever committeth sin is the servant of sin.'* (John viii. 34.) That was no definition; it is a simple and certain fact, of which every man either does or may know the truth from Scripture, and not from Scripture alone, but from the foregoing considerations; and not from Scripture and reflection only, but from his own experience.

"The sinner, that is, he who departs from the Lord, cannot bear the presence of the Lord. Happiness is hurtful to him. No wonder that he quits the paradise where alone that happiness is to be found, where that presence must be encountered. He needs a hiding-place, he requires a covering, he is under restraint from his own acts; he is in bondage.

"Yet to be under restraint is not a necessary sign of sin, of the love of what is wrong. It may be the effect of a desire to get rid of what is wrong, to be restored to paradise.

"As there is a nakedness which causes no shame, and a nakedness which begets disgrace, so is there a restraint which is pernicious, and a restraint which is wholesome. The restraint which is forced

on man's mind by the presence or influence of another, is injurious; the restraint which he voluntarily puts on it, is beneficial. The one is the slavery imposed by the dominion of what is wrong, the other is the forerunner of that freedom to result from suppressing what is wrong.

"Adam was the slave of sin, was under the restraint of what was wrong, when the dread of detection compelled him to hide himself from his great Benefactor's presence. But the patriarch Joseph, when he, of free choice, put himself under restraint, and exclaimed, '*How can I do this great wickedness and sin against God?*' (Gen. xxxix. 9,) was laying the foundation for eventual freedom and exaltation of the surest kind, and in the meanwhile was securing the blessing of the Divine presence in the midst of the coercion put upon him by his fellow man. '*The Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.*' (Gen. xxxix. 21.)

"Oh! blessed restraint, which is to set free from the slavery of passion and self will!

"Oh! happy coercion, which secures the support and comfort of the Divine presence and mercy!

"Oh! tenderest mercy, which by means of a coercion that all must endure, recalls to the innocence and bliss that have been lost!

"Oh! glorious innocence, which through the deepest humiliation, and most unreserved acknowledgment of the profoundest ignorance, leads to the possession of the highest wisdom, and by that wisdom, to bliss which which can never be lost, never be impaired!

"And oh! most glorious Saviour, who hast come down on earth, and hast thyself gone through all these changes, hast thyself made '*strait in the desert a highway for our God,*' (Is. xl. 3,) that thy poor fallen creatures from seeing the work practicable, and that Thou thyself art with them to *bear their infirmities*, (Is. liii. 4; Matt. viii. 17,) may cheerfully and in thine own free spirit encounter their foolish lusts, and treading on these serpents and scorpions, and over all the power of the enemy, may find to their astonishment and delight, that *nothing shall by any means hurt* them, (Luke x. 19,) and that in thy presence is fulness of joy, at thy right hand are pleasures for evermore."

FROM THE HAWKSTONE REPORT, 1853.

Subject—"PERFECTION."

"The Meeting having commenced by reading a portion of the Psalms, and joining in the Lord's Prayer, was addressed from the Chair as follows:—

"The subject for our present discussion is, as you are aware, PERFECTION. And, I confess, I never felt more at a loss how to introduce the subject to you.

"It has occurred to me, however, that if we should find materials for a printed Report, we might wish it to be as *perfect* as possible.

To be perfect, in this respect, our endeavour must be simply to state the *Truth*, without troubling ourselves, whether it be considered so by others, or not: just as, in the same spirit, we would act on the Truth, rather than act it. For, you must be well aware that the difference between acting on the Truth, and merely acting the Truth is great. We act on the Truth, when there is a sincere endeavour to make it the business of our lives, without thinking of ourselves. But if we are ever on the watch how we ourselves may be most perfect in following the Truth, we are sure to end in acting it only.

"This may be elucidated by reference to what may be called the private administration of justice; when clever men, well qualified in other respects to fill the office of arbitrators, are sometimes apt to slide into practices by no means compatible with the simple Truth. For example; a young man starting in business, is taken by the hand by a wealthy old one engaged in the same line. For a while, all goes on smoothly; after a time the young one having been given an inch, takes an ell, and a difference ensues; which is referred to arbitration. In such circumstances, arbitrators have been known, in fear possibly of imputation of bias from wealth and influence, to lean towards the rising young man, and lose sight of what the justice of the case required. This is acting the Truth, not acting on it, and verifies the old proverb of stealing leather to make poor men's shoes.

"Take another case: A dispute is referred to arbitrators to settle. And in order to stand well with all parties, the arbitrators have endeavoured to soothe the wrangling spirit by giving a little to every one; while one of them, perhaps, had no claim whatever to any such consideration.

"If an unfortunate lawyer should happen to be a party concerned the decision is almost invariably against him; from the feeling that he is more than a match for his opponent, and the arbitrators are resolved that he shall not, right or wrong, outwit them.

"These are instances of people swerving from Perfection, by thinking how they may be most perfect themselves, instead of striving after it by the simple discharge of duty, without looking either to the right hand or to the left.

"The subject of PERFECTION was then discussed. The following was read, considered, and agreed to, as the views of the meeting:

"No' subject, perhaps, shows the contrast between Divine views and those which are merely human, in stronger light, than PERFECTION does.

"Scripture makes no doubt about the possibility of reaching Perfection. Not only is it, there, recommended again and again; but the highest standard is set up, to be followed, even in the present state of existence.

"So perverse, however, are mankind, that, heedless of the Unerring Guide, they are never free from dispute and confusion about it.

"One while, they are wrangling whether Perfection be possible at all; as if it were a state of uniform excellence, wherein nothing is left to be done; or, as if there were no variety of Perfection. At another, they rush into the opposite extreme, and maintain, as if in the honour of Omnipotence, that it may be the work of a moment; as, they say, it was in primitive creation; or, which, in the present day, shall, in the twinkling of an eye, change them from corruption to incorruption.

"These are, alike, the flickering fancies of a wild imagination, which vanish at the inlet of the bright beams of Heaven's light streaming from the Eternal Truth, who declared, '*Be ye therefore PERFECT, even as your Father which is in Heaven is perfect.*' (Matt. v. 48.) No room for mistake is here. If Perfection had not been possible, the Saviour had not enforced it; aye, and enforced it to an extent, below which there is no halting.

"Here, however, human notions again creep in, to dishearten the wayfaring man, by putting the end of his journey at such an incredible distance and height, as to leave him in despair. And this will surely be the miserable result, if he confine himself to mere human views. But let him look at the path before him, as God views it, and the discouragement vanishes: '*In thy light shall we see light.*' (Psalm xxxvi. 9.)

"If the Almighty God does not save men, is He, on that account, not perfect? No; it is because they are of the number, of whom He says, '*Ye will not come to Me that ye might have life.*' (John v. 40.) He, nevertheless, does His best to encourage their coming, to promote what enjoyment they can bear, and to lighten their self-inflicted misery. That is His Perfection. The Perfection of His followers is the same. It is not the magnitude of the vessel, but its being sound, clean, and well-filled, whatever be its size, which constitutes its Perfection. This is a universal law, for things inanimate, as well as animate, obvious to every one. If, therefore, the man does his best for the time, he is fulfilling the Scripture, '*Every one that is PERFECT, shall be as his Master.*' (Luke vi. 40.)

"True it is, that he may shrink repeatedly from the Perfection which he has won for the time: but this is only that he may be humbled, and, through humiliation, gain ability to press forward, again and again, to Perfection still higher. It is, that the vessel may be enlarged, cleansed, and again filled, in the lowly spirit of the poor woman whose Perfection was announced in the pathetic words, '*She hath done what she could.*' (Mark xiv. 8.)

"That is, indeed, a measure of Perfection which, by no means satisfies bustling man, ever on the fret to improve the workmanship of the Almighty. '*Why,*' says he, '*was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor.*' (Mark xiv. 4, 5.) If we are wise, we shall be content with the Divine measure of Perfection.

"Perfection, then, is clearly, in every individual, the result of his own free choice of what is right, to the best of his knowledge; and acting accordingly, to the best of his ability; without interfering

with the like freedom in others. That is the Perfection which is found in his Heavenly Father; and that is the Perfection to which he is called himself. That is the glory and infinite happiness of the Creator, who is never disturbed at His will being thwarted. And that may be, and is, the glory and unalloyed happiness of every creature, too, who is content with the *Perfection* of being as *his Master*.

"Here, a Perfection is set before mankind, which is not beyond the power of any one.

"To reach such a state as this, is, however, not possible, without the free and unreserved surrender of self. The Lord says, '*If ye love Me, keep my commandments.*' (John xiv. 15.) But in order to keep the commandments perfectly, He elsewhere adds, '*If thou wilt be PERFECT, go and sell that thou hast, and give to the poor.*' (Matt. xix. 21.)

"As long as a man keeps back aught of his own, as long as self-guidance and government is intermingled, even the most complete obedience to the commandments is impure. Yet Self is not required to be thrown away, or given away. It is to be *sold*. The Self, which has been the hard Master and erring Guide, is to be surrendered; not for nothing in return, but for its equivalent, for the Self which is the humble and patient servant and faithful follower, and which is to be, not pampered, not caressed, like that for which it has been substituted, but well fed, well clothed, and well paid, in order to be well fitted for the discharge of social and religious duties. That is, 'the poor,' to whom he is to give; the Self, which, at the same time that it provides for Self, has nothing of its own; for it claims nothing for mere Self.

"Now, the difference betwixt the two kinds of Self, may well serve to mark the distance between Divine views and human views of Perfection.

"The Lord says, '*Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me.*' (John v. 39.) And well may we do so; for the Divine Word, which, in the letter, deals much in worldly events, and, in its inner sense, bears on man's immortal part alone, is, in the highest sense, confined to the Lord: '*The Word was with God, and the Word was God.*' (John i. 1.) Here is, at once, an idea of Perfection, diametrically opposed to any of man's. For any one to speak much of himself, is universally held to be a weakness, an imperfection. Yet the Lord, in the highest sense of His Word, which is '*LIFE*,' (John vi. 63,) speaks of nothing else; though He is, at the same time, the humblest of beings, '*meek and lowly in heart.*' How is this? From His desire to exalt Self? No; but to show the way to happiness to be practicable, by having trodden it Himself, as an infirm human being exposed to the severest temptations. '*Learn of me; for I am meek and lowly in heart.*' (Matt. xi. 29.)

"We are not, therefore, warranted to condemn every one, for speaking of himself; or to denounce the act, as boasting. It may be, and too often is, boasting. But it may also be, in the Lord's

spirit, to show that goodness is practicable, even the goodness which is His; and to encourage accordingly.

"When remonstrance follows irregularity, how common to retort with the question, 'What else can I do?' Should the answer be, 'Do as the Gospel directs;' accompanied by a notification of a specified course of conduct, in compliance therewith, how common again, is the objection, 'Aye, aye, it is easy talking; but would you do it yourself?' Surely, there is some good to those not incurably obstinate, in being able to reply, 'I have done it.' 'Have you found it succeed?' will, of a certainty, be the next question. And the true answer to that question is, 'I have never really lost by it; and, in the best sense, have gained; have gained peace of mind, a treasure beyond all price.'

"In this way, the Scripture is fulfilled; the servant is '*perfected as his Master*;' who said, '*For their sakes I sanctify myself*.' (John xvii. 19.) The man has gained a selfhood which is heavenly; for, it is to serve others.

"But, that we may really accomplish the sanctification, by becoming '*perfect even as our Father which is in heaven is perfect*,' one of the first steps to be taken is to find out that for which we are fit. Our business, afterwards, will be, to persevere in it humbly; giving the Lord the glory of what we are.

"To meddle with that for which we are not fit, is the direct road from Perfection. And, assuredly, no one is fit to lead others to Perfection, who has not first used every opportunity for perfecting himself.

"Few there are, who do not make this mistake. Too many handle politics, morals, justice, and religion, with all the flippancy and arrogance of assumed instinct on such subjects.

"Perfection is, not to bring human beings to a stand-still. Neither is it gained by great strain and furious activity; or, on the contrary, by shunning the Cross, and being wiser than God; by the clumsy attempt, for instance, to alter His arrangements, to '*serve two Masters*,' (Matt. vi. 24,) or to weld good and evil together under pretence of promoting Peace. The God of Peace never does so. He is not so cruel. That would be spiritual adultery and profanation. He, indeed, permits good and evil to remain as they are, until they can be sundered with safety; and then He parts them, but not before. Under any other course of treatment, society would be shattered, and brought to destruction; and so would the individual members of it.

"In what are called Nature's works, the Divine progress is only seen by comparison with the past. In the human mind it is often not seen at all; so that a religious man and an irreligious one may, in intercourse with the world, seem to be just alike. The '*two in the field*,' as well as the '*two women at the mill*,' (Matt. xxiv. 41,) were not to be distinguished by their acts; yet their fate was widely different. This is, surely, a loud call for the humility which keeps a sharp eye on what passes within, whether for good or evil, but abstains from meddling with what passes without, beyond the calls of known

duty, and the need of guarding against the inroads of the unscrupulous, the disorderly, and the vicious. There lies the path of Perfection to the '*City set on a hill which cannot be hid.*' (Matt. 5, 14.) Hidden, indeed, it may be, and mostly is, from the eyes of men, but not from the eyes of the Lord and of His Holy Angels. The seed's growth, which is unseen while in the earth of this world, is plain enough above ground, when raised into the light of heaven; although there is still no growth at all, unless there be, first, that which is out of sight.

"Certainly, Perfection is not to be reached by the sluggish. They who disguise self-indulgence in the garb of Love, are not the persons to be '*perfect with the Lord their God.*' (Deut. xviii. 13.) Theirs is not the '*perfect love which casteth out fear.*' (1 John xiv. 18.) The habit of self-indulgence, however bedizened in the mock jewels of Love, begets frights which are many and great. Genuine Perfection can only be reached by long-continued, toilsome, steady exertion, in the line of life for which we are fitted, and which the arrangement of events by an All-wise Providence will, doubtless, put in the way of all who seek counsel of the Divine Guide. '*The Lord will PERFECT that which concerneth me.*' (Psalm cxxxviii. 8.)

"Then, indeed, the same Divine Guide points to the Divine operations in the world of Nature, as to land-marks for improvement which cannot be mistaken.

"The manner of progress, in every distinct degree of Perfection, thus becomes manifest. Slow, and gradual, and scarcely perceptible at the time, it begins with child-like dependence, and obedience to declared duty. It advances, next, to youthful instruction and discipline. It goes forward therefrom, to manhood's understanding, useful activity, and seeming independence. It ends with old age's wisdom and repose; a wisdom, which consists in the delight of ascribing whatever it has, wisdom and all, to Him, '*in whom are hid all the treasures of wisdom and knowledge;*' (Col. ii. 3,) and a repose, which rests in full dependence on that Heavenly Parent. Under this course, the old age, and completion, of every earlier degree of Perfection becomes the childhood or beginning of the next; just as the grain of wheat, which is the end and *perfection* of growth for one season, is the starting point and identical seed of the plant which springs upward in the ensuing. There is, however, this difference betwixt every earlier and every later career of Perfection, that the starting place, or childhood, of every subsequent career is enlightened by the wisdom, and strengthened by the experience of Divine Mercy, which have been accumulated in the old age of the career which is past;—

"In divinest union blended,
An infant child's simplicity,
By a sage's strength attended."

That is the blessed state of things, when '*old men and children*' join to '*praise the Lord,*' (Psalm cxlviii. 12, &c.,) and '*Out of the mouth of babes and sucklings Thou hast PERFECTED praise.*' (Matt. xxi. 16.)

"And if this be so; if the Perfection measured by the standard, *She hath done what she could*, be the germ of the Perfection which is to follow, it is plain that in the creature, whose existence ends not with this life, Perfection will not stop with his entrance into another world: '*If it die, it bringeth forth much fruit.*' (John xii. 24.) If he is to be '*perfect, even as his Father, which is in heaven, is perfect,*' the clear result is, that stage after stage, degree after degree, of Perfection must follow in succession throughout eternity. The single grain which grows perfect in one season, becomes the root of many grains which are to become perfect in the next. And '*every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.*' (John xv. 2.) So that this never-failing activity, and fruitfulness, is, doubtless, the grand secret of unlimited happiness in the other world; just as it is at the bottom of all enjoyment here.

"As often, then, as the state of Old Age and Wisdom and Repose returns, Perfection is found, whether here or hereafter. This, again, is to be '*perfect even as our Father which is in heaven is perfect;*' for He emphatically declares of Himself, '*I am the beginning and the end, the first and the last.*' (Rev. xxii. 13.)

"Again; in looking at the Divine operations in the world of Nature, who cannot, or, at any rate, may not see, that in every effect produced, a reaction has been combined with the action or activity? When, therefore, the Apostle, in speaking of the heavenly inhabitants, asks the question, '*Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*' (Heb. i. 14.) he plainly hints that the Divine operation or activity comes through them, in order that the reaction, roused in the being who is ministered unto, may be felt by them in return. And this seems clearly a Divine Law of Mercy; that we cannot further our own Perfection without furthering at the same time the Perfection of the Heavenly Host; for '*joy shall be in heaven over one sinner that repenteth.*' (Luke xv. 7.) We are, really, in the midst of them, even while we are here below; and we change our spiritual company, our heavenly associates, just as we advance from imperfection to perfection; from one stage or degree of perfection, to a higher.

"Here is a holy motive for exertion! And hence does the importance of aiming only at the Perfection for which we are suited for the time, become still more obvious. It is a frightful thing, to disturb the progressive order of heaven, and, by the disturbance, to lose its sustaining presence. If the question be put, how is our proper sphere of action to be discovered? the answer for every individual lies in himself, when seeking help from the Great Counsellor. Yet, as a general rule, there is a pervading law of order which, as it directs the community, will also guide the individual.

"The Apostle says, '*That was not first which is spiritual, but that which is natural; and afterward that which is spiritual.*' (1 Cor. xv. 46.) This is a maxim which leaves not a shadow of doubt, that we shall strive in vain to make ourselves perfect in spiritual concerns, if we neglect those which are temporal. But if we labour to

be perfect in our worldly calling, and are thankful accordingly, we may then look forward with some confidence to the result of our endeavours to make ourselves perfect in our spiritual department; and may humbly hope to have that blessing verified, which was announced in the words, '*Thou hast been faithful over a FEW things, I will make thee ruler over MANY things.*' (Matt. xxv. 21.)

"Our very senses bear witness to the varieties of Perfection; meant, indeed, to be combined, without being blended in confusion. We do not call the eye imperfect, because it does not hear; nor the hand imperfect, because it neither sees, hears, tastes, nor smells. As little, then, can a man be said to fall short of perfection, from not excelling in all things. All things are not suited to him. Some men are confessedly sharp-sighted, who may be dull of hearing. Others are quick of hearing, who have no acute scent or taste. And great delicacy of touch is often found with them, whose other senses are below the average. These persons may be, all, perfect in the use of the particular organ, in the exercise whereof they are calculated to excel.

"Even so, in the faculties of the mind. One man has great readiness of understanding things: another, a willing and effectual application to the business required of him: a third, a lively thirst for storing knowledge: a fourth, much quickness in perceiving the bearings of a subject, yet without well understanding why they are so.

"Every one of these different characters may be perfect or not, according as he uses the talent intrusted to him, be it natural or spiritual. The Apostle, already quoted, classes the various members of the Church, as the different parts of that Mystical Body (1 Cor. xii. 14—23) whose head is Christ; not one of which but may have its peculiar perfection, without interfering with the rest.

"If he of the sharp sight be thankful for the excellence of the sense which he has, and use it accordingly, in looking at the objects and pursuits of this world, with reference to the Eternal Kingdom, he will become perfect in being faithful over a *few* things. He will, then, be in a state to reach a further degree of perfection: as he will do, if he be thankful for having a corresponding readiness of understanding, and humble himself just in proportion as he succeeds in using it for the benefit of his fellow-creatures. And when he has been thoroughly blessed in his endeavours to make such an use of it, he will, next, be again prepared to start on a fresh journey towards Perfection, by learning to see the Lord his God in all things, and to deal with men and things accordingly, as mirrors and images of the Divine Perfections; which he will also make his own, exactly as, heart and soul, and mind and strength, he takes those perfections for his model, and allows himself to be guided by them, in thorough forgetfulness of a merely selfish end.

"Hence it seems, that, just as the human body appears the more perfect, the deeper its marvellous perfections are penetrated by anatomists, so does the human mind advance to a higher degree of Perfection, the nearer it approaches, in life and activity, to its Divine, indwelling Original.

"These are but few and faint hints of the nature of perfection; yet may possibly help to show them who are ready, both '*in patience to possess their souls*,' (Luke xxi. 19,) and to '*endure unto the end*,' (Matt. xxiv. 13,) that the attainment is, after all, not unconquerably difficult;—that it is within the compass of every-day exertion, and in the reach of all; for, all have given to them; '*to every man according to his several ability*.' (Matt. xxv. 15.) Then can a full measure of Perfection be dealt accordingly to all men, in all the endless variety of human qualifications; so that '*he that gathers much, has nothing over; and he that gathers little, has no lack*.' (Exod. xvi. 18.)

"When, therefore, THE TRUTH says to all the wide-spread human family, '*Thou shalt be PERFECT with the Lord thy God*,' (Deut. xviii. 13,) He, in the same announcement, virtually declares, '*My yoke is easy, and my burden is light*.' (Matt. xi. 30.)"

THE REV. J. CLOWES'S ACCOUNT OF HIS EXTRA-PAROCHIAL LABORS.

"No sooner had the author finished the perusal of the '*True Christian Religion*,' than the '*Treatise on Heaven and Hell*,' the '*Arcana Cœlestia*,' the '*Apocalypsis Revelata*,' the '*Angelic Wisdom*, concerning the Divine Love and wisdom, and also concerning the Divine Providence,' the '*Delights of Wisdom*, concerning Conjugal Love,' &c., with various minor tracts, by the same author, were successively read, or rather devoured, and as constantly excited wonder, delight, and edification. At the same time, a strong and ardent desire was enkindled to put others in possession of the same sources of heavenly intelligence, and this desire frequently, yet tacitly, expressed itself in those words of the great Saviour, where he prays, '*Father, that they may be with Me, to behold my glory*.' (John xvii. 24.) For the whole testimony, as delivered by the messenger of the New Jerusalem verities in his theological writings, appeared to the author's mind like a radiant glory from the face of Jesus Christ, and repeatedly called to his recollection the words of that Incarnate God where, speaking of His second advent, He says, '*Then shall ye see the sign of the Son of Man coming in the clouds of heaven, with power and great glory*.' (Matt. xxiv. 30.) But the difficulty was, how to make known this glory to the rest of the world, since it was at that time involved in a dead language not generally understood, and scattered through voluminous writings, which would require many years to translate into any of the modern languages read and spoken in Europe.

"But that which is difficult, and even impossible with man, is possible with God: for, impelled by the strong desire above mentioned, of making known to others the glory of the New Jerusalem, which desire, doubtless, was inspired of God, the author completed,

in about two years, the translation of the 'Vera Christiana Religio' into the English language, and in about eighteen years afterwards, the translation of the 'Arcana Cœlestia,' the 'Amor Conjugialis,' the 'Tellures in Universo,' and the 'Doctrina Vitæ pro Nova Hierosolyma,' into the same language.

"It was hardly to be expected that the author's partiality for the writings of the Swedish theologian, which he had now for some years manifested, not only by translating and publishing them, *but also by his public preaching and private instructions*, should pass unnoticed and uncensured. Accordingly, the spirit of opposition and persecution began soon to show itself, assuming its usual form of malignity and of cunning, and supported by the authority of three clergymen, who held regular meetings every week, for the purpose of crushing, in its infancy, what they were pleased to call the growing heresy. From this source rumours the most unfounded, and invectives the most scurrilous and abusive, issued daily. Nor were the persecutors contented with employing only their tongues on the occasion; they had recourse also to their pens, attempting, insidiously, to prove in a small pamphlet, that the author could not possibly be supposed to favour the sentiments of the Swedish scribe, because the former was a man of acknowledged learning and piety, whereas the writings of the latter were in direct opposition both to religion and common sense. This pamphlet was immediately replied to by the other. In the mean time the persecution assumed a more formidable aspect, by a direct appeal to the bishop of the diocese, the Right Rev. Dr. Porteus, who was afterwards translated to the see of London. In this appeal, four distinct charges were urged against the author; the first was, that he denied a Trinity; the second, that he denied the Atonement; the third, *that he went about the country, endeavouring to propagate the new doctrines*; the fourth, *that he had private meetings at his own house for the same purpose*. The bishop also himself was severely reprimanded, because at a visitation held in the preceding summer, he had passed no public censure on the accused. On this occasion, the bishop, to his eternal credit, manifested his usual candour, moderation, good sense, and enlightened piety. He wrote immediately to the author, requesting an interview; and when the author waited upon him at his palace in Chester, he read to him the several charges, heard patiently his reply to each, made his remarks, which discovered plainly that he was by no means dissatisfied with, or displeased at, the author's opinions, and, in conclusion, dismissed him with a friendly caution to be upon his guard against his adversaries, who seemed disposed to do him mischief.

"The bishop's unwillingness to exercise any degree of severity, or even of censure, on the occasion, tended to damp the ardour of the persecutors, who began to suspect that the bishop himself favoured the new opinions. How far their suspicion was well or ill grounded, does not appear; but this is certain, that from that time the spirit of persecution began to cool, and the author was

permitted, without further molestation, both to preach and publish his own sentiments. *It is remarkable, also, that two of the above clergymen were laid in their graves within a few months after this period, and the third was removed out of the neighbourhood.*

"During the above persecution, the author was made sensible of divine protection, by the tranquility and composure in which his mind was preserved. He experienced also a degree of the blessing announced in those words of the Eternal Truth, where it is written, 'Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake.' (Matt. v. 11.) For the violence of the opposition made to his sentiments only tended the more to confirm them, by rooting them deeper in his mind, and connecting them the more closely with their divine original, through purity and humiliation of heart and life. Thus the truth was no longer embraced as a matter of opinion or speculation only, floating in the memory, or even exalted into intellectual light in the understanding, but it became incorporated into the very life's love, being seen in its everlasting conjunction with Jesus Christ, and in its tendency to communicate from that great and only God all the graces and blessings of His eternal love, power, benediction, and salvation.

"Such is the happy effect resulting from all the opposition and outrage which the Father of mercies permits to be exercised on His children by wicked men and infernal spirits, in order to lead them to a fuller dependence upon Himself, and, at the same time, to a deeper sense and feeling of their own sinfulness, defilement, and infirmity.

"Some years previously to this period of persecution, much curiosity had been excited, and much inquiry made, concerning the doctrines of the New Jerusalem promulgated by the Swedish theologian, and the consequence was *that the author's house was crowded almost every evening, by Christians of various denominations, to inquire after the new opinions.* The labour of answering these inquiries became at last so great a tax upon the author's time and strength, that he thought it prudent to fix upon two evenings in the week to listen to them, viz., every Monday and Thursday, and accordingly, gave public notice that on those evenings, and on no other, he should always be at home to give every satisfaction in his power to all who wished to consult him. He was not, however, aware at the time, nor could he possibly foresee that by this arrangement he was entailing upon himself a more serious labour than that from which he meant to extricate himself. It is true, he was a gainer in regard to time, but it is equally true, that he was a loser in regard to the strength and exertion which now became necessary. For one of the effects resulting from the above plan was, to collect together a larger assembly of people, on each appointed evening, than could be engaged in conversation, and the consequence of this enlarged congregation was soon found to be this, that instead of holding conversation in the way of answering questions, the author was compelled to give a lecture on some theological subject or other, relative to the new doctrines.

" But the author's labour was not confined to his own house ; for in a short time after the first promulgation of the heavenly doctrines, *or about the year 1780*, societies began to be formed in the neighbouring towns and villages, for the purpose of bringing the truth into fuller circulation, and, at the same time, conducting the receivers of it to all that purity and sincerity of life to which the truth pointed. The author, as may be supposed, was invited to attend these meetings, and he immediately saw it to be his duty to accept the invitation. *But what was at first a duty, presently became a delight, and he can truly say, that some of the happiest hours of his life have been passed on these occasions.* He may, perhaps, also with truth add, that edification, as well as happiness, was the result of these heavenly assemblies, consisting of simple and sincere minds, anxious at once to know the measure of their duty, and to practise it ; all looking up to the same Incarnate God ; all venerating the revealed Word of that God, by the acknowledgment of its internal spiritual meaning ; and thus all possessing both the qualifications and the privileges announced in those words of Jesus Christ, ' Where two or three are gathered together in My name, there am I in the midst of them.'

" *The author had the gratification of attending these meetings for more than thirty years*, until infirmity in the organs of speech and of hearing compelled him to decline them ; and he trusts he shall ever be penetrated with a sense of real gratitude to the Almighty, for allowing him the blessed opportunity of witnessing, in a manner so convincing and so consolatory, the descent of the New Jerusalem, and thus, that establishment of the tabernacle of God in human minds, which had been so long before predicted in the Apocalyptic pages. (See Rev. xxi. 1 to 5.)

" But at nearly the same period with the commencement of the above meetings, a still more extended field was opened for the exercise of the author's zeal in support of the above heavenly doctrines. For soon after the publication of the English translations of the 'Treatise on Heaven and Hell,' and of the 'True Christian Religion,' societies began to be formed in some of the principal cities and towns of the kingdom, to take into consideration the sublime and interesting truths contained in those treatises. *It was the author's happiness to make repeated annual visits to these societies, both in their infancy, and when they had attained a state of maturer growth ;* and he can never forget the delight which he experienced on those occasions amongst the friends in London, Bath, Bristol, Stroud, Birmingham, Liverpool, Hull, &c. &c., where societies had been formed. In London the society held their first weekly meetings at the Temple, in a spacious room which they had hired for the purpose, and which was occasionally crowded with visitors, eager to become acquainted with the new doctrines. It was at one of these meetings that the author had the happiness of being first introduced to the late Mr. Gomm, brother-in-law to the late Lord Malmsbury, and his private secretary during his embassy at the Hague, a gentleman of most conciliating manners, and alike

distinguished by his unfeigned piety and zealous attachment to the heavenly doctrines of the New Jerusalem. This gentleman afterwards published, at the Hague, a French translation of the 'Dialogues between Sophron and Philadelphus, on the Nature and Tendency of the Theological Writings of the Honourable Emanuel Swedenborg.' It was also at one of these meetings that the author was introduced to two other excellent and zealous advocates of the new doctrines, Mr. Provo and Mr. George Adams, the former of whom afterwards published the work entitled 'Wisdom's Dictates,' a most pious and edifying treatise; and the latter became equally distinguished by the publication of several interesting and instructive works on philosophy. These meetings at the Temple were continued with much harmony amongst the members, for several years, *until at length it was thought expedient to open a place for the celebration of divine worship according to a form in agreement with the tenets of the New Church, on which occasion the members were divided, one part favouring this separation from all external worship in the Old Church, and the other part maintaining a contrary opinion.* From that period the meetings in the Temple ceased.

"The author had now, 1818, at the advanced age of seventy-four years, the inexpressible satisfaction of witnessing the circulation of the heavenly doctrines of the New Jerusalem, in the English language, through most parts of Great Britain and America, and both in the French and German languages, through various parts of Europe. The seed of divine truth was thus sown in every direction; and wheresoever it fell into the ground of an 'honest and good heart,' it never failed to produce its proper and genuine fruit of 'Glory to God in the highest, and on earth peace and goodwill towards men.'

"The Printing Society, which was established at Manchester about the year 1780, for the express purpose of printing and publishing the theological writings of Swedenborg, and other writings which inculcate the true Christian life and doctrine, *had circulated up to the year 1818, more than two hundred and sixty thousand of their books and tracts..* Hence, it may easily be supposed what must have been the immense increase of readers; when it is considered, too, that this increase was the growth only of about forty years, since the first promulgation of the doctrines in the English tongue, it affords at once a pleasing and a positive evidence of the power of heavenly truth in its operation on the human mind, and that, whatever might be the general corruption of sentiment and morals amongst men, there was yet a remnant which had escaped infection, and by whom the voice of wisdom was regarded as that 'pearl of great price,' for which the spiritual merchant-man is willing to 'sell all that he hath,' and buy it."—*Memoir of the Rev. John Clowes, p. 25.*

COMMENCEMENT OF THE SOCIETY AT BOLTON.

"In the memorable year, 1781, an enlightened pastor of Manchester announced to his little flock, the birth of a new doctrine, a volume of angelic wisdom—the Universal Theology of the New church in our *mother tongue*; its radiant lustre, darting rays of uncommon splendour from every page, kindled a celestial spark in the bosom; glowing with supreme delight, it increased, and soon illuminated the circumambient sphere of the remnant who were willing to be saved.

"A small society at Bolton who read the theosophic Behmen and the pious Law, caught the triumphant news; and though some with temerity and fear examined the invaluable treasure, yet others with avidity embraced the gift of heaven, and with prophetic ejaculation exclaimed, *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.*

"In April, 1782, a deputation from that little society waited on the translator in Manchester, to return him thanks for his labors, and to make further enquiries after these sublime truths; the deputation was very friendly received; and in a short time afterwards their visit being returned, and also frequently repeated, considerably strengthened the enlightened few: They could not now refrain themselves from saying, *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation: that saith unto Zion Thy God reigneth.*

"Some circumstances happening about the close of the year, which prevented their learned friend from visiting them as usual, they requested the translator to send them occasionally some person skilled in the doctrine of the New Church, as they did not doubt but a society would be raised in that town and neighbourhood; their solicitations appear to have been attended to, for early in the spring of 1783 they were visited by a veteran of the church militant, who had been a regular member of the rector's church from its commencement.

"It was now concluded to meet once a month; but the cold state of the church did not permit them long to assemble in the town, and a favourable opportunity presenting itself, the meeting was removed to a retired situation in the country, one mile east of the town. In this memorable spot (protected and encouraged by a worthy friend*) did the little flock meet her faithful shepherd every fourth Sunday for seven successive years. Now was the period when spiritual light dawned like the morning redness, and peeping o'er the lofty mountains of shade, called forth a song of gratitude, as the warbling tribe chant their matins in the time of spring.

"Amidst the great variety who thronged about our old friend in

* This friend was John Walmsley; he died in the spring of 1792.

1784 (to hear the wonderful mysteries unfolded from the sacred Word, by means of the new exposition given us in the writings of Baron Swedenborg) sixteen were found desirous to drink at the eternal fountain, and diligently laboured to fill their vessels with the waters of science, trusting in the Saviour of the world to turn them into the wine of spiritual truth. These associated themselves together, and by a monthly subscription purchased sixteen volumes of the Universal Theology. Everything now went on with delight: The blossoms of truth appeared in the gayest colours; the beauty of the daughter of Jerusalem was discovered to exceed the splendour of the meridian sun; the heart was exhilarated at the prospect, and every joy they fancied was complete; they sought each other every opportunity, and with smiling countenances welcomed their friends to such homely fare as their mates had provided:—they talked of the joys of heaven, and fancied themselves upon mount Zion, when the light of Truth had but just shewn them such a country existed.

“Every successive year increased their numbers, and it may truly be said, during these seven years of simplicity and humility, the foundation of a church was laid, which the storms of ages will not be able to overturn.

“Thus to the year 1790 the church was sprinkled with the dew of Hermon; the Lord made his face to shine upon her, and caused her beauty to exceed the lily or the rose:—But how shall we describe her lively sensations, her lovely beatitudes? Almonds or olives, pines or pomegranates, the fragrance of cinnamon or spikenard, the sweet odours of frankincense or myrrh; all the perfumes of Arabia, combined with the choicest fruits of the east, were but faint emblems of her delights and perceptions. Their watchful guardian angels inspired sweet satisfaction, and kept their minds in calm serenity; like gentle zephyrs from the celestial regions, did the breath of heaven descend, and gave humility and peace. *Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.*

* * * * *

“In my last letter we traced the progress of the Bolton society to 1790, and described the delightful sensations these new truths made on their minds. But to tread on pleasing paths by purling streams—to rest on seats in shady groves—to feel the fanning breeze, which cools the heated atmosphere—to receive the grateful odours of sweet scented shrubs, and to listen to the soft sound of music from the trilling songsters—to taste these delights without intermission, is not the lot of man; nor was the society at Bolton to move in celestial raptures without intermission. When the mindful mariner views the peaceful calm—the whole hemisphere in silent tranquility, the recording memory of experience excites suspicion, and he dreads an approaching storm: just so an exalted mind, which has been accustomed to the vicissitudes of life, smiles on the confidence of a mistaken judgment, and pities the precipitancy of a heated zeal.

"The society by this time had increased its numbers, and with them its troubles; pressing forward with vigour and best intentions, it collected a mixed multitude of minds, unprepared to receive such sublime truths; these again in their turns collected others of a still more external cast; who hurried on the honest simple-minded members of the church to various extravagancies, and were the sole authors of every mischief which befel the society. In '91, full of confidence and great expectations, they quitted the peaceful retreat they then possessed, and the meeting was removed to a larger room in the town. There they continued to meet as usual, exhorting and encouraging each other to propagate the New Jerusalem doctrines, and it should appear with much success; for early in the next year ('92) they came to a resolution of *building* a still more commodious room to meet in, which might also serve for a school. Blinded with zeal, they enlarged, added to, and beautified the building, without considering the necessary consequences. This brought on the storm, and a sea of trouble arising, very much alarmed and confused the well-disposed; but the members of rude anticipation and mistaken zeal, gradually slunk behind the curtain, or totally made their exit from the field of action. This was a storm of no short duration: its ravages lasted some years, during which it may be said the garden was well cultivated, and the weeds completely separated from the flowers; and it was visibly discovered, as their pretended friends separated themselves, their troubles gradually decreased. In spite of all opposition, the good waded through every difficulty, and associated themselves in bonds of strictest friendship, forming a bulwark against their enemies; yet notwithstanding this barrier, there was a time when the blackening storm increased, and pressed so hard, that many expected the society would have been dissolved; but the central members had placed their confidence on the rock of ages; and in the moment of despair, the great I AM pointed out the means of preservation, and restored the drooping spirits of the faithful.

"It was from '93 to '96, that the desponding days of dejected sorrow cast their gloomy mist over the sun-shine of their intellectual light; however, in '97 the instrument of mortification moved into new hands, to which without a sigh they bid adieu; and dear-bought experience warns them not to do the like again. Compared to Job after his sufferings, they met with friends anew; their meetings became more crowded, their members more solid, and their virtue more substantiated.

"Enlightened by many truths of experience, they 'watch and pray lest they enter into temptation;' and it is now the labour of their lives to unite the wisdom of the serpent with the innocence of the dove. They have fully discovered, that believing alone does not constitute the Lord's church on earth: Believing, they say, is very easy, and seeing is very pleasant; but to *do* the will of heaven, *they contend*, is the direct road to happiness.

"In this year of restoration ('97) two large Sunday schools were established by the society; where the masters teach without hire,

about thirty-six taking it alternately. These schools are provided also with an appropriate library for the scholars, supported by a small weekly subscription. In '98 the young men in the society associated themselves to learn hieroglyphics and correspondencies; but the progress and improvement of these latter institutions will be better recorded at some future period.

"Upon the whole, the Bolton society bids fair to become a very respectable one;—a steady uniform manner marks the character of the elders; whilst a zealous ardour inspires their youth to distinguish themselves in acts of virtue. Blessed with information hitherto unknown in the world, the New Jerusalem members enjoy privileges which the unthinking world disdain. The man who is well versed in the writings of Baron Swedenborg, is possessed of an intellectual sight, which views, at pleasure, the beauty and deformity of every other system—the use and abuse of great undertakings—the consequences of improper motives—and the noble rewards which await those minds, whose ends are pure, and whose every thought, and every act, centre in the public good.

Aurora, vol. I, pp. 134 & 175.

"Bolton, July 6, 1799."

COMMENCEMENT OF THE SOCIETY AT WHITEFIELD, RADCLIFFE.

"I send you the following account of a little society of the readers of the writings of E. Swedenborg at Whitefield, a small village two miles from Bury, six from Bolton, and seven from Manchester.

"This little society commenced at a very early period, perhaps it was the first in this part of the country, which branched out from the centre of the New Church in the northern quarter.

"They date their acquaintance with the writings so early as 1778, at which time there was a small society in Whitefield, who read what are called the mystic writers, which books came through the same hands, who now offered them a new light; but the elders of the mystics did not approve of the treatise on Heaven and Hell, (the only book then presented to them,) and made many objections to it; however the news spread rapidly, and the whole village rang with a strange report, of a man who had been in heaven and hell, who had seen angels and devils, and talked with departed spirits; every one, great and small, was anxious to see or to hear this uncommon book read; and as there was but one volume in the village, nights were appointed to read this wonder of wonders, and crowds assembled, who filled the house before the hour appointed, listening in eager expectation of hearing some hobgoblin tale, or to be petrified with magic; but they were much disappointed to find the work did not contain novelties of the kind they expected, and in a few evenings there was plenty of room for those who continued to attend the reading meeting; this was held at a different house from that in which this Mystic Society assembled.

"At this time a little struggle ensued, the younger part of the mystics believed the New Doctrine, whilst the elder part opposed; this soon divided them, and broke up the mystic meeting. A new society was then formed of such as believed in the New Jerusalem Doctrines, who met every Saturday evening to read and converse upon these truths. About the year 1781 their numbers increased, and the meeting was altered from Saturday to Sunday evening, and continued in the same form until 1789. In September 1784, some gentlemen in the neighborhood established a Sunday school, and the society at Whitefield lent all the assistance in their power, twelve of them taking in turn the management of the school, three attended each Sunday; from this school much good arose, and several now in the New Church were formerly scholars in this rustic seminary; the school finally fell to the lot of the society, who still continue to teach all children who come every Sunday morning.

"About the year 1789 they found their numbers much increased, and being very zealous to propagate these sublime verities, they discontinued their evening meetings, and began to meet every Sunday, in the middle of the day.*

"At first the Sunday mornings were appointed to give instruction to young people, from the age of 14 to 20; but in '95 the Sunday school above mentioned being neglected by the gentlemen, it was removed to the room where they now meet, which takes up the whole of their time every Sunday morning. Their meetings in the afternoon are conducted in a very solemn and orderly manner; they first sing a hymn, then one of them implores the Father of Mercies to illuminate their minds, that they may see and comprehend the truths of his Word; then another hymn is sung, and being all seated—after a little space, a portion of the Word is read, when the elders of the Society open and expound the scriptures, whereby many are refreshed and comforted; after which another hymn is sung, and thanks being returned to the Giver of all Goodness, they depart in peace.

"The Society at Whitefield, though a body of very poor people, enjoy a happiness to which many of the rich are strangers. Several gentlemen who have visited this little society, (which is composed of about fifty families) say they never met with more affection and goodwill in any part of the kingdom.

"This excellent society made a noble attempt in 1791 to combine their efforts for the common good; they instituted a shop, stocking it with the first necessities of life, intending the profits should be applied to the benefit of the Church, as circumstances might require; but the manager having more good nature than wisdom, permitted each member to take goods on credit, and when the war broke out, trade falling very low, they were never able to make good their contracts; this was the cause that frustrated them in every effort to carry it on. About the same time they made another effort

* One principal reason they assign for meeting in the middle of the day is, that they have no church or chapel near them, and their parish church is several miles distant.

to serve the common cause; being most of them weavers, they attempted to establish a manufactory among themselves, but for want of proper leaders, and being short of the means of carrying it into effect, it did not succeed.

According to their circumstances, they are now liberally subscribing to purchase books for forming a library, as they can clearly perceive the principle cause of their little success, was the want of information.

"From these few hints, gentlemen, you will discover there are many hidden qualities in the Church, which time and circumstances do not permit to come forth; but I prognosticate that the time is fast approaching, when the New Church will manifest to the world, a discipline with which, for excellence and purity, even that of the primitive christians will not be compared.

Aurora, vol. I, p. 317.

"Bolton, Dec. 7th, 1799."

SAMUEL DAWSON.

"Mr. S. Dawson was born in the parish of Middleton, near Manchester, in the year 1744. In the youthful part of his life, he was brought up by his parents in the principles of the established church. Being always of a grave turn of mind and of sober habits, the first acquaintance to whom he became attached, was one Robert Wolstenholme, at Little Heaton, in the parish of Prestwich, a pious, though plain man, who used to read with him in such religious books as he had in his possession. From some of these authors his mind was early tinctured with the notion that God was in a state of anger both with him and mankind in general. Whilst under these persuasions, a person in the neighbourhood who was occasionally present at their readings and conversations, told him, that he possessed a book, which, though not large, contained more in substance than the bulky volumes they were often found reading. The book proved to be 'Mr. Law's Spirit of Prayer.' This justly celebrated work, which had at once edified the minds and elevated the affections of many pious Christians, became the delight and admiration of this sincere searcher after Divine Truth. But this delight was still further excited, when Mr. Dawson was told by his new acquaintance, in a subsequent conversation, that a church was about to be erected in Manchester, by Dr. Byrom, a zealous promoter of the theological principles of Law, and was designed for a pious young man then at the University, by whom it was expected that all which was excellent in those Doctrines would be enforced from the pulpit. In due time he had the satisfaction to find that his friend's observation was fulfilled, when the Rev. J. Clowes was

presented to the Rectory of St. John's. He soon became a regular hearer of his newly adopted Pastor, whom he found assiduous in promoting whatever might conduce to the good of his flock. After some time, he took the liberty of calling with some others at St. John's Vestry, to beg a little book which Mr. C. distributed. This is supposed to have been Scougal's 'Life of God in the soul of man.' His new minister received him in a Christian and friendly manner, and asked him severally, questions as to his place of residence, his way of life, (he was then a small farmer,) together with the nature and subjects of his reading. Finding him acquainted with Law's Spirit of Prayer, he told him to call at his house. He lent him successively the rest of Law's Works, which were perused with great delight and avidity; and Mr. Dawson soon found that his Christian friend's discourses from the pulpit were all in the spirit of his favourite Author; and such they continued to be for a few years. At length, however, he perceived a gradual change taking place in the sentiments of his reverend friend, for which he was unable to account, as the discourses wanted neither interest nor spirituality.

"About this time, Mr. Dawson formed a new acquaintance with a person in Manchester, who was a strong advocate for Law and Behmen. *This person would gladly have persuaded him to relinquish all attendance on public worship, and to confine himself to the perusal of his Bible and the mystic writers. Mr. Dawson, being a married man, paused at this suggestion, and prudently considered the probable effects it might have upon his family.* He took an early opportunity of laying open his mind as to this subject to his reverend friend, who very earnestly cautioned him against giving ear to such suggestions, and entered into a full defence of the order required in the Christian Church, that every member thereof should attend the public worship of God. Among other arguments for stated public worship, he observed, that *even the angels in heaven had their constituted times for that purpose.*

"Here, our friend, forgetting, as he expressed it, his reverence for the gown and band in which Mr. C. sat before him, took the liberty of asking him, how he could be supposed to know *that*? He was answered, that the Lord had not entirely ceased to communicate to his servants the knowledge of his kingdom and the wonders thereof; and this for the purpose of preparing them for a more perfect dispensation. 'Is it possible, then,' said Mr. D., 'for our heavenly Father to communicate a more perfect knowledge of the divine economy than that made known by his Holy Spirit to such men as Mr. Law?'—'I will endeavour to explain myself to your apprehension,' said his friend, 'by a familiar comparison. Suppose a traveller has lost his way in the night-time, and finds himself in much embarrassment to pursue his journey homeward, on account of the darkness with which he is surrounded. In the midst of his perplexity, the clouds begin to disperse, and the *stars** make their

*The italics in this and the following paragraph given as found.

appearance; and this circumstance gives him some faint hope of being enabled finally to reach his home. After some time, however, he is cheered by the light of the *moon*, and he now travels with still more confidence of reaching the place of his destination. With alacrity in his steps, and home in his eye, he pursues his journey with gratitude and delight. But how are all these pleasing sensations enhanced, when he beholds the *sun* majestically rising; whilst the moon and the stars, by which his hopes had been cherished, in their turn disappear. Such was exactly the case as to what had been vouchsafed of *God* in his mercy, and would shortly be displayed to his creatures in the Christian world.—‘And may I ask,’ said Mr. D., ‘the name of him who is so highly favoured an instrument in the hands of the *Lord*?’ In the reply to this question his ears were first greeted with the venerable name of *Swedenborg*. ‘Well, sir,’ continued he, ‘and how may I obtain a sight of what you have raised so great a desire in my mind to behold?’ The works of E. S. he was informed, had not yet made their appearance in the English language, but they would very soon be gradually introduced to the world. ‘When that is the case,’ thought Dawson, ‘I will part with the *stars* and the *moon*, to be cheered with the light of the *sun*.’

“The first thing presented for his perusal was a manuscript translation from the *Universal Theology*, being a few memorable relations on the joys of heaven: another manuscript on the sacrament, from the same work, excited at once his gratitude and admiration for the new light afforded on this hitherto dark and mysterious subject. But the appearance of the *Heavenly Doctrine* in print, enabled him first to discover the justness of those pretensions urged by the Swedish scribe on the universal regard of the Christian world.

“A little while after he was further feasted with the *Doctrine of Life*, together with the treatise on *influx*, which had made their appearance through the instrumentality of a person of the name of Cookworthy, resident at Plymouth, who had been in connection with the people called Quakers. But the greatest feast of any that had hitherto been presented was reserved for him, in the appearance of the Treatise on Heaven and Hell, in which the above-mentioned person had been also employed, under the correcting hand of the Rev. Mr. Hartley, that morning-herald of the first appearance of the Lord’s New Church, who had been personally acquainted with his illustrious and revered messenger. On this truly wonderful book, which as yet was all novelty, he (S. D.) was ready to exclaim with the admiring ones of old, ‘we have seen strange things to-day.’ It is impossible to describe the effects produced by this work, on a mind whose faith had not yet enabled him to pierce the cloud, and draw aside the veil, which concealed these wonders from many desiring eyes besides his own. Whilst under these impressions, he was minded, one day, to walk out into the fields: here he remained some time, how long he could not tell, in a state of mental abstraction, but at length found himself standing still. A variety

of plants which he had collected at different times and planted in his little garden, were presented to his imagination, so as to exhibit to him all their forms and colours, notwithstanding the wall of his house obstructed the external view. 'Surely,' said he to himself, 'if this be the case, why may I not proceed a step beyond all this? If these plants can be thus present to the eye of my mind, so as to remind me of their several uses, why should I not be convinced, that the variety of appearances of animals both tame and wild, recorded in that wonderful book, are representations to the life, of the good affections, as well as disorderly passions among men, and spirits, and angels?' From this time, all the difficulties attendant on the perusal of this excellent book successively vanished; and he found verified in himself those words of divine inspiration, 'in thy light shall we see light.' Several of his acquaintance who were devoted to the doctrines and opinions of Law and Behmen, had heard detached parts of this work occasionally read to them; but on hearing Mr. D. declare his decided conviction of the truth and excellency of this yet new work, they expressed their opposition in strong terms, declaring that such a work would never see a second edition.

"Some time afterwards (about 1781) the Universal Theology made its appearance. This clear and interesting work served to confirm our friend in many things which hitherto appeared in a crude state to his growing intellect. With his understanding thus enlightened, he found his heart also enlivened with the wish to communicate to others the things which had been so beneficial to himself. For this purpose, he paid occasional visits to the neighbourhood of Bolton, and was received by different persons with various degrees of success. For several years, he met the friends of the new dispensation of divine truth, at the house of a friend about a mile from Bolton, at a place called Oaken-bottom. His simple and unaffected manner of inculcating the doctrines, was well and affectionately received by many, who were not biassed by prejudices already imbibed.

"It may not be improper here to observe, that though the scientific attainments of our friend were but very moderate, he had, however, devoted much of his time, in the early part of his life, to the knowledge, virtues, and uses of plants, and endeavoured to apply all that he attained to the good of his fellow-creatures. He was much aided in this branch of his studies by a professional gentleman in Manchester, from whom he learned so much of medicine, as rendered him useful to many of his neighbours. Soon after the commencement of his visits to Bolton, he was requested to call upon a man who laboured under an inflammatory complaint in his bowels, and had been pronounced incurable by an eminent physician in the town. Mr. D. was desired to take the man's case into consideration, and accordingly prepared an external application in the form of a cataplasm, (for which he all his life after became noted,) and caused it to be applied to his patient's chest. His success was such, that the man was soon restored to perfect health.

His reputation now began to gain ground among the working classes in Bolton, and he was soon induced to come and settle amongst them. His charges were always extremely moderate, and unlike many pretenders to his art, he never was known to undertake a case in which he could not ultimately promise himself success; in such instances, he honestly advised his patient to seek other advice. To his conscientious integrity in this respect, the writer of this memoir has frequently been a witness.

"Another remarkable feature in our friend's character, was the very retentive faculty of his memory. He has been often known to make long quotations from authors whose works he had not seen for more than twenty years. This rendered him eminently qualified both for defending and unfolding the doctrines of the New Church, which now began to attract the notice of many, and contributed to extend the sphere of Mr. Dawson's acquaintance.

*"As the recipients of genuine truth increased in numbers, it was natural to expect that opposition from various quarters would also manifest itself. The mode of defence adopted by our friend was cool and dispassionate, and generally ended in depriving opponents of their disposition to attack in future. Some striking instances of Mr. D.'s peculiar talent in this mode of defending his principles might here be adduced, and thus set his character in its most favourable light; but as the recital of controversy is apt to recal things uncongenial, and might possibly excite anew reflections on individuals, whom the Divine Providence has removed to a world where truth is eternally confirmed in the good, and where the operation of whatever is false is controlled in the evil; let it suffice to say, that the simple statement of our friend's principles, attended by that clear and orderly elucidation derived from the writings of E. S. to which his retentive memory enabled him so successfully to resort, seldom failed to draw from his opponents an apology for their animadversions on matters which they found to be *facts*, instead of groundless and indefensible *opinions*.*

"Mr. Dawson continued, for thirty years at least, the steady and regular leader of the society at Bolton; seldom leaving them to visit other places: and it is but doing justice to this good and pious labourer in the vineyard, to say, that the fruits of his ministry afford an ample proof, how much good may be effected by diligent perseverance, even amongst simple, uneducated minds. The writer of this article feels no fear of contradiction when he asserts, that considering the disadvantages arising from the want of education, and the humble condition of life in which Providence has placed the greater part of them, few societies can produce so many enlightened recipients of the heavenly doctrines, or so many individuals who can give a satisfactory evidence of the hope which is in them, as are to be found amongst those who were nurtured under the hand of Mr. Dawson in the vicinity of Bolton.

"The evening of our friend's days was attended by an infirmity which deprived him of the means of providing for his worldly subsistence; as he could not for several years quit his home to attend

his patients. An asthma, attended with violent fits of coughing, confined him entirely within doors. And here, the goodness of Providence was conspicuous, in putting it into the hearts of several friends to provide for his support. Mr. Samuel Mottram, of Manchester, was the first in administering to his necessities, by leaving him ten pounds per annum, to be paid quarterly. This was followed up by weekly and occasional contributions from several pious and affectionate friends in Manchester and Liverpool; who, when they read this, will accept the grateful acknowledgements of the Society in Bolton, for this work of love to their respected friend. The writer of this memoir visited him much in his sickness, and can bear witness to the patient resignation with which he sustained the progress of his disease. Calling upon him one morning after an absence of four or five days, 'Tis well,' said he, 'that you are come; for since I saw you last, I have suffered the most grievous temptation that ever my Lord permitted to come upon me. I have experienced all the pangs of desperation, and my spiritual foes have spent their utmost rage upon me. But,' added he, 'the Lord has triumphed gloriously, and set my feet upon the rock.' He then requested that John xvii. might be read to him, adding, 'Read it kneeling.' This happened about two months previous to his death, about which time his cough ceased and his appetite abated, inso-much that for the last three weeks nothing solid was admitted upon his stomach. His departure was quiet, and his end was peace. His funeral was attended by many of his friends and favourites to the parish church of Prestwich, near Manchester, where his bodily remains were deposited, with this plain inscription over them:

"To the Memory of SAMUEL DAWSON, of Bolton-le-Moors.

He was an humble, good, and faithful Servant of his
Lord and Master: worshipping JESUS CHRIST, as the
Only GOD of Heaven and Earth, and diligently
making known to his Fellow Christians the
Heavenly Doctrines of the NEW JERUSALEM.

He died March 11, 1823. Aged 79 years.'"

Intellectual Repository for 1823, p. 474.

As an illustration of the extraordinary memory, and penetrative mind, of the dear Christian Brother whose obituary has just been given to the reader, the compiler of these facts and documents has great pleasure in being able to publish the following account of an extemporaneous discourse, delivered by the venerable Clowes, on one of those delightful occasions, which he speaks of in the extract from his Memoir given above. It appears to have been written

from memory by Mr. Dawson, and has never been made public, so far as I know. I am indebted to Mr. John Artingstall, of Ashton-under-Lyne, for the loan of the "Copy" from which the following *slightly revised* transcript is given. The alterations made amount to no more than a change of a few connecting particles for the sake of euphony; and a little alteration in the punctuation, and use of capital letters.

The document will be perused with great interest by many thoughtful and earnest minds, and will serve as a sample of the untold intrinsic value of those memorable spontaneous visits, which, for so many years, were made to the country societies scattered over Lancashire, by that inestimable Christian Minister, under whose fostering hand they thus sprung up.

There are persons now living in Middleton who remember, with tender Christian feelings, the last visit made to that place by Mr. Clowes, in October, 1817; when he was too infirm to go to the Meeting-room, and "preached" to the assembled sheep as he sat in the armed-chair in the house of his dear friend and fellow-labourer in the Lord's Vineyard—the late Richard Boardman. This was, *in all probability*, the last time Mr. Clowes preached at all.

"MR. SAMUEL DAWSON'S ACCOUNT OF THE REV. J. CLOWES'S EXTEMPORE DISCOURSE AT A MEETING OF THE MEMBERS OF THE NEW CHURCH SOCIETY, AT RINGLEY, IN THE YEAR 1806."

Subject—JOHN, THIRD CHAPTER.

"*Except a man be born from above, he cannot see the Kingdom of God.*"*

"These words shew the *necessity* of the New Birth.

"Then is shewn the *manner* of it, in these words:—'*Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God.*'

"3rdly. Is shown the distinct nature and quality of the New Birth, in these words:—'*That which is born of the flesh is flesh; and that which is born of the spirit is spirit.*'

"4thly. *That we ought not to account it strange, or marvellous*; but make it the subject of our daily life and conversation every day, is shown in these words:—'*Marvel not that I said unto thee, ye must be born again.*'

"5thly. The *effects* produced thereby are shewn in these words:

"*The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth; so is every one that is born of the spirit.*'

"Of these five in their order.

*Italics in this document given as found.

"As to the necessity of it. This must be manifest to every serious and considerate mind. For, if the new birth be obtained, everything is obtained; but if it be not obtained, all is lost. Let us tremble, then, and *take good heed*, and *beware* of a state of *Sin and Rebellion*. 2. To be born of *water*, is to be instructed in the *knowledges* of the Holy Word, and in the *doctrines of faith*.—For it is impossible for any one to be born of the spirit, before he has been born of water. Because knowledges shew man the *way* of the spirit,—that is, the life of the spirit; and if man is disposed to *live that life*, he may then, by degrees, come to be born of the spirit.

"The *way* is necessary, and so are the *knowledges*. Therefore, let every one get well acquainted with the Word of God, and treasure up the knowledges of it in his mind and memory; but, at the same time, let him take great care, that his *motive, end, and intention be to live that life* which the Word of God requireth and teacheth;—otherwise his knowledge will only serve to feed his *pride*, and thus make him more abominable in the sight of God than he was before. For, it is possible to have much knowledge and yet the love be infernal. But in such case, the knowledge will prove a terrible scourge to its possessor; since nothing condemneth man more, than much knowledge in his understanding and an infernal love in his will:—it is above all other things to be dreaded.

"But if a man seek knowledge to reform his life, and sincerely and studiously endeavour to live according to the *life and spirit* of the Word of God,—this man will be blessed in his deed; he being not a forgetful hearer, but a doer of the Word of God.

"In this case he will, by degrees, be born of that spirit of love and charity, which constitutes the life, not only of the Church Militant, but also of the Church Triumphant in Heaven.

"He will thus become meek and lowly in heart, humility, patience, brotherly kindness, and long-suffering will mark the footsteps of his life and conversation;—and he will soon become acquainted with that wisdom which is from above, which is first pure, then peaceable, full of mercy, without partiality and without hypocrisy.

"But we proceed to the *THIRD* thing proposed; namely, the distinct nature of the New Birth, from that of every other birth,—described in these words:—'*That which is born of the flesh is flesh, and that which is born of the spirit is spirit.*'

"Now by the birth of the flesh is not meant the fleshly body only, but the senses, and their various derivations, which are all *natural affections*, and *natural loves*, all of which in their complex constitute the *natural man*, which cannot, without a *Revelation*, know or understand anything of the birth of the Holy Spirit, which is *Love towards God; and charity*, that is, *spiritual love* to the neighbour.

"For the natural man is governed solely by the love of natural and worldly things, being by nature under the leadings of the *love of the world*; and what is still worse, under the leadings of self-love, or the love of his *own honour*, and his *own merit*, his *own excellence*,

and his *own praise*, thus taking the glory to himself, instead of humbling himself before God, and keeping His precepts.

"Nevertheless, the Lord came not to destroy men's lives, but to save man, by bringing him to acknowledge that every *ordinate* natural love is from a Divine source; and to convince man, that, if any of his natural loves and delights separate themselves from their original source, they must perish.

"For all loves and delights, whether natural, spiritual, or celestial,—inasmuch as they are all derived from the Divine Human of the Lord,—must, *all* of them, if they are saved, acknowledge their Divine Parent, and honour their Father and Mother; namely, the Lord and His precepts,—each in their own order and degree, that their days may be prolonged in that Heavenly Canaan which the Lord their God will give unto them.

"But if they refuse to submit to this Divine Order and Image, they separate themselves from their Divine Parent, and thus become separate from God, and from all true peace and happiness. Whereas, if all natural loves and delights do bow down and submit to their spiritual origins, and these later to their celestial and Divine origins, and thus truly honour, from the *good* of love, or the *good* of faith, their Divine Parents, they would then be arranged in the scale of order, and of happiness; and each enjoy their respective fulness of joy, and peace, from the Lord.

"Have we then natural loves and delights? Let us use our freedom in the enjoyment thereof; but at the same time, let us cause them to *submit* to their spiritual origins, and to bow down in thankfulness for their allotted enjoyments; seeing that if they do not submit themselves, we must finally lose them. For instance, eating and drinking,—which are not properly loves, but appetites, yet may serve for illustration,—if we eat not with thankfulness and submission to the Lord, we finally lose the power of eating, and the appetite for *every good thing* will perish; the case is the same with drinking. But if we teach these and all other our natural loves and delights due submission to the Lord, we shall experience those words fulfilled in ourselves, '*the Son of Man came not to destroy men's lives, but to save them.*'

"But to hasten to the FOURTH proposition:—'*Marvel not that I said unto thee ye must be born again.*'

"As if he had said—thou oughtest to be no stranger to the New Birth.—'Art thou a master of Israel, and knowest not these things?' For the things of the New Birth ought to be familiar unto us every day. We ought to labour to distinguish daily what is from Heaven, and what is from hell; and to put the blessing upon the Heavenly Mount of Gerizim, and the curse upon Mount Ebal; or to speak without a metaphor, to deny and shun every wrong affection, because it is *sin*, and brings with it a *curse*,—and to open our hearts for the thankful reception of every good and spiritual affection of love towards God, and spiritual charity towards the neighbour, because they *all* bring their respective blessings from the Lord, who is the giver of every good, and who upbraideth

none. This conduct, practised daily, would soon make us well acquainted with the New Birth, and we should soon cease to marvel thereat; or to think it any strange or uncommon thing; and consider it as our daily calling and employment, to prepare for Heaven.

"But, FIFTHLY, and lastly:—*The spirit (or wind) bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth; so is every one that is born of the spirit.*'

"By hearing the sound of the Spirit of God, or the Holy Spirit, is signified, to perceive the effects of the New Birth in the natural or external man, and his five senses. But by not knowing whence the Spirit cometh and whither it goeth, is signified, that we do not perceive, nor understand how the Lord works in the internal man, but only the effects of being born again are perceived in the external man, and indeed in the outward life and conduct.

"For we cannot know how the Lord arranges the Goods and Truths of the internal man according to the order, or image and likeness of Heaven; and after the order, image, and likeness of his Divine Humanity; nor how He createth man a Heaven in miniature. We only can perceive the sound or effects produced therefrom, in the external man; in the opening of the five senses proper to the internal man; and thence operating their sound or effects upon their five corresponding senses of the external man.

"And first with respect to the internal sense of the *spiritual sight* being opened, and producing its sound or effects on the natural sight; we may perceive it thus: If we *feel* a delight, and interior pleasure, in reading the Word of God for the sake of use and practice, and in meditating upon, and applying its precepts to our own life; also, in hearing others read the Word, if we *feel* a delight in feeding upon, and applying it to our own states—in life and practice.

"For, if we *feel* these delights, we have a sure proof within ourselves, that the spiritual eye of the internal man is opened to the light of Heaven; and being opened, produces these and other similar sounds or effects. But if we do not *feel* these delights, we have as sure a proof that the understanding is not yet opened to Heavenly light:—and in this case, if we are acquainted with the Word of God, it can only be by the natural light of science, or knowledge, or doctrines, which are indeed the way and gate towards Heavenly Light, but if not diligently and studiously practised, will not produce the sound or effects above mentioned:—nay, it is possible they may produce the opposite infernal sound, or effects; for if we *feel* a delight in our own excellence, fame, honour, or gain, and these not humbled, nor submissive to the Heavenly sound, and its celestial effects, we are very far from the joys of the Kingdom of God, and its blessings; which consist in the love of God and our neighbour, with all their Heavenly sounds and effects.

"It is the same with the *hearing* of the internal man. For, when this is opened to receive the heat and vernal warmth of Heaven, or that love and charity which pervades the Universal Heavens, it

must needs give or produce its proper *sound* or *effects* in the hearing of the external man; which may be defined as follows:—

“If we *feel a delight and satisfaction* in *doing* the Commandments and in *living* according to the precepts of the Word of the Lord; in this case, we have a sure proof within our own bosom that the ears of our internal man are opened unto that obedience and that charity, which ever constitutes the establishment of the Lord's Church and Kingdom in the human heart or will.

“But if we *feel* no pleasure nor satisfaction in *doing* the truth, we have an equal proof within ourselves, that the ears of our internal man are not yet opened to that obedience and that spiritual delight, which are needful to prepare our hearts or wills for the reception of Heavenly love and charity. Our Lord says:—‘*He that hath an ear, let him hear what the spirit saith unto the Churches;*’ that is, he who understands ought to obey what the Lord teaches to those who are members of his Church. Again,—‘*he that hath ears to hear let him hear;*’ that is, let him obey and live according to the Word of God.

“The *Third* sense proper to the internal man, which is opened in the process of regeneration, is that of the *spiritual taste*, the *sound* or *effect* which is thence produced in the external man, consisteth in a delightful relish for the things of Heaven, and the Word of God. Charity, and the faith of Charity, begin to be pleasant and delightful. For, as in natural taste, it is well known that the more there is of health and order, so much the more sweet, pleasant, and delightful does our natural food relish to our taste, so, also, when the appetite and taste of the internal man is opened to receive the spiritual delight and relish, whilst it feedeth on the Bread of Life, and drinketh of the New Wine of the Kingdom of God, in this case, the *sound* or *effect* produced in the external man may be perceived by an increasing delight and pleasant relish for Divine things; and this goes on and increases in proportion as the regenerate life is more and more perfected, by the *love* and *delight* of a life of order, of justice, and of right judgment; so that the *relish* and *pleasures* of taste in the internal man, who is receptive of the varieties of Heavenly food, give more distinct sounds or effects, in the feeling of a delightful relish of the spiritual sustenance from the Word, proper to the external man; hence Job saith: ‘*Is there iniquity in my Tongue? Cannot my mouth discern perverse things?*’ (Job, c. xvi, v. 30,) and Canticles, ‘*I sat down under his shadow with great delight, and his fruit was sweet to my taste*’ (c. ii and iii;) and in David, ‘*How sweet are thy words unto my taste*’ (Ps. 119 and 103;) in Jeremiah, ‘*Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into Captivity*’ (Temptation;) *therefore his taste remained in him*’ and his scent is not changed’ (c. xlviii, v. 11;) again, in David: ‘*O taste and see, that the Lord is good; blessed is the man that trusteth in him*’ (Ps. 34 v. 8).

“Do we feel this delightful taste and relish for Divine things? For if we do, it is a plain proof that the *taste* of the internal man is

opened, and gives its corresponding sound in its effects upon the external man, by exciting this delightful taste and relish for Divine things. But if we do not feel this delight and relish, we have an equal proof within ourselves, that as yet it is not opened.

"The *Fourth* sense which is opened to Heaven and to the Lord in the internal man, in the process of the New Birth, and in the regenerate life, is that of *smell*, which may be called a *more refined taste*.

"This sense in the natural life, has a quick sensation of *odours*, and *blossoms*, and of *all aromatic and fragrant flowers and fruits*, and such like agreeable things; as also, a quick sensation of the opposites to these. Thus a quick sensation of *all spheres* which float on the atmospheres.

"So, also, when the Heavenly perception or sense of *smell* is opened in the internal man to the reception of feeling and *perceiving* the *odours* of the Heavenly atmospheres, there is an acute sensation and perception of all the odoriferous and Spiritual and Celestial Spheres of Heavenly Love and Charity, which abound, in the air and atmospheres of the Heavenly world, which spheres of love and charity being open to the sensations of the internal man, operate also by their *sound* or *effects* on the external man, whereby the New-born Christian is enabled to choose his companions out of his New-born Brothers and Sisters in the Lord's Church, and he is also enabled to *perceive* or *smell* those who are opposite to the New Birth. For the man in whom this sense is spiritually opened, *feels* a great delight, not only in the spheres of good men, but also in the spheres of his Guardian Angels; for the internal man is an Angel; and the *sound*, or *effects* of the Angelic Choirs, is felt in his external man.

"He knows by experience that all the King's garments smell of Myrrh, Aloes, and Kassia. He is beautiful as the olive tree, and the smell as of Lebanon. He remembers well to keep the odours from graven images, and to make no perfume like the Heavenly incense, for 'whosoever shall make like unto that, to smell thereto, shall even be cut off from the Lord's people.'

"Do we feel a perception of these delightful odours? Do we *smell* the delightful *sweets* of these spheres of Heavenly love and charity? If we do, we have a plain proof within ourselves, that this internal sense of smelling, or the *refined taste* of perception of the Angelic Spheres, is opened in the internal man, the sound, or the effects of which are perceived in the external man; if not, we have an equal proof that as yet it is not opened.

"The *Fifth* and last *sense*, which is opened to receive Heaven and the Lord in the New Birth by regeneration, is that of *touch*.

"This sense resides in the skin, and in every part of the human form, particularly in the coverings, or the ultimate forms of all the viscera, which are a skin or covering to them; and peculiarly in the genitals, and in the finger ends, whereby we feel what is soft or hard,—what is homogeneous, and what is opposite.

"By this sense in the natural body, we feel the cold of the air which is hurtful to the body, and warmth which is friendly and agreeable.

"In like manner, when the sense of touch in the internal man is opened to receive the Divine things of Heaven which flow from the Divine Humanity, and the *sound* or *effects* are correspondently produced in the external man, we feel the friendly and delightful sphere of the warmth of charity and love; and also the cold which is contrary thereto; for, as skilful men can tell by the *touch*, whether the natural body be healthy or not, so those in whom this *sense* is spiritually opened, can, in like manner, pronounce by this peculiar *feeling* or *touch* of the *spheres*, whether those they are in contact with be spiritually indisposed, or otherwise.

"It would require a volume to give even a brief account of the sense of touch, for it is the inmost sense of all; and in the conjugal view, is the means of promoting the wonderful works of God in His Creation.

"Our Author, Emanuel Swedenborg, hath told us that, at this day, spirits are a long time before this sense is become pure; or that it takes a long time to purify the sense of touch. By this sense the living operative spheres are most distinctly perceived; for, as in the circulation of the blood in the material body, there are *arteries* which convey the blood from the heart, and also *glands* to strain and secrete it from all things which are heterogeneous, and *veins* to return it back to the heart after it is purified,—so, likewise, in the heavenly or celestial body, there are spiritual vessels (or truths) to convey love to the Lord and charity to the neighbour to ultimates: the ultimates are good works, and Godly conversation; and also there are spiritual glands, or truths, which direct to humiliation of soul before the Lord, whereby man's works and conversation must be purified and separated from the heterogeneous love of his own honour, his own selfish merit, and all unjust gains; and thus both his inmost ends and purposes, as well as his works and conversation, must be purified from all ungodly self-love, and the love of this world, so as not to defile and render his love and charity *unclean*, before the veins of his Heavenly and celestial body will attain strength and virtue from the Lord, to be able to return his spiritual blood back to the Lord; for it must, first, like the natural blood, be returned to the heart or will; and, in conjunction with love in the heart, or will, be returned to Jesus Christ, from whom all good and truth proceedeth; since without such return, there is no circulation, consequently no Heavenly life, in existence.

"And we may *touch* our spiritual pulse, by *only noting* whether Charity and Love to the Lord descend and ascend, for this is the flux and reflux of Heaven in man, when the Kingdom of God is alive within him. How careful then ought we all to be, not to live any longer in sin and dissipation!—How careful not to *touch*, or *taste*, or *relish*, any *holy thing*, from our own proprium; in this

sense our Lord says: '*Touch not mine anointed, and do my prophets (or doctrines) no harm.*'

"By the touch, in the genuine sense, is signified, *translation of power from the Lord, to the Lord*, or the flux and reflux of Heaven: for, when it is known that *communications, translations, and receptions* are signified by the *touch* or laying on of *hands*, it may be known what is meant by *touch*, Matt., c. ix, v. 18, 19, 25; Mark, c. viii, v. 25; Luke, c. xiii, v. 11 and 12; Mark, c. v, v. 27 to 30; Luke, c. vi, v. 19; Matt. c. xix, v. 13 and 14; and many others: *As inaugurations into the Ministry are ordained by laying on and by filling the hand.* And in Job: 'He shall deliver thee in six troubles; yea, in seven, there shall no evil touch thee' (see Arcana, n. 10,019.—10,023.)

"It is well known that below the head (Lord) the heart is first formed in the womb, so, in like manner (spiritual), charity, with its flux and reflux, is the first principle of life in the *Re-birth* in man. *Every one has a heart*, and every one will have charity, that is disposed to do the work of repentance, by shunning evils as sins against God.

"It is the same with *Respiration*. By this we take in the air, and remit it back again. So the spiritual body draws in the air of the Heavenly Atmosphere, and returns it again to the Lord. We take it in by prayer from the heart, and we return it by heart-felt *thanksgiving*.

"Man's Spiritual body is formed as to every *organ and sense* from the Grand Man, or Heaven, and the Grand Man, or Heaven, is formed from the Divine Humanity of Jesus Christ,—each *part and sense* is *quickened* (as in natural birth) *from its corresponding part in the Grand Man*, by reception of influx from those societies of Angels:—for man is a Centre of *all influxes* from the Grand Man.

"We may, therefore, ask ourselves these useful questions:—Has the new man in us got a heart? Has it got eyes to see the Lord, and the beautiful scenery of His Kingdom? Has it got hands to do the will of Him that sent us? Has it got feet to walk in His precepts at all times?

"In short, are there vessels formed for the flux and reflux of Heaven? Are we thus gaining the *Good of Conquest*, by bringing our lost sheep home, and by leaving the ninety and nine in the wilderness of temptation? for the *Good of Conquest* is given from the Lord to us in this *wilderness state*, when we *feel no delight* in doing good, and still persevere in doing the things which are good.

"For all *justice and right judgment* depend upon this flux and reflux of Heaven in man; or in doing justice with judgment to the Lord Jesus Christ, and to the neighbour, until we feel, by our *touch*, that it is even more Blessed to give than to receive, according to what the Lord Jesus said,—(See Acts, 20 and 35.)

"And if we are wise enough to render unto Cæsar the things which are Cæsar's, and unto God the things which are God's, we shall find to our everlasting comfort what the Apostle declares, where he says: 'All things are yours, and ye are Christ's, and

Christ is the Lord's, whose high and holy name is Divine Humanity,—the infinite God-man in whom all the families of the earth are Blessed."

RICHARD SCHOFIELD.

Richard Schofield, of Whitefield, near Radcliffe, in Lancashire, was one of the few individuals who were readers of the works of Behmen, in that neighbourhood, at the time that Mr. Clowes first began to publish translations of the Writings of Swedenborg, and was one of the few who first commenced those meetings, from which sprang the society at Stand Lane, Radcliffe.

He died in the 80th year of his age, on the 27th of August, 1819. "For the last 40 years of his life, he was a cordial receiver of the heavenly doctrines of the New Jerusalem; and it *is but justice to his memory* to say, that in every respect his life was an ornament to his profession. He had long been in the habit of communicating to others the great truths which appear to have been written in his heart; and the sphere of heavenly love and affection, which accompanied all his words, both in public and private conversation, was so powerful and so melting, that it was almost impossible to hear him, without feeling and partaking of the same happy spirit. By his deeds of benevolence and generosity, he obtained the esteem of all who knew him. He frequently alluded to the times of the Apostles, when they had all things in common; and indeed he almost realized their practice, for out of his small income, *which he acquired by industry when young*, he gave two-thirds to the poor, and to charitable uses. He took great delight in reading the Word; and when he could no longer read himself, he desired his son to read to him the 24th chapter of Genesis, which appeared to engage much of his last thoughts. On one occasion he said, 'It is finished.' His dying words to his children and all around him, contained a strong recommendation, '*to live good lives, and not to be over anxious about this world, for it would do them no good in the end.*' He left his body as one falling asleep. Of him it may be said, that like a wise virgin, he not only trimmed his lamp, but likewise filled it with oil, that he might be in readiness to meet the Bridegroom: how delightful then for him to hear these words pronounced, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'"

Intellectual Repository, vol. 4, page 537.

"STATE OF THE NEW CHURCH AT DUDLEY" (IN 1800).

"Gentlemen,

"In the sixth number of your useful publication you were pleased to insert my general address to the Ministers of the *New Jerusalem*

Church,* requesting a communication of the formation, conducting, and government of the respective societies that form the yet (I am sorry to say) imperfect *body* of the *new Christian verities*: One reason why I wish such communication is, that future ages may profit by the inexperience, failure, or imperfection of the present discipline in the *New Jerusalem Church*: This, I apprehend, would be of *general* use, it being a well-known and long received maxim, that *experience* is the *school* in which man learns the best: But I have also a *particular* use and end in view, which is the formation, conducting, and government of a society upon as solid, rational, and scriptural a basis as the present experience will admit, and according to the best information I can obtain.—I am glad, therefore, that your worthy correspondent ETUDIANT has given me an opportunity of renewing that subject in my present letter; therefore I shall address him in *particular*, the ministers of the *New Jerusalem Church*, and every lover of the heavenly writings of E. S. in *general*, requesting such advice as may be necessary and proper to be given.

“ But (Brethren of the *New Jerusalem Church*) my meaning perhaps may best be understood by plainly and simply describing the situation, and (so far as I know) the state of those who, as a society, may be said to be yet uninformed, partaking of that external instability which has in a greater or less degree been the case of almost all. The people to whom I allude are inhabitants of Dudley, (in the county of Worcester) and its neighbourhood; they became acquainted with the great and sublime truths, now beginning to illumine the world, in nearly the following manner:—It may be six or seven years ago, that a few young men, then inhabitants of the town of Birmingham, had occasionally attended the reading meetings and preachings at *the then New Jerusalem Temple*, in that place, where *then* these purest and most harmonising truths were taught and sought after.—It happened in the course of Divine Providence, that in pursuit of their temporal concerns and connections they left Birmingham, and went to reside at the place above-mentioned, about nine miles from Birmingham; though they were now necessarily at a few miles distance from each other, yet they found a great desire within themselves to meet and comfort one another for the loss they had sustained in not any longer regularly attending any preachings where these truths were taught.—For the purpose of alleviating this loss, as much as possible, they determined to meet every Lord's day, and read what few of the Writings they either had or could obtain.—They continued to do so for sometime, bringing along with them at every convenient opportunity some of their most serious new acquaintances to their meetings.—The heavenly light having beamed in some degree into their own souls, they thought it the first Christian duty, taught by their admired author, to bring that into life; they therefore began a Sunday school in a meeting-house at a little distance from the town, that had for some time been disused by its owners.—The Sunday-school

* Italics in this document given as found.

was well-attended; upwards of one hundred boys and girls were every Sunday taught reading, writing, and arithmetic. The reading meetings were still continued; for the neighbourhood seeing a few young men, so cordially united to each other, so praise-worthily spending the Sabbath, and learning that this conduct was the effect of certain religious principles they imbibed and endeavoured to teach to one another, wished to hear what these religious principles were; their meetings in consequence became more frequented; this encouraged them, and they soon took another form.—Two of the most active and best informed among them began to preach openly to the people in the meeting house; the truth began to spread; enquiries after these principles began to multiply, and some were cordially, heartily, and lastingly added to their number.—But now the effects of the grand enemy's influence began to disturb them. The meeting-house, as has been already observed, had, for some time prior to our friends using it, been unoccupied for want of attendance. The minister in whose hands it was, took the alarm, roused his own friends, and soon made the little flock uneasy in their situation, and at length obliged them to quit the meeting-house altogether; thus they were for a time deprived of comfortably meeting one another—*having in this respect, not where to lay their heads*; however, notwithstanding they themselves were deprived of what was useful and acceptable to themselves, yet they could neither justify their own consciences, nor gratify their own desire of doing good, by giving up an institution so useful to the neighbourhood as the Sunday school was, they therefore hired a private room for that purpose, where now it is continued, and the poor of that neighbourhood still reap the benefit of it. As to their religious meetings, they were held in a room in the town, where the two above-mentioned occasionally read and preached. But alas their heaviest misfortune was not come—one of the two leaders was suddenly taken from them, *his spirit winging its flight to a better world, and leaving this behind*. In him the friends lost a worthy companion and guide, and the new Church, a valuable member—the other leader had been by Divine Providence removed to some distance, so they became scattered.—Some time ago they attempted again to unite themselves in an external form, and to keep open a place for publishing the doctrines, but imprudence and inexperience overturned all their efforts, and they have, till lately, been in a scattered situation, except so far as related to the school, in which they still persevere. They now meet every Sunday evening, at a friend's house, where they sing a hymn, read the Word and the Writings, and some of the most intelligent open a part of the Word: I lately visited them, and find them very eager in their pursuit of the knowledge, intelligence, and wisdom they find in the writings of E. S. and so far as I can judge, to reduce that knowledge to practice: they have lately entered into a society for the purpose of purchasing the books which they have not yet had opportunity of reading.

"They also wish to resume a more public form, as many of their acquaintances are desirous of knowing the truths professed, but object to a private house;—an opportunity appears opening to them more favourable than ever, but former disasters make them cautious. Though they might be perhaps equal to the external expenses, yet they wish to know what internal form and government may be most likely to secure a stability. They have seen the sad effects of a mixed multitude, that is, of persons having different objects in view—or different modes of pursuing the same object.—They wish, Gentlemen, the advice of some more intelligent and better informed readers, whether a knowledge of, and love for the Writings, are not indispensably necessary in any one who may wish to join them in procuring the object they have in view, viz.: The forming themselves into a society for a separate worship of the Lord, agreeable to the doctrines revealed in the writings of E. S. ?

"As this may be of importance to them, I think it proper not to secrete my real name, respectfully subscribing myself,

"Your constant reader,

"W. FARADAY."

"In your last Magazine, we are favoured with an interesting account of the new Church at Dudley; which before was unknown to the readers of the Writings of E. S. in this district of the Church, and in consequence was received like 'good news from a far country;' I call it *good* news, because temporary troubles only tend to further purification. To which may be added, if you think proper, that I have lately heard there is a small Society, who read the Writings of E. S. at Edinburgh, that some of the clergy in the higher ranks in that city are favourable to these sublime truths, and that the Writings have made their way even into the Orkney Isles.

"In answer to Mr. Faraday's letter, I must acknowledge his request is of the utmost importance, and materially interests the happiness and welfare of the Church; but perhaps the wisdom of an angel could not suggest a plan, to give universal satisfaction, on the subject concerning which he is seeking advice: but as he particularly addresses me, I feel it my duty to say something, and at the same time I am at a loss what to say; for amongst many of my Christian Brethren, I find two very different opinions, or rather two very different characters: On the one part, I find some of the wisest and best men in the nation, recommending accommodation and condescension to imperfect forms and ceremonies; rather desiring to bend than break those things which are already established in men's minds, and as it were by gentle means, taking them with guile. Whilst on the other hand, I find some most excellent characters, who contend we should reject all imperfect forms and ceremonies, and adopt new ones consistent with the new Church Doctrines; boldly publishing the truth, putting on no cloak or cover, and who with an enterprising zeal are almost ready to *challenge* to the combat; by which means they extend the knowledge of

the truth. It is no part of my system to introduce, much less to enter into controversy; therefore, I shall studiously avoid giving offence, by publicly adopting neither sentiment; however it requires no great wisdom to discover, that if half the time and pains had been given to recommend the Christian Life, which a busy world have taken to force the Christian Doctrine, we should not have had the dissensions with which we are at this day so shamefully overrun. I hope the New Church will take warning by the dreadful examples of past ages, and that they will ever keep in mind that Charity, or life, is what constitutes the Church, and not doctrine without life; for whether it be faith alone, or doctrine alone, it is the same; even the doctrine of charity, is but doctrine, and will not effect salvation, except we *do* the will of heaven. We all of us believe this new dispensation will be the means of establishing a celestial Church, and it is asked which will be the best method to give it effect? How shall we as instruments, be most usefully employed in accomplishing this desirable purpose? Let us apply celestial means, let us cease debating about small matters of doctrine, and employ all our force to accomplish the great work of *regeneration*, and the method is briefly summed up in this beautiful passage, 'Cease to do evil, learn to do well;' the first part of it, cease to do evil, principally respects each individual's own mind and conduct; but the second part, learn to do well, may be done either individually, or in conjunction with others; and if a great work is to be done, it will require union, and thus we come again to the question, How we shall do well, or how shall we do most good to the church? We all pretend to wish each other well, and endeavour to do much spiritual good; let us strive to do each other natural and material good; let us look at the best side of every character, and do him all the good in our power; let these good things descend into the very ultimate; let us strive to make charity appear in act, that we may see by what sort of roots the New Church is supported; for except these be sound, we must not expect very noble fruit. Our excellent author has beautifully demonstrated, that charity consists in a sincere belief in the Lord, and in a faithful discharge of our duty, in whatever station of life we may be placed; however, I think, we cannot give a better proof of our charity, (*and as an individual opinion, I think, a society cannot be fixed upon a more solid foundation*), than by adopting sentiments, something like that excellent one, which thus speaks in the Theology, No. 459, 'My opinion is, *That the old Christian Brotherhood is Charity*; and I am confirmed in my opinion by these considerations, That every Church which worshippeth the true God, hath its beginning from Charity, in like manner as the old Christian Church had; and whereas charity uniteth minds, and joineth many together in one, therefore they called themselves Brethren, but Brethren in *Jesus Christ their God*; and inasmuch as they then lived in much fear and apprehension, by reason of the barbarous nations which surrounded them, therefore they made a sort of common stock of their possessions and properties, from which they were supplied, at

some place of general rendezvous, where they met together with one heart and one mind, for mutual refreshment and entertainment, the Lord God their Saviour, Jesus Christ, being the subject of their daily concern, and charity the constant topic of discourse, whilst they were dining and supping together; this was the true ground and design of the Brotherhood. But after those first ages of the Church, when heresies began to be broached, and when at last *Arius* propagated his wicked and pernicious doctrines, whereby all idea of the divinity of the Lord's humanity was destroyed in the minds of many, their charity grew out of date, and the brotherhood was divided and dispersed. It is true, 'That all who worship the Lord in truth, and keep and do his commandments, are Brethren,' (Matt. xxiii. 8;) but then they are brethren in spirit; yet whereas at this day no one is known as to the quality of his spirit, there is therefore no need that men should call one another Brethren.

"A brotherhood of faith alone, particularly if directed towards any other God than the Lord God the Saviour, is not good brotherhood, because charity, which is necessary to constitute it, is not in that faith; wherefore, I conclude, that the old Christian Brotherhood was charity, a Brotherhood, alas! which did once exist, but is now no more; yet I prophecy that it is about to be restored again. As he uttered these words, there shone through the window, on the east, a flaming light, which tinged his cheeks, to the great astonishment of the whole assembly."

"May the Lord in his infinite mercy grant that such a Brotherhood be established in England.

"I am, yours, &c.,

"ETUDIANT.

"*Bolton, February 9th, 1800.*"

(*From the Aurora, Feb. and March, 1800.*)

"TO THE SOCIETIES OF THE NEW CHURCH."

"The first thing to be attended to, if we would be instrumental in forming societies of the New Church, is to lay up store or treasure for the relief and sustenance of men's temporal and eternal life; for 'every scribe instructed unto the kingdom of God, is as an householder, who brings forth out of his treasury things new and old.' (Matt. xiii. 56.) We ought, therefore, to procure knowledge, and good affections of love and charity, that we may be useful in administering effectually to the salvation of souls. And we ought also to provide temporal substance, according to our ability, for the relief of the poor and needy; for we find that at the Last Supper the Lord eat with his disciples, when he said to Judas, 'That thou doest do quickly, some of the other disciples supposed he meant that he should give something to the poor. (John xiii. 29.) From which we may infer, that it was not unfrequent, in that infant state of the Church, to give something to the poor. It was

the custom of E. S. every year to give a sum of money to the poor. (*See anecdotes at the end of the Treatise on Influx.*)

"What the doctrines are which should be taught for the above purpose, are abundantly shewn in E. S.'s writings, and the manner of proposing them to the attention of others may therein be also seen; where these doctrines are offered to our notice, without ostentation, egotism, or dogmatism; for the loss of man's natural proprium is concerned, and the more of the Holy Spirit of the Lord is with him, the more instrumental he will be in building the Church.

"The New Jerusalem will be superior to all former Churches, chiefly in these two essentials, viz., in her doctrines being more rational, and her affections more regular and ordinate by means of superior light; but genuine rationality and genuine affections are only to be obtained in states of liberty, both of thinking and acting. When many of the Lord's disciples left him, he did not persuade them to return, but asked the twelve, 'Will ye also go away?' (*John vi. 87.*) As if he had said, 'Ye also are at liberty either to go away or to stay with me.' Similar was the conduct of E. S., he only offered the doctrines of the New Church to those who were disposed to hear them, were lovers of the truth, and capable of understanding them. (*See the before-named Anecdotes.*) The faith of persuasion is merely a dead faith, being founded on the authority of man; but saving faith is alive, because it is the conviction and love of truth, for its own sake, and on its own authority. Simply to propose the new doctrines, with clearness and earnestness, indeed, but without persuasion or reference to human authority, is all that appears needful in the way of *teaching*, for the establishment of the New Church; for if ever we are made free from sin and death eternal, it is the truth itself which must make us so; for words and letters are frequently but dead and unmeaning sounds and characters, without the divine energy of truth, wherein is divine love. This is the spirit of the Lord, which speaks most powerfully and convincingly, very often by the most simple means and instruments.

"It is almost needless to say, that the language most proper to be used for religious worship and instruction, is that which is most clearly expressive of the doctrines intended to be inculcated, and of the affections of prayer and thankfulness, and which will be most generally understood; for the most infantile and simple minds, are always to be considered as making a part of every mixed congregation. And as the Divine Love embraceth all states, so also is our charity to be exercised towards all of every state and capacity, and especially in giving religious instruction; for without the knowledge of truths no one can be regenerated; but by means of truths the Lord is present with man, and thereby leadeth him from evil to good, and thus maketh his abode with him, in proportion as man ceaseth from evils as they are made appear, and at the same time looketh to the Lord: Hereby he becometh a Church, or habitation of the Lord.

"With regard to a place of meeting, for the purposes of divine worship and religious instruction, we shall soon be set right in the means to obtain this convenience, if we keep in view the first essential of the Church, which is the principle of love, or charity; and this principle carefully avoids, in the first place, the occasion, or probability, of doing injury to our neighbour, and is ever solicitous, in the next place, by all possible means, to do him good. This principle of love will endeavour, as much as may be, to seek for resources within its own power, without applying to others, who are not influenced by the same heavenly love. For it should be considered, that in the accomplishment of every good work, good, orderly, and progressive means and instruments are used. All precipitancy and external zeal are of the natural man, separate from the internal and spiritual man. *The Lord's Church will certainly be established; but not in one day, nor in one year, nor perhaps in one hundred years. It is much more becoming Christians to do a little, and to do it well and as it will stand, and bear the test of examination, than to be doing a deal in appearance, and then repenting, and undoing it again, if it were possible; this conduct tarnishes the lustre of our good works. The genuine character of the spiritual man is patience, temperance, long-suffering, and a disposition of giving to others rather than receiving anything from them. For although it should be twenty, thirty, or even fifty years before a society were able to raise a sum of money, sufficient to build a place of worship, it would be more consistent with the spirit and disposition inculcated by the gospel, to wait that time, than that they should either hire or crave money of any individuals for that purpose. The most Christian-like manner therefore is, to lay up weekly a certain sum, every one according to his ability, after the manner of the primitive Christians, and so to form a common stock in each society, for the purpose of serving the poor, the ministry, and all other necessary expenses of the Church.*

"In order that a Church may really exist, a doctrine which respects life, which is a doctrine of heavenly charity, ought to be taught therein. That charity constitutes the Church, and not a notional faith separated from charity; consequently not a doctrine of faith, separated from charity, but conjoined therewith, and a life conformable to it. That there is no Church existing with man unless the truths of doctrine are implanted in the good of charity in him, and thereby formed into life. That there is no Church existing with man, if he is only in the knowledge of truths, which are termed matters of faith. That charity was regarded as the principal and essential constituent of the Church, in the Ancient Churches. That the Church would resemble heaven, if charity resided in all its members—if good was regarded as the characteristic and ground of the Church's existence, and not truth destitute of good; consequently if charity was so regarded, and not faith separated from charity, there would be but one Church, and the differences which might exist as to doctrinal opinions, and matters relating to external worship, would be of no account.' (*See Heav. Doc. at the end of the chapter on the Church, n. 246.*)

"Charity is an internal affection of the soul, proceeding from the Lord Jesus Christ as its proper fountain, and prompting a man to do good, and to act uprightly on all occasions, without any regard to reward or recompense; for it bringeth its own reward along with it, and in its exercise is attended with the highest and purest satisfaction of life.' (*Ibid. chapter on Charity, n. 104.*)

"That man is bound by the law of charity to provide all things needful for the body, as a principal object, with a view to its being a fit instrument for the operations of the soul: and he is also bound to provide for his soul all such things as may tend to advance it in wisdom and understanding, with a further view that his soul may be in a capacity of doing service to his friends, his citizens, his country, the Church, and thereby to the Lord himself.' (*Ibid. n. 98.*)

And if this be required by the law of charity of individual man, it is also required of man collectively, that is of the Church"—R. G.

(*Aurora, April, 1800.*)

RISE AND PROGRESS OF THE SOCIETY AT ACCRINGTON, LANCASHIRE.

The society at Accrington had its rise in the following manner:

"About (or a little prior to) the year 1800, a number of pious persons who attended the Episcopal church at Accrington, began to hold meetings for their mutual edification. They invited their own minister to preach, or give them occasional lectures; but this he refused to do. Being left to themselves, they conducted their meetings in the best manner they could. However, about the year 1801, (or probably a year or two earlier) the society became acquainted with the Rev. Mr. Dean, of St. Paul's Church, Blackburn; and for some time he paid them occasional visits. [Mr. Dean is said to have received the New Church doctrines as early as 1789, and on account of some dispute between his clerical superior and himself, a portion of the parishoners of Blackburn built him the church which was called St. Paul's.] The doctrines he taught, being grounded in the Word, were pleasing and edifying; but at first they were ignorant of the source from whence he derived such superior knowledge of divine things. In a little while he put some of the writings of Swedenborg into their hands, which were eagerly read and partially approved. The friends thus in search of truth were also several times visited by the Rev. Mr. Gardner. About this time an acquisition was made to the society in the person of Mr. James Garsden, a plain old man, who died in the year 1817, having lived to see the gates of Zion erected. He had previously become a receiver of the doctrines under Mr. Dean. In 1802 he began to deliver discourses on the doctrines in his house, and those who were attached to the rising cause frequented these services."

In 1801, Mr. George Haworth went to reside at Accrington, to teach a school, which is father, who died in that year, had left

vacant. He "began to attend the meetings of our friends, and some time afterwards, to speak on various portions of the Word, in a manner that promised much future usefulness. Shortly afterwards the services began to be conducted alternately by him and Mr. Garsden; however, the ministerial labors eventually devolved on the former." (*See Intellectual Repository*, vol. vi., p. 547.) In 1804, a small place of worship was built, and opened in 1805, in which Mr. Haworth preached till 1807, when the society erected a commodious chapel, twelve yards square within." And some years afterwards also built "at one end of the chapel, a house for the residence of the minister," where Mr. Haworth lived till 1823, and in which he in that year, terminated in an affecting manner, both his ministerial labors and his earthly career: as will be seen from the short sketch of his life and labors, given below.

The society rose and prospered gradually, during the twenty years of Mr. Haworth's ministration. Two letters furnished respectively to the Conferences of 1817 and 1818, state, that about one hundred and fifty persons regularly, at that time, attended divine worship; and that from the commencement of the society, to the year 1818, ninety-six infants had been baptised. And from a letter to the Conference of 1824, the first year after Mr. H.'s death, we gather that, "the regular attendance of such numerous congregations has (had) not been experienced since the doctrines were first begun to be preached in that district, the chapel being attended by from two hundred to three hundred every Sunday. Since the death of its respected leader, Mr. G. Haworth, (it is added) the society has been supplied by missionaries from the Manchester Institution."

Mr Thomas Pilkington, of Haslingden, was ordained into the Conference Ministry in 1824, and from that time to 1829, he rendered considerable assistance, as a Missionary, to the Society at Accrington, from which place he lived only four miles distant. Some part of this time, he visited it each alternate Sunday.

In the year 1829, Mr. David George Goyder, (now Mr. Goyder,) who was ordained into the Conference Ministry in the year 1822, and who is now by far the oldest of those Ministers living, was engaged by this society, as its Minister, with a stipend of sixteen pounds a year. This was the first time the society at this place had paid a yearly stipend to a Minister. Mr. Goyder however remained with them only two years and a half. *For his account* of his connexion with it, and of his residence at Accrington, we would refer the reader to his "Autobiography of a Phrenologist,"—a most instructive and interesting work, and one which every young man, in whose head the idea of future admission into the Conference Ministry is entertained, ought carefully and thoughtfully to peruse.

Respecting the growing state of this society in 1832, we find the following statements in the *Intellectual Repository* for that year, pages 38 and 39:—

"We mentioned in our last number, that they had erected a very handsome gallery on three sides of their commodious chapel, and we now learn that they have added thereto a new organ. * * * It may also be mentioned, in evidence

of the zeal displayed by this society in the best of causes, that they have a large and well-managed Sunday School, and also a Night School on two evenings of the week, in which gratuitous instruction is afforded to a great number of children, who are engaged in business at other times. They are of course taught, as to their religious knowledge, on the principles of the New Church. *The Sunday School numbers about three hundred, of whom thirty assist, also in teaching. The teachers, including these assistants, amount to about ninety, who divide themselves into three classes; one class attending the school with its superintendent on each Lord's Day; and there is a general superintendent over all. The Night School is attended by eighty scholars. They (the society) have a reading and conversation meeting weekly; and a coffee meeting attended by from seventy to eighty persons. They have also a sick club among themselves, comprising one hundred and forty members. They have lately begun to have three services on each Sabbath. The Society and Sunday School teachers meet monthly."*

At page 289 of the same volume we read,—

"We have not long since mentioned the advancing state of the society at this place, which, we are informed, still continues. Mr. Adam Haworth, who is brother to the late much respected leader of this society, Mr. George Haworth, preaches, we understand, with much acceptance, usually three times on the Lord's day; and he also is contemplating a course of winter lectures, at least twice in the month. The number of children who attend the Sunday School is at present no fewer than 346."

At page 331, we are informed that the zeal of this growing society had provoked the jealousy of some dissenting bodies, and an attack was made from the pulpit upon them. This attack was repulsed, and the Society and Sunday School continued to grow. The concluding sentence of this account reads as follows:—

"The attack has had the effect of increasing their attachment to the heavenly doctrines—of drawing closer those bonds of mutual love which bind them together in the best of causes—and of inspiring them with a resolution of labouring more earnestly to build themselves up in those principles which it is their blessing and privilege to profess. *Their school now numbers 400 scholars, with 123 teachers.*"

This, be it observed, was in 1833. Mr. Bayley began his Ministry there at the latter end of 1834, or the beginning of 1835.

In January, 1834, a recital by the Sunday Scholars took place, an account of which is given by one designating himself "An Old Scholar," on page 105, of the *Intellectual Repository* for that year. The concluding part of this account we deem it best to transcribe:

"The result has been a considerable increase of both scholars and teachers. *The number of the former, at present, is 420, and of the latter 90: in Jan., 1828, the scholars were only 90, and the teachers 32. A subscription has been opened to build a new school room, and above £80. have been already received. A great increase is expected from the scholars, as they grow up, to the society, which at present numbers 50 juvenile members between the ages of 14 and 20.*"

The school above alluded to was opened in 1836, and was a two-storey building, 20 yards by 10. In 1858 this fine school was enlarged, and is now a two-storey building of 20 yards by 18.

Mr. Jonathan Bayley was ordained into the Conference Ministry in 1836, on the same day (October 23rd,) on which the New School was opened. He ministered to the society twenty years. In an external point of view, the society may be said to have continued and grown, in prosperity, during nearly the whole of this time, and there can be no doubt but that both it and the school greatly advanced in all scientific attainments, and in social manners and politeness, and hence arose the excitement under which, in 1849, a new

and splendid edifice for public worship was raised, measuring 26 yards by 18, at a cost of between three and four thousand pounds, in the place of that in which the society had worshipped and prospered for forty years. But whether an adequate state of internal growth can be predicated, is rendered very questionable by the fact, that this grand building was opened in debt, to the amount of considerably over two thousand pounds: and that, at this day, by far the greater part of that sum remains unpaid, although it is fifteen years since the debt was contracted. It is true that the society has made another effort since that time, in the enlargement of its Sunday School. But, as might be expected, shortly after the building excitement had subsided, a divided state of feeling began to be manifested in the society, which eventually led to the termination of Dr. Bayley's labours amongst them, which event transpired at the latter end of 1855.

After this period, the society, no longer under the same amount of Conference influence, adopted the commendable course of selecting one of the oldest of its members, a most exemplary individual, to perform the rite of administration of the Holy Supper. The same individual, Mr. James Heap, had also been appointed to represent the society on a former occasion, by laying the first stone of the New Place of Worship.

They also appointed four members to do the duties of the pulpit, and continued without any fixed preacher, and Minister, till 1857 or 1858, and then arrangements were made with Mr. Adam Haworth, again to undertake the duties of a Minister to the society, which he continued to perform for over four years. And during this time, as on the former occasion on which he served them, a more united state of action seemed to grow up amongst them, and the financial condition of the society also improved, with the improving state of the congregation.

There is given in the *Intellectual Repository* for 1858, at page 235, a kind of summary review of the history of their Sunday School, during the period between the first and second times at which Mr. A. H. served the society, which, in conclusion, shall be laid before the reader; and which is as follows:—

“It is now upwards of twenty-three years since Mr. Adam Haworth officiated as leader of our society, and it will perhaps not be considered inappropriate, when we have had the good fortune once more to secure his valuable services, as a preacher, to cast a retrospective glance at the state of our society in bygone years, and compare it with what it has been of late, in the hope that all who are interested in the progress of the New Church may derive some benefit from the comparison; either as an inducement to a more earnest and faithful discharge of our duties, as professed members of that church, if the progress indicated does not come up to what we were fully justified in looking for; or on the other hand, it will be an encouragement to a more determined perseverance in the same course if the results are satisfactory.

“The reports given in the *New Jerusalem Magazine* for 1832 to 1834, testify to the flourishing state of our society in all its branches, but more especially as to its Sunday School. The number of scholars in January, 1832, was 300, whereas in 1828 it was only 90. In March, 1833, there were 430, which certainly is a rate of progression that nothing but a deep conviction on the minds of each member of the society that the cause of the church was his own cause, and a combined effort of the whole to work harmoniously and heartily together, can

account for. Let us now direct our attention to the state of our Sunday School as contained in the Union Report for 1851, and we shall there find every incentive to devote ourselves more seriously than we have ever done heretofore, to the building up of the Lord's New Church externally, by laying its foundations deep in our hearts 'so that our light may so shine among men that they may see our good works, and glorify our Father who is in heaven.' This is said not so much to the old members of the church, who have evidently well performed their duties, if we may judge from the facts here adduced, but rather to the comparatively young members, under whose auspices there seems to have been for many years a flagging in the interest taken in the welfare of the church. and a half-heartedness in putting their hands to the plough, for the performance of the duties proper to each and all of us, for in the report referred to for 1851, the number of scholars is 423, so that taking the total number for 1833, viz., 430, we have an actual decrease of 7 as the result of nearly nineteen years' labour. It would be doing a great service to the church at large, if the causes of such a lamentable state of things as is here presented, in regard to our Sunday Schools, could be thoroughly sifted, so that an efficient remedy might be applied. There surely must be some potent reason why the number of scholars should increase from 90 in 1828 to 430 in 1833, and that for the next nineteen years there should be a falling off,—in the one case we have an increase of 340 in about five years, and in the other a decrease of 7 in nineteen years. When we consider too that the Sunday School is one of the most efficient auxiliaries, in fact, that it is the great nursery for training up new members, there is abundant cause for serious and anxious reflection; and that it is, or rather has been, the great source from which new members have been added to the church, will appear evident if we carefully look over the table of members for the last twenty or twenty-five years given in the Minutes of the Conference. In 1834 the number of members for our society was 43, and in 1835 it reached 112, the next year the number was 164, and in 1838 it had increased to 183; for the next ten years there is a small augmentation annually till the number amounts to 255, and in the seven years succeeding this, the number gradually decreases to 194; thus presenting an increase of eleven members only in seventeen years, and if we take 1840 to compare with 1855, there is actually a decrease of four for the fifteen years.

"It will need few remarks to shew, by a comparison of the state of the school at different periods, with the state of the church as to its members, how intimately they are connected and how powerfully they influence each other, for, in the four years following the most rapid increase of the school, which occurred from 1828 to 1834; how cheering was the progress then made in regard to members—from 43 in 1834, to 183 in 1838; but in the next ten years, when the school made such slight advances, the number of members added fell far short of the annual average in the preceding five years; and when there was a positive decrease in the school, as there unfortunately was in the next three years, viz., from 481 in 1848, to 423 in 1851, observe how surely it tells on the number of members, which fell from 255 in 1848 to 194 in 1855.

"The preceding sketch is given in the hope that it may arouse the attention of all our societies, to the vital importance of attending well to the Sunday Schools, and not to leave them, as has been too frequently the case of late years, to take care of themselves, or as things scarcely worth the trouble of looking after; and it is surely not a vain expectation to cherish, that the facts here brought forward will be amply sufficient to make us all press forward more earnestly, with a full reliance on Him who has promised to help all who ask in a right spirit, and who never fails to give the increase, when we humbly place ourselves under His divine guidance.

"A TEACHER."

GEORGE HAWORTH.

George Haworth, who was Minister of the "New Jerusalem Church," at Accrington, in Lancashire, died on the 29th day of July, 1823, in the 48th year of his age. His father, Mr. James

Haworth, was the teacher of a school, in Accrington. He "was a steady and pious man, originally intended for the Episcopal Church. He was one of the first receivers of the Doctrines of the New Jerusalem in that part of the country, and a reader of some of the writings long before they were translated into the English language. He used to make his son (George) when a youth, read portions in the Arcana Coelestia, on Regeneration, and various other subjects; but Mr. George Haworth sometimes thought that his father took not the best method, in compelling him to read, what he neither relished, nor could be supposed to understand. However his father diligently laboured, not only to store his mind with the knowledge of things, but with the principles of goodness and truth. But he being, as he approached manhood, of a restless, active spirit, those instructions, for a number of years, seemed to be productive of no good effects.

"However, after the death of his father, which occurred in 1801, when George was about 26 years of age, a manifest change took place in his conduct, and as has been before described, he took his father's place, in Accrington, and joined the meeting of the New Church friends there, and soon became their preacher and Minister.

"He was never married, but mostly resided with his mother till her decease, which took place a few months previous to his own. In his youth he received a knowledge of the Latin and Greek languages, under the instruction of his father, and in later years he directed his attention to the Hebrew; his esteem for which constantly increased with his attainments, and he thought a knowledge of this language, next to our doctrinal writings, the greatest auxiliary to the understanding and explication of the Word. Of the doctrines of the Church he was an able and strenuous advocate; and his mind was free from all conceited and fanciful views of selfish fabrication. He firmly adhered to the HOLY WORD, and to the doctrines taught by the Apostle of the New Jerusalem.

"When a young man, by reading the works of Voltaire, Paine, Volney, and others, he became tinctured with the principles of deism, the strength of which he often tried by arguing with others, against Christianity; and he has often been heard to observe, that no doctrines besides those of the New Jerusalem, could ever have reclaimed him from a state of infidelity.

"In his affections and determinations he was precipitate and peremptory, which some might perhaps mistake for an abruptness of temper. Of a cheerful turn of mind, the gloom of Pharisaical sanctity never clouded his countenance, though in his latter days he was subject to a little depression of spirits. Sincere, ingenuous, and frank, he was an enemy to dissimulation, sullenness, and reserve; and being of an hospitable and liberal mind, avarice and worldly selfishness were strangers to his bosom. He made great sacrifices in favour of the society to which he was Minister, as well as for the church at large. Though at his own trade of a printer and bookbinder, he might have obtained a superior livelihood, he

generally contented himself with what he could obtain by close and detrimental confinement to his school; and he never accepted anything from the society, unless in cases of urgent necessity, and then it was with reluctance.

"As a preacher, his abilities were of a very superior kind. His intellectual capacity was extensive. The logical management of his discourses was generally close, clear, and connected; he was fertile in illustrations from analogy, always elucidating his subjects by rational argument, grounded in the works of God and natural things, and supported and confirmed by Scripture evidence. His voice was uncultivated, yet not disagreeable. He was not very loud, but always spoke in earnest, and with vigour, entirely free from any affectation. He at all times thought ideas of more importance than mere words. His style was colloquial and homely, but bold and perspicuous. He used but little action. The general expression of the man was decisiveness; and he was not deficient in self-possession. His power in commanding the attention of an audience was great, and the impression left upon the mind was very considerable. The temperament of his discourses was lively and animated, and their predominant character was reasoning and argumentative. He possessed more fluency than eloquence; and he had a greater desire to instruct and convince, than merely to please by the arts of oratory. His sermons were generally of an intellectual kind, in connection however with the voluntary uses of life, being explicatory of some portion of the HOLY WORD, in the strict series and order of its parts; and they were very often highly interesting. On doctrinal points he was acute; and when on these subjects, he often lectured from the Apostolical writings, because the Epistles pre-eminently constitute the Bible of the common professor. He always spoke extemporaneously.

"The Arcana Coelestia was his favourite work. In the first three years after he commenced preaching, he read this work through five times; and during his life, beside much desultory reading, he perused it systematically through more than thirteen times; yet none of the other works by the same author were neglected. The writings of the Rev. J. Clowes were by him very highly valued; and his (then) late edition of the Gospel by Luke, was, when able to read, his deathbed companion." (See *Intellectual Repository*, vol. vi., pp. 547-50.)

He was a contributor to the early volumes of the "Intellectual Repository," (the work from which the above account is taken,) sometimes in his own name, sometimes signing "G. H.," and sometimes under the signature of "*Minimus*." A very interesting discussion, "*On the Miracle of Cloven Tongues*," between him and Robert Hindmarsh, will be found in the first volume.

It is to be noted that whilst Accrington was the immediate seat of the life and labors of this eminently useful and intelligent minister, the surrounding towns were also participators in the benefit of his ministerial labors, to no small extent. Blackburn, Haslingden, Ramsbottom, and other places, were visited by him

before any missionary institution was formed in connexion with the Swedenborgian body.

The following extract from a letter of his, concerning a visit of this kind, will be read with interest by some of my readers, I doubt not. This, however, took place after the commencement of the Manchester Missionary Institution, and the letter is contained in its Sixth Annual Report, 1822.

"I went to Lough-allow on the day I mentioned to you, after I had concluded service here in the forenoon; and on my arrival there, found the parcel of pamphlets which you sent. I preached in the room provided by my friend, to about eight hundred people, mostly Calvinists, from the latter part of the 7th chapter of Luke, verse 47 to 50, on the forgiveness of sins. I did not meddle directly with Calvinistic tenets; but it was easily seen by the adepts, that if our notion of the forgiveness of sins were adopted, theirs must perish, together with their whole system. The discourse has consequently been assailed in every possible manner by some, and as strenuously defended by others. It has been my practice on visits of this kind to select something of a pointed nature, which can easily be proved, and by sticking steadily to it, draw all the arguments and confirmations I can to prove one single thing; because I think when a man says much on a variety of things, one thing drives out another, and at last all is dissipated. On this occasion I endeavoured to shew that the forgiveness of sins is effected by love, and not by faith, as demonstrated by the passage before me, and by way of contrast, challenged them to produce a single passage which ascribes the forgiveness of sins to faith *separate from* charity; and yet they heard this asserted almost every Sunday, but never proved. I have since heard, there has been much seeking for a passage of this kind, but none has been found, nor ever will be. I place little reliance, however, upon any effect being produced by what I advanced; but I place a great deal on the pamphlets you sent, and I never can sufficiently express my acknowledgements. I was the more affected, because I have for many years been of opinion that this is the most effectual method of propagating the doctrines of the New Church, and that no man ought to preach in a strange place unless this be done, for this plain reason; on all occasions that I have witnessed, (and these have not been a few,) a number of local preachers and class-leaders, deacons, and heads of congregations, attend; and as their hearts are filled with falses, the best and the truest discourse will be by them misrepresented: and further, those who think and speak favourably, are assailed with all kinds of abuse and misrepresentation, in order to intimidate them from making further inquiry, and having nothing firmly fixed in the mind, the poor creatures are terrified, and all is dissipated. But when a few pamphlets are distributed, there is something left to appeal to, something that can be examined in private, and considered in solitude; and if there be any affection, what is thus examined and considered strikes deep, sticks firmly, and a barrier is raised against the opposing party, which cannot be beaten down. This is the case on the present occasion; the pamphlets have been read (some of them) with diligence, care and affection, and by a few cordially received. Thus you will see the labor and expense have not been in vain, and those who have ability will be encouraged to prosecute so glorious an undertaking. We want only a few active and intelligent preachers, and some money to buy books with, to put this whole kingdom into a state of religious fermentation. You will perhaps tell me this is an enthusiastic assertion. It may be; but I believe it from the bottom of my heart, and all my experience tends to confirm me in this belief."

An account of the life and labours of this energetic and indefatigable labourer in the cause of truth is the more interesting to dwell upon, because he was one of the few who have manifestly sacrificed their lives in the cause of proclaiming the Heavenly Doctrines of the Lord's New Church to the world. The missionary journey to Scotland, in which he laid down his life, is very succinctly

described in the memoir of him, from which we have above so largely quoted. It is as follows:—

“For a number of years his bodily health had been declining; and for some months previous to his dissolution he felt a desire to go to Scotland, thinking that a journey, and the sea air, might perhaps be useful. On the application of our friends there, to the Missionary Committee at Manchester, Mr. Haworth was eventually sent to Dundee. He preached there six Sabbaths in the Caledonian Hall, to very crowded audiences, three times each day, where he exerted himself beyond his ability of body. On the Sunday evening previous to his return from Dundee, the friends sat up with him till a late hour; on the Monday he reached Edinburgh, preached there in the evening, and again was up late in conversation; on the Tuesday he came to Glasgow, preached there, and conversed with the friends till midnight; on Wednesday he took the packet for Liverpool, was on the sea all night and got no rest, touched at the Isle of Man at five o'clock on Thursday morning, arrived at Liverpool about nine in the evening, in a few minutes took coach for Manchester, and got there sometime in the night. He saw a few friends in the fore part of the day on Friday, then again took coach and rode within seven or eight miles of home, which distance he afterwards walked the same evening, but was uncommonly fatigued and exhausted. He with difficulty wrote an account of his journey to the Missionary Committee, and in a few days took to his bed, which he kept without much intermission till his shattered and broken down frame ceased to be further useful. [He preached for the Accrington Society only on one Lord's day after his return.]

“During his sickness, he desired to be left much alone. To an intimate friend he said, in the forepart of the day on which he died, ‘I have suffered much, both in body and mind. The devil within these few days has given me a severe handling, but it is now over.’ He said he should never forget his visit to Scotland. He was very cheerful, but very weak. On the Sunday preceding his dissolution, he told his medical attendant that he would not give a halfpenny in choice, whether to die or live. He retained his senses, and conversed with his friends, till within a few minutes of breathing his last. He offered up a few ejaculatory invocations to his God and Saviour, and died with uncommon ease and calmness, and without the least muscular effort. His funeral was numerously attended by relations, friends, and acquaintances. His earthly remains were interred at the episcopal church at Harwood, the burial place of the family.”

To the above account of this early advocate of the heavenly doctrines, I feel inclined to append an anecdote which in my youth I repeatedly heard related of him. It happened very soon after he first began to preach, that under the impression that he would deliver an extraordinarily clever discourse on the coming Sabbath, he laboriously studied the subject of his intended sermon most of the previous week. But when he got up in the pulpit to deliver it,

as soon as he had read over the text, all his ideas left him; to use his own expression,—his head was as if it had been “stuck into an oven;” he stood speechless for some minutes, and then sat down; when one of the congregation went up to him and inquired if he was ill. He replied he was. And the friend assisted him out of the chapel. He said, “I was ill sure enough, but I could have walked out of the place as well as him for all that. This was the best sermon *for myself*, I ever preached.” When praying extemporaneously, which he almost always did, he never made long prayers, from his great aversion to Pharisaism. And he has been heard to say, that when he got up to preach, he liked to see his subject matter lie before him like a heap of stones, so that he could pick where he liked.

His letter to the secretary of the Missionary Institution, detailing his account of his journey to Scotland, is so full of incident, that for the sake of the younger portion of my readers, I feel hardly at liberty to omit inserting. It is contained in the “Seventh Report” of that Institution, and reads as follows:—

From Mr. George Haworth, Accrington, July 15, 1823—67.—“Having returned from Scotland I now sit down to give you a detail of my proceedings; but before my narrative can be generally understood, it will be necessary to notice some peculiarities in that country, with regard to the conducting of places of religious worship.

“It is a general custom in Scotland, to pay something when they enter a place of worship, both among Dissenters and in the Establishment; it hence follows, that in those places where great numbers of people attend, considerable sums are received, and applied generally towards the support of the preacher; taking advantage of this custom, there exist a number of religious adventurers, who are seldom stationary, but go from town to town, and contracting for some suitable place announce themselves as missionaries or preachers of the Gospel of Jesus Christ; and live upon the contributions received at the door. It would be in vain for persons to do this who are not distinguished by some peculiar talent; but the talent which best succeeds among the lower classes, is the talent for wit and humour; these characters however are seldom noticed by respectable people.

“Mr. —, of whom you have heard, was a character of the above description; and had preached in several towns in Scotland; chiefly attracting notice by the facetiousness of his talents. Somewhat more than four years since, he arrived in Dundee, (a town containing thirty-one thousand inhabitants,) in a state of complete penury; rambling through Tay Street, his attention was arrested by a large place of worship, and seeing the doors open he entered it, when finding a few people in the chapel, he asked to what party they belonged, and was answered to the *Relief*:—who preaches here?—nobody, at present, we have had a minister, but we have quarrelled with him, and he has left us:—I am a minister of the relief connection, and in the want of a situation; have you any objection to my preaching for you?—on conditions you may:—what are the conditions?—we are responsible for twenty-six pounds of rent; if you will take upon yourself this responsibility, you may preach for us: this proposal was accepted, and Mr. — preached the next day. He had not preached here long, before his talents attracted notice, and the congregation increased very rapidly, and the chapel—which held at that time more than two thousand people—often well filled; his collections at the doors amounting sometimes to nearly eight pounds in one day. After sometime he announced the doctrine of the Trinity as believed in the New Church, which created a strong sensation in some of the congregation. The custom of attending places of worship is much more general in Scotland than in England; and while great crowds of people flocked to the Tabernacle for amusement, others whom curiosity had drawn to the same place, were seriously struck with his explanation of the Trinity, and also of a few other things which

he had collected from the writings of Swedenborg, of which he had two or three volumes; these doctrines, he declared, in the most solemn manner from the pulpit, were known to no person in the world besides himself; and that he was inspired and commissioned by God to teach them to mankind; his conduct, however, soon gave room for suspicion, and subsequent events proved these suspicions were well founded; he was in consequence watched more attentively; and a member of the congregation (Mr. S.) waiting upon him one day at his house, took up a book and requested the loan of it; this, Mr. — at first positively refused to comply with; being however much pressed, he at last complied upon the following conditions, viz., that he would neither shew the book to any person, nor mention to any one that he had seen such a book; this Mr. S. complied with, and took home the book, which proved to belong to the New Church. The bubble was now burst, and Mr. S. discovered there were other persons who had the same opinion of the Trinity, and also saw through the character of Mr. —. Reflecting upon the promise he had made, which he justly concluded had been very improperly extorted from him; he resolved upon breaking through it, and wrote to London, Manchester, Edinburgh, and Glasgow; and subsequently to me, desiring me to come over; this is the Mr. S. who wrote to conference, saying there were three hundred professors of our doctrines in Dundee (information at which every one was astonished); at the time, the persons who signed the letter knew no better, it is true there were nearly four hundred members of Mr. —'s congregation, but it turned out that many of these members had been gained by acts which can only be practiced in Scotland; and some of which, being disgraceful, I forbear to mention. At this day, it is not known how many believed his doctrine of the Trinity, which I believe is nearly the whole of what he taught belonging to the New Church; at least, such is my information from those who know the matter best.

"In consequence of the above discovery and the improper conduct of Mr. — numbers withdrew from the connection, three or four of whom resolved upon forming another society, in alliance with the New Church; and they wrote to conference accordingly, and also lately to me, which letter I sent to the missionary society, and at their request undertook to visit Dundee. The above particulars I learned on my arrival.

"In expectation of my coming, I found the members increased to twenty-nine, and that they had taken a large room, in Castle Street, called the Caledonian Hall; an elegant and very commodious room, built by the *Gentlemen Free Masons* of that town, for the purpose of holding their meetings in, and who had, for reasons best known to themselves, displaced a Calvinistic preacher and his congregation, who occupied the hall, in order to make room for us.

"Revolving in my mind the situation of affairs, I resolved upon disowning, in a public manner, any connection with Mr. —, (for he yet preaches,) which I did by stating that we had only three congregations in Scotland, viz., at Edinburgh, Glasgow, and Paisley, and announced myself as a preacher of the Doctrines of the New Jerusalem Church, that her members read the writings of the Hon. Emanuel Swedenborg, who was unequivocally the most enlightened expositor of the Holy Scriptures, who had appeared in the world since the days of our Lord Jesus Christ and his Apostles, that I had been sent from England by the Manchester New Jerusalem Church Missionary Society, at the request of a few individuals then in the room, that I should stop a few weeks in Dundee, and during my stay, would, morning and afternoon, show our manner of interpreting the Sacred Scriptures, together with our views on repentance and regeneration, and in an evening lecture, descant upon the popular fundamental doctrines maintained throughout Christendom. As it is not a common thing in Scotland, for adventurers to make known what they are, or to whom they belong, I gained something in their good graces by so candid a confession, and was much commended for plain dealing.

"The Caledonian Hall will hold with ease seven hundred people, and was well attended during my stay, which was six weeks; the people were very anxious to hear what the doctrines were, which had been announced from so excellent a commentator, and which were said to be entirely new. The opinions and reports upon the various topics brought before them, as it has happened in all other places, were various, some approving, and others disapproving, but the numbers

who approved the discussions far exceeded what I have ever seen or heard of before. What number there is who believe the fundamentals of our doctrine, I found it impossible to ascertain, taken together they cannot I think be much under two hundred: part of these attend Mr. —'s, another part form the society I visited, and others keep aloof, till a preacher can be got; it is not supposed however that Mr. — can long maintain his situation; and this for substantial reasons, viz., want of money to support him. It would have affected you beyond every thing, to see the people in the Hall, when I bade them farewell, and when I came out they stood in groups along the streets, wishing to speak with me; it being too much for me, I turned round the corner of the Hall, and went another road to my lodgings, whither many soon followed, and declared they were ready to join the society if I would stop and preach for them.

"I could relate many anecdotes, which would amuse and entertain the readers of the report; but as I consider these trifling, unless they lead to some useful result, I shall state only one:—A person appeared at my lodgings one night, when the following dialogue took place between him and one of the members of the society: well Saunders, I understand you meant to attack Mr. Haworth,—well so I did,—why did you not do it,—I'll tell yea man, when I gee'd awa to Caledonian Hall a Sabbath night, I'd been considerin th' fifth chapter o' Romans, and wad dye think when I gee'd thither, he read thad vara chapter for a lesson; thinks I, whad's he for noo; hee's ganging to come into my way at last; and wad dye think further, but thad vara passage I'd thoot to confound him wi, he took for his text; I star'd wi aw my een—aye man, an' he gar'd that vara passage fit his own doctrine to a T, and set himsel reet wi't:—well, and why did not you attack him?—whad could I attack, I believed his explanation to be true, an' wad ye ha' me to spak agen my ain conscience.—This passage was comprehended in the 8th, 9th, 10th, and 11th verses.

"I have related the above for this reason; experience has long ago taught me, that when people are directly attacked on the score of their doctrines, they consider themselves insulted; and consequently close their ears against what the preachers wish to enforce; in order therefore to shew the common doctrines erroneous, and give as little offence as possible; I consider it better to select those very passages on which they place all their reliance, and interpret them by the doctrines of the New Church; for surely, no one can be expected to change his opinion, unless a more rational one be laid before him, and unless he can see it to be so. I should be glad to hear of a better method of accomplishing this than the one I have mentioned. I have often wished to see a pamphlet, written by some able hand, comprehending the general doctrines of the New Church, confirmed by these passages from the epistles, which are considered as the bulwarks of modern doctrines; I am persuaded it would be an excellent work to put into the hands of many people.—'Other sheep I have which are not of this fold.'

"I am afraid I shall extend this letter to too great a length; I cannot close, however, without mentioning, that the society in Dundee is greatly indebted to the zeal and affection of Mr. Dighmont, of Edinburgh, in supplying them with books, and giving them advice. I have read over his letters to them, and admired their contents. I stopped all night with him in Edinburgh and was much delighted with his company.

"I preached at Edinburgh on my return, but it being a busy night, we were but thinly attended; the next night I preached at Glasgow, and was better attended; I saw here, also, a few friends from Paisley; several friends of both places accompanied me to the houses of Messrs. Dighmont, and Atwell, where we conversed till a late hour. I, as well as the rest, must admire the hospitality and friendship of these gentlemen.

"In conclusion, I can never forget the treatment I met with from the members of the New Church in Scotland; unless my judgment greatly deceive me, *they prefer the disposition of a Christian to his doctrine.*"

COMMENCEMENT OF THE SOCIETY AT MIDDLETON, IN LANCASHIRE.

It appears that the Doctrines of the New Church first began to be read in the neighbourhood of Middleton, by a few individuals, as early as 1790, if not a little earlier. Some time about 1796 these few friends commenced meeting together on the Sabbath, in a chamber in one of their houses in Middleton-Wood. The friend's name where they met was James Deavenport. Richard Boardman, who, many years before this, had read some part of Swedenborg's "Heaven and Hell," joined this small knot of readers very shortly after they began to meet. At first, his appearance amongst them was viewed by them with suspicion; they were afraid that the object of the questions he put was disputatious opposition, but their fears were soon allayed, and they were convinced that at no distant day he would be their teacher. They began a Sunday School in their little upper-room, and also a Library. The old account-book which contains the names, subscriptions, and accounts of the Society for the first twenty years of its existence, commences with November 30th, 1800. A memorandum on the top of the first page reads:—"Remember 11s. 6d. in hand when we began."

"The founders," it states, "were James Deavenport, Richard Boardman, Benjamin Jacques, Robert Briggs, George Albinson, James Albinson, Joseph Wild, and Samuel Wild. They were all labouring men, living upon very scanty means. They have penned as a motto on the first page,—

"May the honest heart never know distress!
And may friendship unite us till death separates!"

For the first five years after 1800, their number of readers seems to have been almost stationary; but in 1806, it began to increase rather rapidly, and in the early part of 1807, they rose to 23 readers. Thus increasing, they were encouraged to make an arrangement with one of their friends, who was erecting a lot of weavers' houses, to make them a larger meeting-room, extending over two large weavers' loom-houses, capable of seating comfortably 150 persons. This room they agreed to fit up for public worship and for a Sunday School, at their own expense, and to pay for it a rent of five guineas per annum. They opened it in 1808, and continued to meet therein till 1832.

Shortly after the opening of this room, Richard Boardman was chosen the speaker of the Society. He had before done it in conjunction with James Deavenport. But the meetings in the first room or chamber were of a very simple character; singing a hymn, reading the Word, and sometimes a portion of the writings of E. S., and then conversing thereupon. But nearly the whole time, they attended to the teaching of a Sunday School.

James Dawson, the brother of Samuel Dawson, of Bolton, joined this Society soon after the commencement, and it is worthy of notice that some of these first receivers, like those of other Socie-

ties, were acquainted, more or less, with the writings of Behmen and Law.

The pecuniary means of this little band of earnest labourers were very limited. But for many years they made no appeal to the public, not even for the wants of their little school. But there is evidence, in their account book of the liberality of both the Rev. John Clowes, and Mr. Motram, of Salford, in supplying them with the new works which were at that time in course of publication, both from the pens of Mr. Clowes and others, and also with the writings of E. S. Some works they presented, and others they furnished considerably below the published price. It was hard work, in those days of war and dear bread, for hand-loom weavers with families, to provide themselves with sufficient food and raiment of the coarsest kind; and what was contributed towards the purchase of books and other incidental expenses, was hardly spared.

Mr. Thomas Ogden, who is now by far the oldest preacher in connexion with the Manchester Missionary Institution, joined this Society's Library in January, 1807; and the late highly-gifted preacher of the New Church Doctrines, and much respected Conference-Ordained Minister of the Society in Salford, David Howarth, joined in January, 1817, though he had been acquainted with the writings of E. S., for about ten years before this, and was beginning to exercise his talents as a preacher in some of the small societies near Middleton, especially that in Heywood. About this time also, the late Mr. Thomas Wilson, the founder of the Society at Failsworth, and for many years an able advocate of the Doctrines, both in public discussion and in the pulpit, and especially the defender of them against the attacks of infidelity, joined this Society, being himself reclaimed from the verge of infidelity by the preaching of its worthy leader, Richard Boardman.

Mr. R. B. and James Deavenport, and occasionally others of the old members, both of this and many other of the small societies round Manchester, attended the weekly preaching of Mr. Clowes, which he held in his own parlour; and thus they were built up in the faith of the New Doctrine, and better prepared for the duties they had to perform on the Sabbath. And until the foreign influence of a New Church Ecclesiasticism stole in upon them, subsequently to the settlement of Mr. Hindmarsh, in Salford, they travelled together in harmony and brotherly affection. Those of them who were preachers and leaders performed all the duties of the ministerial office, *so far as they were called for by their little flocks*, without any fear that they were offending against "order." Their worthy and patriarchal teacher, Mr. Clowes, though himself an ordained Minister of the Establishment, never discouraged them from administering the Sacraments, or any other Ministerial duties, in their small and humble way. He rightly regarded *the use above the form*, and allowed the little germs to grow unmolested and unchecked. Indeed he greatly encouraged them, by occasionally visiting them, and preaching to them in their little places of meeting.

But soon after Mr. Hindmarsh's ministration in Salford com-

menced, Mr. Boardman became fascinated with the formalities of the new organization, and this led to differences of opinion and shyness of action in the Society, which have never to this day been eradicated, though the Society has never been regularly ministered to by any Conference-ordained Minister.

In 1832 the members made an effort, for which they had been preparing pecuniarily for the previous ten years, to erect a new Chapel for their growing wants.

In the Manchester Missionary Report for 1832, the letter of "Auxiliary 18," contains the following paragraph upon this matter:—

"The erection of a new place of worship at Middleton will be gratifying to affectionate receivers of the doctrines, acquainted with the members generally composing the Society, and their patriarchal leader, Mr. Richard Boardman. To my knowledge, they have been steadily attentive to their social intercourse, as members of the New Church, for nearly twenty-six years, *though composed almost entirely of such as have depended for support on the fluctuating and regularly depreciating business of weaving.* All things considered, persons depending on such a business for a livelihood, steadily adhering to each other as a Society, and to our heavenly doctrines, entitle themselves to much favourable consideration on the part of the friends of the church in general, especially in the laudable efforts they are now making to erect and dedicate a suitable place to the worship of the Lord, the only true God and Saviour, in which likewise genuine instruction may be regularly given, relative to Him and His heavenly kingdom. Hitherto they have proceeded with much judgment, in raising a not inconsiderable fund, their means considered, to start with, and the economical plan upon which they have acted. It will be a subject of congratulation, if the friends of the church, who have power, will help them so liberally as to prevent the place from being too expensive for the resources of the Society. This I sincerely wish may be the case, as in these efforts they declare, in the most public manner in their power, their increasing confidence in, and zeal for the propagation of, the heavenly doctrines they have espoused. May the Lord bless their undertaking, and lead them to eternal life in brotherly love and peace."

A sketch of the progress of this Society, from 1822 to 1834, detailing the nature of the efforts made to erect their first chapel, is given in the "Intellectual Repository" for 1836, at page 96, written by one who, from his youth up, has been an active, intelligent, and highly useful member of the Society, and who succeeded Mr. R. Boardman as the leader of it. The following is nearly the whole of it:—

"It may be needful just to remark in the commencement, that, up to the year 1822, the Society had existed about 24 years, and had assembled for the public worship of the Lord in rather an obscure situation, being an upper-room immediately connected with two cottages; the business of weaving being carried on beneath, rendered it very ill adapted for more private duties. The Society, labouring under these inconveniences, resolved upon entering into a weekly subscription, of one penny each member, for the purpose of raising a more eligible and convenient place of worship. Necessary arrangements being made, and collectors appointed, the subscription was commenced on the 7th day of July, 1822. It was resolved further that, when our subscription had accumulated to a certain number of pounds, it should be put in the Bank, and that the interest when due should be added to the stock. The subscription thus commenced was continued, with some little fluctuation, till the year 1832, being a period of ten years. The Society now began to cherish the hope of bringing into ultimate effect their long desired object, their subscription having by this time augmented to £91. 6s. 4d. A special meeting was therefore convened for the purpose of taking into consideration the propriety of commencing their

operations. At this meeting it was unanimously resolved that, in addition to the weekly fund, a voluntary subscription should be entered into by the members of the Society, which amounted to £22, enhancing the sum to £113. 6s. 4d. With this capital in our possession we thought we might venture to make a beginning. It was deemed prudent, however, to proceed very cautiously, lest we should act upon the dangerous maxim of 'putting our hands further than we could reach.' A resolution was therefore passed, that the building to be erected should not exceed the value of £200, £113 of which we were already in possession; the remainder to be borrowed on interest. Necessary arrangements being made, and a committee elected to superintend the affairs, we laid the first stone of our temple on the 5th day of March, 1832. During the time of building, we thought it advisable to apply for the aid of our friends in Manchester. A document was accordingly prepared, stating our affairs, and was signed in recommendation, by the Rev. Richard Jones and the Rev. David Howarth, agreeably to the order of the General Conference. A sufficient number were printed and distributed among our friends. Our worthy leader, Mr. Richard Boardman, was appointed to wait upon our respective benefactors, from whom he received the very ample sum of £51. 14s. 5d. For the management of this part of our business we were indebted to our very worthy friends, the Rev. D. Howarth and Mr. J. Brooksbank. Besides the very generous aid offered us by our friends in Manchester, we received several very handsome donations from other respectable members of the church in various quarters. A collection was also made in the immediate neighbourhood, which amounted to a considerable sum. These fresh assessments to our stock enabled us to accomplish considerably more than we at first anticipated, having expended on the chapel £190 more than we originally intended, making the total expenditure £300. The temple is situated in Wood-street, on a plot of land leased for the term of 999 years. It contains 600 square yards; the temple is built in the centre, and occupies 120 yards. It is 12 yards by 10, and capable of containing 300 persons. The weekly subscription, which has been the means of raising this temple for the use of the New Church, is still continued, and is now appropriated to the liquidating of the remaining debt, which at present is only £70. In the hope that the above statement may be pleasing to your readers, and useful to those Societies of the Church that may wish to adopt a similar plan,—I remain, &c.,

"JAMES ASHTON, Secretary."

"Middleton, December 3rd, 1834."

About the time the above communication was written, the venerable old man, who had so long gratuitously ministered to this Society, and acted as a Missionary to many adjacent Societies, (amid great privations, endured with uncommon fortitude, all the while earning his living by hand-loom silk weaving,) became almost entirely unable to preach any longer. An influx of blood into the head and face while preaching, rendered him an invalid on every successive attempt. This rendered the Society mainly dependent upon Missionaries for its preaching; while, in the absence of such, service was regularly conducted by the individual whose name is appended to the above communication.

As the writer was amongst the number of those who visited and preached to this Society, and as he was for a number of years more intimately connected with it than latterly, it may be as well to cite, from the "Annual Missionary Reports" of the Manchester Institution, two or three paragraphs, contained in letters written at different periods to the Committee, in which mention is made of the state of the Middleton Society, as apprehended at those times.

In 1843, I find I wrote as follows:—

"The Middleton Society I have also visited three or four times. This Society, I have much pleasure in saying, continues to be prosperous. The number of

young members which have been trained up in its well-conducted Sunday School is truly astonishing, and furnishes a remarkable instance of the intrinsic value of New Church Sunday School tuition. To see the venerable father of this Society, Mr. R. Boardman, now nearly eighty years of age, surrounded by a numerous and *apparently* prosperous, spiritual family, while he, like a shock of corn fully ripe, is patiently waiting to be gathered into the garner of the Lord, is truly cheering and encouraging to all who are labouring as Missionaries in the Lord's vineyard! May we imitate the worthy examples they (who are passing away) have set us, and be not weary in well-doing! The Society at Middleton has had a Sunday School attached to it almost from its commencement, and this has always been the object of the Society's care and attention. Hence the very different aspects presented now by it, and by those Societies which are its contemporaries, but which have paid *little or no attention* to Sabbath School tuition. Yet if, as I have sometimes done, the subject be urged upon the attention of such Societies, each one can find an excuse in *some difficulty peculiar to itself*, which is looked upon as making its case an exception. But I protest against *all* exceptions; and whatever *difficulties* there may be, it matters not, for the *secret of New Church prosperity and happiness lies in overcoming difficulties*. 'HE THAT OVERCOMETH will I give to sit down with me in my throne.'

Richard Boardman departed into the spiritual world in 1845, and in 1852 another Missionary wrote to the Society in the following terms, respecting the Middleton Society:—

"The Society here fully maintains its position in the Church for the intelligence and number of its congregations, and in the possession of a well-regulated and numerously attended Sunday School. It is matter of *deep regret* to me that so flourishing a Society should not have,—*may, should not have had long ere this, a minister* in the full performance of his duties. I need not say that *under the present arrangement* the Sacraments are but incidentally administered, and but for the unwearied and gratuitous services of our esteemed and respected friend Mr. Ashton, public worship and instruction might also be incidental."

On the next page of the same "Report," a letter of mine contains the following:—

"The Society at Middleton seems to be in a prosperous condition, and many of its most intelligent members (of which there are not a few) are in the habit of spending very interesting, agreeable, and instructive hours on a Sunday, between the hours of service, at the hospitable abode of their respected leader, Mr. Ashton. I am sure no Missionary can visit Middleton often without having his own mind improved, and his intelligence in the doctrines strengthened, by these very agreeable and social conversations. Would that they were more common in other Societies. Let it not be forgotten that the rational principle has to be reformed and regenerated before the natural, and that this work has to be effected by the knowledges of truth and good implanted therein, as vessels to receive the good and truth that flow in from the Lord through the celestial and spiritual into the rational, to prepare it for the work of reforming and regenerating the natural. To this important purpose such edifying conversations contribute more than those who are not in the habit of joining in them can be aware. They are also fraught with much delight, and afford much food for reflection. But I am sorry to say that I believe their importance and use is little known and appreciated in the Church. Permit me to record my firm conviction that, mainly owing to these and similar meetings, the Society at Middleton possesses more real intelligence in the doctrines, and more New Church life than some Societies which have the services of regular ministers. I have often heard individuals express regret and surprise that the Society at Middleton has not long since had a minister. I must confess, I doubt whether its state would have been more prosperous than under the tuition of its present leader and Missionaries."

A communication from the late much respected and active Missionary for 25 years, Mr. D. Taylor, to the committee for 1844,

contains the following short paragraph relative to the state of the Middleton Sunday School at that period:—

“ They are very attentive to their Sunday School, so much so, that the room is far too small for the number who attend. They are obliged to have a portion of the scholars in the chapel.”

The small school to which our late esteemed friend and fellow-labourer, Mr. Taylor, here alludes, was built in 1836; it was 10 yards by 8, and cost only £80. But it was afterwards enlarged to 20 yards by 8, with the addition of a gallery at one end, at a cost of £200. And again, as lately as 1861, it has been enlarged by the addition of an upper story, at a cost of £130.

But notwithstanding the great increase of school and chapel accommodation which the Middleton Society has provided for its use within the last seven years, it is but too clear that the cost has been of a very serious nature; not only involving large pecuniary responsibilities with small means of meeting them, but, what is far more lamentable, deep-rooted alienation of feeling and association amongst the members. And this is clearly traceable to that clerical and Conference influence which has for many years been urging them on to make an effort to keep a salaried Conference minister. A few in the Society have been the instruments through whom this foreign dominion has been, and continues to be, exercised, but which seems further than ever from the attainment of its object.

In 1858, the advocates of this policy succeeded in gaining sufficient influence to carry a vote for the immediate pulling down to the ground of the neat building which had been erected in 1832; and which, by the hard toiling of many years, together with all the intermediate costs of building and enlarging the school, had then been freed from debt, except £10.

Many of the oldest and most zealous and intelligent members, who had worked hard and cheerfully many years, were decidedly opposed to this act, and could not bear the thought of its consequences. But, though five, out of the eleven active trustees were quite opposed, and though the estimable leader of the Society was amongst their number, yet it was done, and, of course, caused his resignation, and led to a division in the Society, which has gone on increasing, till now the greater part of the intelligent and elder members stand quite aloof from all the proceedings of the Society; and there can be no hope cherished of a different state of things, until such clerical and foreign influence subsides. The building erected in 1858 is 18 yards by 14, and cost, with fittings and beautification, £688. The debts and difficulties of the Society have increased together, and are still doing so. What a sad reflection for all the Societies' well-wishers and true friends!

RICHARD BOARDMAN.

Richard Boardman was, I believe, a native of Middleton, in Lancashire, where he died, on the 21st of January, 1845, in the eighty-first year of his age. He had held gratuitously for about 40 years the position of leader of the New Church Society, in that place. He was brought up under the establishment, and being piously inclined, and seeking after religious knowledge earnestly, he frequently entered into conversation with others on subjects of religious doctrine. When he was about 21 years of age a friend introduced to his notice the New Church doctrines, and proposed to lend him Swedenborg's "Treatise concerning Heaven and Hell," desiring him to read it carefully. He accepted the book, and promised to read it with attention. But it appears he was more intent upon making an effort to refute its doctrines than to profit by the reading of its statements. This was about 1785. He did not, it seems, at that time, espouse the truths he read in this wonderful book, but his disposition to oppose was somewhat allayed. He laid aside the book with its strange statements, and determined to have nothing more to do with it. "But in a short time afterwards he became more than ever anxiously concerned on the subject of religious truth; particularly on the doctrine of the Trinity, which, on account of its great obscurity, gave him much uneasiness. In this state, he visited his pastor, the then officiating clergyman of the parish church, from whom he sought information to relieve his mind; but all he could obtain was a gentle reproof, and a grave admonition, not to pry into the doctrine of the Trinity, because it was a very mysterious subject. Having flattered himself that his pastor would give him ample information, and conceiving that he had not done wrong in making the enquiry, he was greatly dissatisfied with the result of the visit, and resolved, therefore, to seek relief in connexion with some other religious body. With this view his "attention was directed for awhile to the 'Society of Friends;' but finding no benefit thereby, he began to attend the public worship of the Moravians, and to enquire into their doctrines. For a considerable period he walked about fifteen miles, almost every Sabbath to be present at their services, and converse with one of the members. But still his yearning mind could find no solid satisfaction." In this state of mind he walked out in the fields, and coming into a state of deep concern about the subject of the Godhead, he knelt down under a tree, and prayed earnestly for enlightenment. He was impressed with the desire to read again the long-neglected Treatise on Heaven and Hell. "He did so; and great indeed was his surprise and delight to find that he seemed to read the book with new eyes; doubts and difficulties which, like an impenetrable cloud, had for *eight or ten years* been hanging over his mind, vanished away; meridian light appeared now to surround him, and he felt as though he had entered into a long-sought peaceful dwelling. About this

time he began to attend a meeting of a few friends, held at a private house, (James Deavenport's,) for the purpose of reading the Word, and conversing thereon, and also the Writings of Emanuel Swedenborg. On the Sabbath he now frequently attended the ministry of the late Rev. J. Clowes, and also the weekly meetings which that venerated clergyman held at his residence. By this means, and continued application to reading, his views of divine truth became enlarged, his mind strengthened, and his resolutions permanently fixed upon the doctrines and the life of the New Church, regarding them as a most glorious manifestation of the wisdom and mercy of the Lord. Thus prepared he was soon required to take a prominent part as leader of the 'little flock,' which then formed the nucleus of the present society. For a few years he was assisted therein by another member, (James Deavenport,) after which *the whole duty devolved upon himself, and he performed it gratuitously for nearly forty years, with great benefit to the society and credit to himself.* Mr. Boardman was also a zealous labourer during nine years, in the Manchester Missionary Institution, *from the commencement of its present plan of local operations; and for many years the missionaries who visited the Middleton Society were hospitably entertained under his roof and at his own expense.*

"In all his efforts as a teacher of the truths of doctrine, our departed friend was especially watchful to lead to the good of life by his own example. *From his first reception of the doctrines of the New Church, to the time of being incapacitated by infirmities common to advanced age, his life was one continued scene of active usefulness in the service of God,* and in promoting the eternal as well as temporal interests of his fellow-man. His practical motto was the Saviour's emphatic declaration, 'If ye know these things happy are ye if ye do them.'"

The above is nearly the whole of the obituary notice of Mr. Boardman, written by his dear friend, and fellow-labourer in the cause of truth and good, and who for a number of years in his younger days had sat under his ministry;—the late much respected David Howarth. It appeared in the May number of the Intellectual Repository for 1845.

That the Society at Heywood was planted by Mr. Boardman's labours, will be evident from the following extract from the pen of Mr. Hindmarsh, copied from the Intellectual Repository for 1815, p. 274.

"Four or five years ago there was scarcely a single reader of the New doctrines in the whole village, which is very populous. But providentially one or two of the inhabitants were led to the New Church meeting in Middleton, where Mr. Richard Boardman has successfully officiated for many years. They were struck with the beauty and simplicity of the doctrines, but chiefly with their evident tendency to promote a good and useful life, by leading men to the true knowledge of the Lord and His Word, and at the same time to the practical exercise of every Christian virtue. They continued their attendance at Middleton for about 12 months, during which time some others were added to their number; until by degrees they formed themselves into a society, established a library, as well for the benefit of their neighbours as themselves, and held regular meetings once a fortnight, at the house of Mr. James Ashworth, which were

began in April, 1812, (where Mr. B. B. met them, and preached to them,) and continued till the December following. They now found it necessary to take a larger room, which might serve both for a Sunday School and a place of worship. Their numbers still continuing to increase, a subscription was entered into, to enable them to build a more convenient place, which, by the assistance of their friends, and particularly of Mr. John Richardson, of Heywood, they have at length accomplished. The place was opened, as before observed, on the 9th of October; and *Mr. Richard Boardman, of Middleton, who was the chief instrument under the Lord of raising the society, regularly dispenses among them the great truths of the new dispensation.*"

In the Manchester Missionary Report for 1824, there is evidence given, in a letter to the committee, from Mr. William Cordin, one of the early Manchester Missionaries, that the society at Rhodes was also planted by Mr. Boardman's instrumentality. Mr. C. writes :—

"Feeling confident that every circumstance calculated to promote the interest of the New Church, will be received by you with pleasure, I venture briefly to lay before you the following particulars :—About two years ago, (1821,) our indefatigable and respected friend, Mr. R. Boardman, began to visit a family, (receivers of the writings of E. S.) who reside at Rhodes, a small village near Middleton, for the purpose of conversing with them on the doctrines of the New Church; and being desirous that the public might be benefitted by his visits as well as the family at whose house he met, he proposed that regular service should be performed once a month, and that strangers should be invited. The plan was accordingly adopted, and has since been continued; a great number of persons attend regularly at the meetings, and I have no doubt much good will result from these labours of our worthy friend. On the 13th inst., at the request of Mr. Boardman, I paid a visit to the place of meeting at Rhodes, and found the room crowded with persons anxiously waiting to hear the doctrines of the New Jerusalem Church again preached."

From its commencement the Manchester Missionary Institution derived *three out of the nine* laborers who first constituted its working staff, from the Society at Middleton, namely, Richard Boardman, David Howarth, and Thomas Ogden, of which Richard Boardman was the most active and valuable, at that time, from his age and experience in promulgating the doctrines. He had laboured in the field noiselessly, but effectually, for years, before the institution was formed. And when we take into consideration the privations he underwent, in order to obtain the books needful to assist him in his labors of love, we shall better understand the value of his services. He has told the writer in years gone by, how he used to carry his work weekly on his shoulders between Middleton and Manchester, a distance there and back of eleven miles, once, or perhaps more, each week; and it was a rule with him to allow himself sixpence each journey for refreshments. But he frequently went backwards and forwards and tasted nothing from morning till nearly night, to save the sixpence towards buying some book which he stood in need of. Times for hand-loom weavers were hard, and food very dear then, and he had a family of small children to maintain.

On one occasion he was weaving all night on the Friday night, as weavers in those times frequently did, in order to get their work done to take to Manchester on the Saturday, and bring back the

week's supply of food for the family, and it so happened that all was used up. They had no food in the house, and sometime after midnight he felt quite exhausted, and concluded to lie down and sleep a little. "He did so; and he had a dream. He thought he was leisurely walking along a beautiful green field; in the distance he saw a female hastening towards him; and on her nearer approach he saw that she had a pitcher in her hand, which, on coming up to him, she presented, and bid him eat, which he did, and after finishing his meal he awoke, and felt the savour of it in his mouth as of delicious posset. He then arose, went to his labour and finished his work, without feeling the least hunger or fatigue, although it took him a considerable portion of the following day." Thus the Lord took care of him in his extremity, although men knew not his worth, nor cared for his wants.

I have given the above anecdote chiefly in the words of a friend who knew him well, but have myself heard him relate the circumstance. I may add, that in after years, his circumstances were not so strait, though he never possessed much of this world's wealth.

In his extreme old age he became as simple as a child, and almost as helpless; but though he was, as I know, "a man of sorrows and acquainted with grief," he seldom complained, but bore his sufferings with a fortitude rarely shown; and set an example worthy the imitation of those who are following, and remember his worth.

ORIGIN OF THE MANCHESTER MISSIONARY SOCIETY OF THE NEW CHURCH.

At the Conference which was held in the Church in Peter Street, Manchester, in 1815,—being the first that was held after Mr. R. Hindmarsh began to act in the capacity of a minister, and of which he was president, and Richard Jones, the minister of the place, secretary,—the following resolutions were passed.

"The establishment of a *Missionary Ministry* having been long considered by the members of the New Church generally as a most desirable object, calculated, through the Divine Providence, to disseminate the blessings of the new dispensation both extensively and effectually; after full deliberation, and with a sincere desire to contribute as much as possible towards this great and beneficial end, it was *Resolved unanimously*—(13) That it is expedient that a fund be raised to defray the expenses of such *Missionary Ministry*, which shall consist of *approved persons*, properly qualified to travel through Great Britain, for the purpose of visiting the different Societies already in existence, *of forming new Societies*, and of proclaiming to the inhabitants of this kingdom at large the heavenly doctrines of the New Jerusalem. (14) That for this end it be earnestly recommended to every individual member of the New Church to contribute *one penny* or more per week, according to his or her ability, to be paid at stated times into the hands of a treasurer appointed by the General Conference. (15) That the Rev. Joseph Proud be requested to undertake the duties of a *Missionary*, as soon as it can be made convenient to himself and to the Society of which he is the pastor."

Pursuant to these resolutions, Mr. Proud made three journeys, in 1816. "The first journey was to Derby, on the 18th of April."

The *second journey*, on account of its varied interest and information respecting the *then* state of the different Societies in Lancashire and Yorkshire, I deem it expedient here to extract from the "Minutes" for 1816 :—

"SECOND JOURNEY."

"On May 30th, 1816-60, I went to Manchester, with design to visit the various Societies in Lancashire and Yorkshire. On Saturday evening I proceeded with a friend to Ratcliffe, about seven miles from Manchester. In the morning at the usual time of worship, the Chapel was full, and a considerable number of friends from other Societies of the New Church, within the distance of from three to ten miles, came to meet me. In the afternoon a Charity Sermon for the benefit of the Sunday School was to be preached by Mr. F. Hodson of Manchester, but when the time approached near, my friend Mr. Hodson earnestly requested that I would deliver the discourse. Reluctantly, I complied, having to preach again in the evening. By this time many more people were gathered together, and still more friends from neighbouring Societies, insomuch that the Chapel, though crowded to an excess, could not contain them; several hundreds stood around, the windows were opened, and, the afternoon being fine, I believe every one within and without could hear the whole of the service. The school is composed of several hundred children. A temporary gallery was erected for the girls, who were all dressed in clean white frocks, behaved in the most orderly manner, and did much credit to their patrons and teachers. The Collection amounted, as I understood, to about forty pounds. In the evening I met the Society again, preaching three times that day, and immediately after service returned to Manchester. This Society at Ratcliffe has a worthy friend, Mr. Schofield senior, who performs the duties of a leader among them; and sometimes Mr. F. Hodson, of Manchester, pays them a Sunday visit, and performs the service.

"By an arrangement of the friends in Manchester, previous to my arrival, and indeed contrary to my intention, notice had been given of my preaching in Peter Street Chapel, and in the Temple in Salford, on the 4th and 5th of June. On the Tuesday evening, therefore, I delivered a discourse in Peter Street Chapel, to a considerable number of hearers, and on Wednesday morning at eleven o'clock, I met a respectable, though not numerous congregation in the Temple at Salford.

"On Thursday morning I went, with the Rev. R. Jones, and several other friends, to Worsley, about six miles by water. We had appointed to meet the friends there, and to have service about one o'clock: we arrived about that time, but the people had been assembled and waiting for us a considerable time, the place of worship being quite full. We went, therefore, almost immediately to the room, and after service had but just time to speak to the brethren, as the boat was ready to return. This was a short and hasty visit, but we met a considerable number of serious minds,

who frequently assemble there to worship Jesus Christ, as their only God, in His Divine Humanity, and who cordially receive, and zealously profess, the holy doctrines and truths of the Lord's New Church. Mr. Varey, a respectable and worthy friend, who has for many years espoused the doctrines, is the useful and esteemed leader of this Society.

"On Friday morning the 7th, I set off with several friends from Manchester to Heywood, about ten miles. On this day the Society at Heywood hold their Anniversary Meeting, at which the leaders, ministers, and members of several other contiguous Societies attend. The order of the service on this day is as follows: Mr. Crabtree, the leader at Heywood, begins with a hymn, then a short prayer, after which he reads a chapter out of the Holy Word (at this time the xvi. chap. of John's Gospel); he then speaks a little time upon it, or any part of it, after which any other minister or leader is at liberty, and expected, to offer his thoughts upon such portion of it as his mind may be directed to. At this time Mr. Jones, Mr. Hindmarsh, Mr. Walter of Liverpool, and two or three more public friends, delivered their sentiments; after which I addressed the Society about fifteen minutes, gave out a hymn, and concluded the meeting with prayer. Many friends from neighbouring Societies attended, and the meeting was truly pleasing and edifying. A dinner was provided at the Inn, where I suppose sixty persons, or upwards, sat down at the table, and many other friends in different rooms took refreshment as suitable to themselves. After enjoying conversation, upon various subjects relative to the Lord's New Church, we returned in the evening to Manchester, and the other brethren to their respective places of abode. Here is a very good Chapel, which will hold four hundred people or upwards. Mr. Crabtree is an esteemed leader among them, and, if I mistake not, there is another gentleman also, who is united with him in the office.

"Saturday morning the 8th, I set off for Bolton, the distance about 12 miles. On the next day (Sunday) I preached morning and afternoon, in a decent but small Chapel, which was very full, as many friends came to hear me from other Societies of the New Church, several miles distant. A considerable number of friends dined at the Inn; much affection was manifested for the blessed cause of Jesus Christ; and the spirit of piety, worship, and religion, appears conspicuous among them. The friends here, as in every other place, received me in much Christian love, and expressed themselves highly gratified by the visit. At this place I had an agreeable interview with a clergyman of the Established Church of England, who appears to be a sincere recipient of the heavenly doctrines, and zealous to promote the divine truth and good of the Lord's kingdom.

"I returned to Manchester in the evening, tired in body, but had not time to take a day's rest; as by appointment, on the morrow (Monday the 10th) I went to Huddersfield in Yorkshire, expecting to preach at Cooper's Bridge, three miles farther, on the

Tuesday evening; but by a mistake in a letter not coming to hand, the meeting was called for Monday evening, so that instead of staying that night at Huddersfield, I had to set off immediately for Cooper's Bridge, it being now past six o'clock. I arrived there with two friends from Huddersfield about seven, and went to the house where the friends meet: the room was quite full, and they had waited a considerable time for my appearance. After service, I walked two miles or more with Mr. Senior, to sleep at his house. He expressed himself highly gratified by the visit, and said that he had no doubt but the discourse delivered would have a very great and good effect; that it would remove the prejudice which had existed, and give the Methodists and others near, a more favourable opinion of our doctrines, and of those who espouse them. *Mr. Senior is the leader of this Society, which is composed of about sixty or seventy members.* I was very much pleased with his company and conversation, as a solid, judicious, truly spiritual and exemplary subject of the Lord's New Church and Kingdom.

"On the Tuesday I returned to Manchester, where I remained the next day. On Thursday the 13th, I went with two friends to Middleton, about six miles from Manchester, and met the people at half-past six. The Chapel, which is a decent place, and will hold, I imagine, three hundred people, was crowded, several Methodists and Calvinists attending. I preached from Joel iii., 17. The leaders of the New Church and others expressed great satisfaction, and conceived much good might arise from the meeting. I returned the same evening to Manchester.

"On Sunday morning early, the 16th, I set off with a friend to visit several Societies in Lancashire and Yorkshire. We went through Ratcliffe, from whence I was accompanied by two other friends to Holcomb Brook, a little village about fourteen or fifteen miles from Manchester, where I was to preach by appointment morning and afternoon. The Chapel there is supposed to hold, when quite full, near five hundred people; it was well filled in the morning, but by the afternoon the number assembled was very great, many friends from Ratcliffe, Middleton, Bolton, Haslingden, Accrington, and Bury, attending, so that when I went to the Chapel about three o'clock it was with difficulty I could get to the pulpit: the place, the stairs, and every corner, were crowded, and some hundreds could by no means get nigh enough to hear: therefore just as I commenced the worship, Mr. Haworth of Accrington, the minister there, being with us, was called out of the Chapel by some friends, and desired to go to the Inn close by, and preach to the people who could not get into the Chapel. The great room was immediately furnished with forms and chairs, a desk erected, and Mr. Haworth preached it is said to about three hundred persons, while I was addressing the congregation in the Chapel: it was an extraordinary and most pleasing opportunity, which will be remembered long after my body is laid in the dust. I should observe that Mr. Morecroft is one of the leaders at Holcomb Brook, and appears to be a very pious, zealous, and affectionate man.

"In the evening we set off for Haslingden, about five miles farther, where we slept that night, but owing to the heat of the place at Holcomb Brook, preaching twice, and riding so many miles, I found myself quite overcome and very unwell all night, and continued so the next day. I had to preach in the evening at Haslingden, but found myself rather better, and went through the service more comfortably than I could have expected. The place of worship was quite full, and several friends from other Societies met me there. They have a leader to this Society, Mr. Pilkington, who appears to be a sincere orderly Christian, and is I trust useful in his situation.

"On the next morning (Tuesday) we set off for Keighley, in Yorkshire, about thirty miles from Haslingden, where we arrived about five o'clock, and soon after went to the Chapel. It is a very decent place of worship, and will hold several hundred hearers. It was well attended, some friends from distant Societies came over, and we had a very agreeable meeting. Mr. Enoch, their minister, is respected by the Society, and, I have no doubt, is very useful among them.

"The next day we returned to Manchester. On Thursday, Friday, and Saturday, I had some rest, and on Sunday, the 23rd, I preached in Peter Street Chapel, morning and evening, (Mr. Jones being in London). In the evening, the Chapel was full; and after the service I addressed them in a few words upon the Missionary office, stating its design and uses, and suggesting a hope that the congregation would willingly contribute to its support; and, I understand, about £10 was collected. On the following morning (Monday 24th) I returned to Birmingham, and arrived safe and well, but greatly fatigued.

"Thus, through divine goodness, I have completed a journey of four weeks all but two days; have met about thirteen Societies, travelled near five hundred miles, preached seventeen or eighteen times; but with all this labour and fatigue, have been preserved in health, good spirits, and free from accidents. The blessing of the Lord hath attended us, and I most sincerely hope and trust that much spiritual use will arise from our humble endeavours to promote general good, the increase of the Lord's New Church, and that pure faith, love, and life, which are essential to our *well-being* and *well-doing* while here, and to our final and everlasting happiness in the new heavens of Jesus Christ our only God in His Divine Human form; to whom be *all the thanksgiving, praise, honour, and glory*, for ever and ever.—Amen."

Other missionary journeys performed by other ministers about this time, contain very interesting particulars of the state of the kingdom generally, with reference to the spread of the doctrines *before the time* that these missionary efforts were made under the auspices of Conference, but the shortening limits of this work call for such economy of space as precludes the accounts of them being given herein.

One account however, of a voluntary tour taken by old Mr. Hawkins, in his 78th year, ought not to be omitted, though it does not come under the head of the "Manchester" Society. It is found in the Intellectual Repository for 1817, p. 380, and is as follows:—

"The Rev. Isaac Hawkins, at the advanced age of seventy-eight years, has, in the course of the months of September, October, November, and December, 1816-60, and January 1817-61, paid a friendly visit to thirty-two Societies of the New Church, in the following order:—Brightlingsea and St. Osyth, in Essex; Hull, Leeds, Shepherd-house, Keighley, Addingham, and Skipton, in Yorkshire; Accrington, Haslingden, Holcomb-rook, Bolton, Blackburn, Preston, Liverpool, Wigan, St. Helens, Leigh, Worsley, Ratcliffe, Middleton, Heywood, Manchester, and Salford, in Lancashire; Dalton, near Huddersfield, Barnsley, Sheffield, and Darnell, in Yorkshire; Mansfield, in Nottinghamshire; Derby and Leicester; besides a number of individual friends at other places. *In making this visit, he has travelled about one thousand miles, preached sixty-five times, and returned to London in perfect health.* He expresses himself, in a letter to a friend, highly gratified with the affectionate manner in which he was received by all members of the New Church, wherever he found them. He says there was, in almost every case, such a sphere of union, that it seemed as if he was among his old acquaintances, instead of persons whom he never saw before; *and he felt that the genuine members of the New Church form but one family*; a family of which he has lived to see as many thousands, as there was dozens existing in the world at the time of his first reception of the heavenly doctrines of the New Jerusalem. And he is convinced that the time is not far distant, when every dozen which now exists will be swelled to a thousand, and that the ratio will go on increasing, until 'the earth shall be full of the knowledge of the Lord, as the waters cover the sea.' He sincerely hopes that every professor of these heavenly doctrines will do all he can, in an orderly manner, towards forwarding this grand work. *Some can do it in one way, and others in other ways, but all can 'let their light so shine before men, that they may see their good works, and glorify our Father which is in heaven;'* and thus render important uses to the new and rising Church of the Lord God and Saviour Jesus Christ."

In the "Minutes of Conference" for 1817, we find the following, relative to the further ordering of the then newly commenced Missionary Institution:—

"24.—On considering the state of many Societies of the New Church, as being destitute of Ministers or Leaders, and of the best means of supplying these deficiencies, it was *Resolved unanimously*—That, in order to encourage Preachers to exercise their talents more extensively and usefully, it be recommended to every Preacher in the New Church, who wishes ultimately to become a Minister, to send his name to the Committee of the Missionary Institution, allowing them to dispose of his services to the best advantage, by appointing him to preach at different times and places, *in the way of assisting the Missionary Ministers, around the place of his residence, and if the Com-*

mittee send him to such a distance as to cause expense, that expense to be paid out of the fund. And further, that the Committee be requested to invite such Ministers and Leaders as are of known ability and character, to assist the Missionary cause, by visiting, as often as convenient, *under the direction* of the Committee, those Societies in their vicinity." "25.—That it be recommended to the Ministers and Leaders of the New Church, to take under their care one or more young men, or other candidates for the Ministry, whom they may deem capable of becoming efficient Ministers, and to render them such assistance as may be suitable for that purpose."

As a specimen of the beginning of the operation of the plan here recommended, the following "*Arrangement*," which was the *Second* which the Committee put forth, is here appended:—

"THE MISSIONARY COMMITTEE'S QUARTERLY ARRANGEMENT OF THE VISITING MINISTERS BELONGING TO THE NEW CHURCH, IN THE NEIGHBOURHOOD OF MANCHESTER.

		APRIL.			MAY.			JUNE.			JULY.					
1820.		23	30	7	14	21	28	4	11	18	25	2	9	16		
M	A.	BOLTON.	8	5	6	9	8	5	9	4	3	8	5	6	1 Rev. R. HINDMARSH.	
	A.	WORSLEY.		9			4		4		2			9	2 Rev. RD. JONES.	
	A. E.	LEIGH.					9								3 Mr. F. HODSON.	
M	A.	RADCLIFFE.	5	7	8	5		9	5	7	6	1	7	9	4	4 Mr. RD. BOARDMAN.
	A. E.	HEYWOOD.		6	4	6		6		6		6	4	6		5 Mr. JOHN BRIDDOCK.
	A. E.	MIDDLETON	*		9		6		6		5		6		5	6 Mr. D. HOWARTH.
	A.	STOCKPORT.			5							9				7 Mr. THOS. OGDEN.
																8 Mr. J. BIRCHWOOD.
																9 Mr. J. POWNALL.

M. Service in the Morning. A. in the Afternoon. E. in the Evening.

* The Annual Sermon, for the benefit of the Sunday School, at Middleton, will be delivered on Sunday, the 23rd of April, in the Afternoon, by Mr. GEO. HAWORTH, from Accrington.

The Annual Sermon, at Radcliffe, for the above purpose, will be delivered on Whit-Sunday, in the Afternoon. Due notice will be given of the officiating Minister.

The Annual Meeting of the Members of the New Church will be held in Wood-street, Middleton, on Friday, the 26th of May. On this occasion, the 21st Chapter of the Book of Revelation will be read and considered. President, Mr. RD. BOARDMAN. The Meeting to commence precisely at Eleven o'clock.

. All Letters, Communications, and Contributions, are to be sent to Mr. WM. LOCKETT, St. Mary's Gate, Manchester."

GEORGE SENIOR, AND THE SOCIETY AT DALTON,
NEAR HUDDERSFIED, YORKSHIRE.

"Mr. Senior was born March 5, 1771, in the same *township*, and adjoining the place where he departed this life. In his early youth he had few or no advantages of education, and as soon as he had sufficient strength to work, he had to join in the domestic circle of labour. At a tender age he was thrown helpless upon the world. There was, however, in his native constitution, great energy and elasticity of character; he had within him great natural resources, as his subsequent life evidently evinced; for in his early career he had many difficulties to contend against, which by great perseverance and indefatigable industry he triumphantly overcame. When about fourteen years of age, he, on his own application, obtained the situation of apprentice to the trade or occupation of cropper, or finisher of woollen cloth; but which situation was most unfavourable for the growth of religious principles, and for the formation of virtuous habits. His

mind, however, whilst in this situation, became susceptible of religious impressions; and before the expiration of his apprenticeship he became a frequent attendant at a chapel of the Calvinistic persuasion, commonly called 'Independents.' His mind, however, was not confirmed in any particular doctrines. Having no inclination to remain exposed to the temptation to irregular habits, to which he was liable during his apprenticeship, so soon as his term was expired he made an engagement with a neighbouring master in the same business; and not long afterwards he was married to the sister of his employer. In the years 1793-4, he became acquainted with a person of the same trade as himself, of the name of John Hinchliffe, who had, two or three years previously, become a warm admirer of the writings of Swedenborg, and had procured such works as were then published in English. With this person Mr. Senior had frequent conversations and arguments on religious subjects, and was prevailed upon to accompany him to Cooper's Bridge, a distance of about five miles. At this place resided James Hammerton, who held meetings on the Sabbath afternoon, for reading the doctrines of the New Church and conversing about them. The usual number or regular attendants at these meetings was four; and our departed friend, together with his companion, made six; occasionally there were two or three others; but they resided at too great a distance to be regular attendants. There were four brothers of the name of Hammerton, who were all zealous receivers of the New Church doctrines; but they resided at too great a distance from each other to meet often together. The last of these died in the autumn of last year, aged 84. Mr. Senior had not attended these meetings many times before he was chosen the reader; and being gifted with the ability of a ready utterance, he was encouraged to preach, and to become the leader of the little flock. These meetings now became more numerous attended; and, in a short time, a room was engaged at Colne Bridge, at the house of Francis Drake, who was one of the first and most zealous promoters of the heavenly doctrines in that part of the country. This room would comfortably contain about fifty persons. Here Mr. Senior commenced preaching regularly on each alternate Sabbath afternoon; the distance from the place he then resided at was between two and three miles. About this time Mr. Senior removed to a small farm at the upper part of the township of Dalton. At this period also he commenced a course of bodily and mental labour and industry seldom equalled; and, through the blessing of God, he was enabled soon to commence business on his own account. At this time, besides preaching regularly at Colne Bridge, he had frequent invitations to preach at other places, at a distance of eight or nine miles. Having to labour incessantly during the week, he had very little opportunity to make preparation for speaking on the Sabbath, except at nights. He was often heard to say, that his choicest moments were at the dead of night, when his family were asleep, and when he was reading the Holy Word and the writings of Swedenborg: he said that, at times, so great a light from the spiritual explanation of Scripture would burst upon his mind as to be almost overpowering. His mind was so delighted with the discernment and acquisition of truth, that he scarcely allowed himself sufficient time to recruit his bodily powers, which from incessant toil, must have been greatly exhausted. Here we behold a fine example of an individual acquiring knowledge under difficult circumstances; for few have possessed a greater knowledge of the Scriptures, both as to their letter and their spirit, than our late friend; and the happy, homely, and emphatic manner in which he communicated that knowledge to others, rendered his ministry peculiarly delightful and edifying to those who regularly heard him.

"About this period, (1796,) Mr. Senior became acquainted with the late Rev. J. Clowes, whom he always held in the greatest veneration. Mr. Clowes was in the habit of visiting Yorkshire once a year; when on his journey he spent a day or two at the late Mr. Hayle's, who resided near Halifax, and as Mr. Senior occasionally preached at this gentleman's house, he was in consequence intimately acquainted with Mr. Hayle, and extremely delighted to meet Mr. Clowes whenever he came. These conversational meetings were exceedingly edifying to all present, and especially to Mr. S., who, as he has told me, always found his mind much strengthened and instructed, and animated with new zeal to proceed onwards in the good cause he had so affectionately espoused. He also met Mr. Clowes at other places in Yorkshire. These meetings were extremely serviceable

to the infant cause of the New Christian Church; since the venerable, pious, and intelligent character of Mr. Clowes greatly tended to confirm the receivers of the heavenly doctrines in the truth, and to lead them to that life of usefulness, to which the truth invariably points. It was also at Mr. Hayle's that Mr. Senior became acquainted with the late Rev. Mr. Hill, who afterwards went to America. This gentleman was the translator of the *Apocalypse Explained*, and a man highly distinguished for his piety and intelligence: he was universally beloved by all who knew him. Mr. S., in company with other friends, met Mr. Hill at Huddersfield on one occasion, when, as he often observed, he received delightful impressions from his enlightened and pious conversations,—impressions that were never forgotten. Mr. S. entertained a great esteem for this gentleman; and, on account of his heavenly minded disposition, he called him 'a second Clowes.'

"By unwearied industry, perseverance, and economy, Mr. S. was, in the year 1799, enabled to build a house for himself, adjoining his father's dwelling. This he did chiefly with a view to support his father in his old age. This pleasing fact in the memoir of our departed friend proves how ready he was to fulfil all the duties of an affectionate son. When settled in his new habitation, he commenced preaching every Sabbath, instead of once a fortnight, at Colne Bridge, which was about two miles distant from the place where he dwelt. He also held a meeting every Sabbath morning, at his own house, for reading and conversation, which induced many persons in the neighbourhood, to read and examine the new doctrines, and, eventually, to embrace them. The meetings he continued, without intermission, for many years.

"About the year 1801, Mr. S. was prevailed upon to commence a new business, that of manufacturing fancy waistcoatings. This business was then quite in its infancy. Mr. Senior, however, found it not to succeed; and as he had involved all he possessed in the undertaking, he became greatly reduced in his circumstances. As he had then a family of four small children, besides four apprentices, who looked to him for support, the pressure of these difficulties weighed heavily upon him. He had, however, as was observed above, great natural resources within him; his mind, though labouring under difficulties, could not be easily oppressed. Owing to his indefatigable industry and exemplary conduct, his credit was still good; and he soon began manufacturing waistcoatings again, but exclusively on his own account. With this effort, his success, as to temporal things commenced; for the blessing of Providence accompanied him and crowned his labours with prosperity. He seemed always deeply penetrated with a sense of gratitude to the Lord, for raising him into a state, in which he could be of service to others, and be enabled to promote a knowledge of the Lord's Word, and of the doctrines of the New Church in a more effective manner.

"In the year 1818, the Sabbath services were removed to Upperheaton, a small village about the same distance from Mr. S.'s house as Colne Bridge. At Upperheaton, Mr. Senior's then partner in business, with a truly Christian liberality, built a room over two cottages, sufficiently large to contain about one hundred persons; which room he fitted up with every convenience, at his own expense, and generously lent it to the small society, without rent or any charge whatever. This room was opened in the spring of 1818; when Mr. Senior commenced preaching both morning and afternoon, and continued so to do, without intermission, till the summer of 1825. In this year, he was enabled to complete what had been the sincere desire of his heart. Having, by the divine blessing, been favoured with success in his worldly affairs, beyond what he had ever expected, he felt himself called upon to make some return, by way of acknowledgement of the divine goodness; and so soon as his circumstances would permit, he resolved to devote some portion of his worldly means to the service of his Divine Lord, who had mercifully blessed him with those means; and this he considered he could not do in a more useful and permanent manner, than by erecting the neat and commodious chapel now occupied by the society at Dalton. He also built, adjoining the chapel, a sufficiently large and comfortable dwelling for a minister. This chapel was opened as a place of public worship in August, 1825. At this period, Mr. S. finding his bodily powers giving way, and looking forwards to the future, felt it necessary to engage an assistant minister to reside at the place. This measure became necessary on account also of the increase of the society; the pastoral duties had become more

numerous, and the affairs belonging to the society required more time for their adjustment, than Mr. S. could possibly be expected to devote to them. He accordingly engaged a minister at his own expense, and on his own responsibility. He, however, continued to take one half of the duties of each Sabbath, till December, 1835; after which his bodily infirmities prevented him from attending any more as a preacher, and only very seldom as a hearer. The chapel has never been any expense to the society, except the payment of a small yearly acknowledgement as pew rent, by those who chose to take sittings. This, whatever amount it might be, has always been appropriated to the support of the minister; but as it has never been sufficient for this purpose, Mr. S. most liberally made up the remainder. A few years after the chapel was built, it became evident, that a room for a Sunday School would be a most desirable acquisition, and greatly extend the usefulness of the society. Mr. Senior accordingly built a suitable room adjoining the chapel, capable of containing about 250 children. About this number regularly attend on the Sabbath day; and the zeal and industry manifested in the conducting of the school, and in the instructing of the children, are worthy of all imitation. The son of our departed friend has, from the commencement, taken this school under his peculiar care and management; and his efforts have been crowned with every success that can possibly be expected to attend the labours of love in a Sunday School. Moral order, grounded on enlightened religious principles, together with its attendant virtues, has become manifest in the lives of many in the surrounding district, who were trained to religion and virtue in this school.

"In December, 1835, Mr. Senior ruptured a blood-vessel, which occasioned great debility, and a speedy decay of his once robust and active physical powers. In the autumn of the following year he was visited with a slight attack of apoplexy, which soon brought on various infirmities. During the last few months of his life, his sufferings were very great; but his resignation to the divine will was also great. The divine and heavenly truths he had so long known, loved, practised, and preached, afforded great strength and consolation to his mind; and his greatest delight was to converse about the spiritual and eternal things brought to light by the opening of the spiritual sense of the Word in the writings of Swedenborg; and he often expressed his conviction, that the doctrines of the New Church must sooner or later prevail; because, said he, with peculiar emphasis, 'they are essential to the welfare and peace of mankind; and I verily believe they are of God, and cannot be overthrown.' His constant and only regret was, that he had come far short of that pure life to which the doctrines lead."

He died at his residence, at Dalton, April 24th, 1841, in the 71st year of his age. And "is gone to reap the rich harvest of love and bliss, the seeds of which he had cultivated with so much diligence and zeal upon earth; 'For whatsoever a man soweth, that shall he also reap; for he that soweth to the Flesh, shall of the Flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.'"

The above is the principal part of the obituary of this eminently useful man, as given in the *Intellectual Repository* for 1841, commencing at page 880.* It seemed impossible to give an account

* It is from the pen of the learned and much-esteemed Minister of the Church, in Peter Street, Manchester, the late John Henry Smithson. The sudden and unexpected removal into the spiritual world, on the day before Easter Sunday last, of this gentleman, immediately after his return from a Missionary journey to Kilmarnock, in Scotland, has caused a great sensation throughout the various Swedenborgian Societies in this country, especially in Manchester and its immediate vicinities. He was a highly polite gentleman, and an able scholar, and was, for many years, the chief medium of communication between the Church in this country and learned foreigners of the continental nations, who receive the new doctrines. He was also sole Editor of the *Intellectual Repository* and *New Jerusalem Magazine*, for twenty years, and frequently contributed many of the articles himself.

of the Society at Dalton, mainly raised by his energetic and gratuitous labors, during upwards of forty years, so effectually, as it is done in the above account of his life. And seeing that this Society, which "was formed about the year 1796, by four or five persons;" and was composed, according to Mr. Proud's account given above, of "about sixty or seventy members," in 1816; and also, that it never used any but extemporaneous prayers, and no Liturgical form of worship, up to the time of Mr. Senior's decease, it seemed to me, that an account of it, was of importance to the completion of my design in this work; though my remaining space is but short. Mr. Senior, it may be added, was the first person who objected to the introduction of the Conference Liturgy. This was in 1823. And he continued in the same mind upon this head, as long as he lived.

SEPARATE SOCIETIES FOR PUBLIC WORSHIP, IN ACCORDANCE WITH
THE DOCTRINES OF THE NEW JERUSALEM, INEVITABLE AND
INDISPENSABLE.

In the "Introductory remarks" at the commencement of this work, it was observed, that neither the Separatists, nor the Non-Separatists, "can be rightly regarded as constituting *the* Lord's New Church;" and I think evidence will be found in abundance, in the foregoing documents and facts, to support this statement. Nevertheless, it is equally clear, that the existence of separate societies was inevitable, and that the evil which has been so rampant, did not arise from separation, as a cause.

There are two distinguishing principles which are universal in religion, namely, charity and faith. The former is celestial, the latter spiritual; and the Lord's church and kingdom is divided, both internally and externally, into the celestial and the spiritual; according as love, or charity, predominates on the one hand, or faith, and doctrine, on the other.

It is clear, from the subjects discussed, and the manner of treating them, at the Hawkstone Meetings, that charity and the doctrine of life, have been more cultivated in public meetings by the Non-separatists than by the Separatists. And the most eminent writers amongst the Separatists agree in admitting that the teachings and conduct of the venerable Clowes partake largely of the celestial sphere.

Still it is plain that, as charity *alone* is ineffective for the ultimatum of good; so the celestial-natural use of these meetings, or their power to cement brethren together in mutual affection,—has been *indrawn*,—hence their cessation. It may exist in potency still, in the individual minds which are of this cast amongst those receivers who worship according to established forms; but the ultimate use has ceased. This was to be expected. And Mr. Clowes himself appears to have foreseen it. For though he no doubt did right, in not leaving the Church of England, and though any man similarly situated would do right now, to remain as he did, yet, it

is quite plain, that the effect of Mr. Clowes's teaching and preaching *was to produce* separate societies ; and the first that existed in Lancashire were, as has been proved above, the products of his labours.

The party who first separated in London, did not produce these societies. Their separation began from a like cause, in general. Though its leaders were of a spiritual class of mind,—that is, most in the cultivation of doctrine. But they did not do wrong in separating, *except as to time*. The impetus of the natural selfhood produced disorder *by impatience* ; but that the like selfhood, in those of the other genius, has produced evils *by a want of firmness*, there can be no doubt. And as the true regenerate state descends into both classes of mind, the *New Church in externals* may be expected to be formed.

There was no need for any attempt at manufacturing a new ministry, with new human credentials, indicated by a new ordination. Nothing was required but humble and obedient performance of worship, and the use of the ordinances instituted by the Lord himself, accompanied by such instruction as those most advanced in doctrine and life were capable, by preaching and conversation, of dispensing. This was the natural form which those small nuclei of societies took upon them at first, which existed from the *immediate* labours of Mr. Clowes. And each one had its own imperfectly developed central, or pivotal, leader or preacher, around whom were clustered, in sympathy and affection, all the other members, according to their zeal and activity in the young cause which they had all so ardently espoused.

Nothing is more generally experienced, than a burning desire to proclaim the glad tidings of great joy to others, *as soon as* the new doctrines are first known ; especially by the young. And, as the "Honey-Moon," after the nuptials is the foretaste, externally, of the exquisite delights resulting from an internal and immortal state of a true union of minds, *so* this ardent desire to get others to share the joy of the glad tidings of salvation, communicated in the heavenly doctrines of the New Jerusalem, is a foretaste of that everlasting angelic bliss, which fructifies in perpetual ministrations to human comfort and salvation. And though bitter disappointment awaits the novitiate evangelist, when one by one, his audience walk carelessly and heedlessly away, as human unregenerate hearts turn a deaf ear to the sweet warbling notes of angelic songsters, yet, this is no proof that the love of teaching is wrong ; but that it needs to be chastened and purified, by an internal process, which could not go on, if the excitement of external success was to be permitted to prevail.

The attentive reader will have observed, how strong is the testimony that almost all those individuals who first embraced the new truths, and deeply cherished them, were pious and devout readers of the mystic writers, especially Bohme and Law. This to me is evidence that a celestial ground was prepared by the Lord, by a celestial influx indistinctly ultimated in the minds of the devout mystics, and of those whose states were influenced by their writings.

And it is strong evidence of the indispensable need there was for the formation of separate societies. Because some of these were churchmen, used to excess of formality, some were dissenters, used to extemporaneous prayers and little formality; also to extempore preaching. But now, they had each found a new treasure, and a common joy; and henceforth their minds must feed on similar spiritual food. What then so natural, and so needful, as worship distinct from that of all other bodies of worshippers? But still, their needs were various, as the formal or informal prevailed amongst them. Liberty was found proclaimed on every page of the new doctrines; and hence arose that strife which has so operated to stunt the external growth of the young plants of the Lord's planting.

But not only did Mr. Clowes live to see the day when his first hopes of a considerable accession of preachers of the New Doctrines from the ranks of the Clergy of the Establishment, *gave way*; but he bore testimony to the great pleasure he enjoyed in fostering, by his visits, these societies formed upon a basis distinct from that of the Church of England.

It is worth while here to notice, the remarkable testimony Mr. C. bears, with reference to his inability to read the church service, notwithstanding he could continue to preach therein. In a letter to Mr. Hargrove, the first preacher of the New Doctrines in America, of any note, dated September 20th, 1803, we have his testimony on both these subjects, and also with reference to the Clergy of the Establishment, generally rejecting the new truths. This letter is reprinted in the "Intellectual Repository," for 1844, commencing on page 268. The following paragraphs are extracted therefrom:—

"You are desirous to know the number of preachers of the new doctrines in England, with their names, etc., and also whether any more *clergymen* of the established church have received the doctrines? In reply to your first enquiry, I wish to say, that as yet I have only heard of *six*, namely, Messrs. Proud and Sibly, in London; Mr. Dean, of Bristol; Mr. Farraday, of Birmingham; Mr. Nicholson, of Hull; and Mr. Gardiner, of Manchester, who are all supported by the rent of the seats in their respective chapels, or by voluntary contributions.

"In reply to your second enquiry, I am sorry to say, that the blessed truths of the new kingdom are almost entirely rejected by the clergy of the established church, who, in this particular, incur the terrible sentence pronounced against the Scribes and Pharisees of old, by neither *going in themselves, nor suffering* them that are entering to go in. There are not wanting, however, some exceptions on the occasion; and I am happy to be acquainted myself with *seven* very respectable, worthy clergymen who cordially receive the new doctrines.

"I come now to the contents of your second letter, and shall begin with satisfying the curiosity of your Society in their desire to know *how I perform the Liturgy of the old church, etc.*, by informing them that I *never* do perform it; but the reason is, not that I have any scruples of conscience about performing it, but that I am prevented by a *nervous complaint*, which, for several years past, has attacked me in reading the lessons appointed by the church, but yet allows me to preach. The reason why I am not affected in preaching, as well as in reading the lessons, I conceive to be this, because the greater exertion necessary in the former case overcomes the disorder, and does not permit it to exert its influence so successfully as in a more tranquil and calmer state of the bodily organs. *Possibly, however, there may be some more hidden and remote cause, which I do not yet apprehend.*"

In a former letter to the same gentleman, dated December 20th,

1802, and found on the previous page of the same number, he writes as follows:—

“ If I have judged it right to continue in the ministry of the old church, I trust it has been solely from a conviction in my own mind, that a sudden separation from, and violent opposition to, the *externals* of that church, would have tended to excite unnecessary prejudices in the minds of many against the new doctrines, and that therefore the wisdom of heavenly love required rather a *temporary toleration* of some abuses and corruptions, than such a *hasty rejection* as might have given birth to an idea, that the New Church was more intent on *outward* than *inward* reformation; and that she was besides sectarian in her practices, and intolerent in her principles. On the other hand, if you, sir, have thought it right to pursue a different line of conduct, I am ready and willing to indulge the same hope, that you also have acted in agreement with the conviction of your own mind, and from the best intention of promoting the prosperity of those doctrines which your understanding approved. It is *possible*, therefore, (and I humbly trust *probable*,) that we may both have acted right, and in a manner the best calculated, in our respective stations, to recommend and disseminate the truths which we each of us most ardently loved. The divine providence of the Lord, we know, has in all ages permitted the children of wisdom to be influenced by a variety and even *diversity* of sentiment, and has even rendered that variety and diversity subservient to its own blessed purposes of making known to mankind the counsels of its own mercy. And who can say but that some procedure of this kind has been in operation under the new dispensation, and that the descent of the *New Jerusalem* has been accomplished by those very means which, (to judge only from appearances,) seemed likely to retard it? At all events, I am persuaded you will agree with me in the opinion, that the surest and *most effectual* method of recommending and establishing the truths of the Lord's new kingdom is, first to form them well into our own lives, so that we may be enabled to press them upon others, not so much from *intellectual light*, as from *voluntary life*, and may thus convince mankind that, in making converts to the New Jerusalem verities, we are not eager to change their *persuasions* only, but their principles, by calling them out of all *disorderly love*, to become happy and undefiled in the love of God and their neighbour. Is not this what is meant by *casting the net on the right side of the ship*?”

Here we have full and conclusive evidence of Mr. Clowes's conviction that those who had separated had acted right in so doing, as he had in remaining. We have also his testimony to the non-receptivity of the mass of the protestant clergy, which he once faintly hoped might have been otherwise. And in the account given above of his extra-parochial labours, on page 239 of this work, we have his testimony, “ that some of the happiest hours of his life ” were passed in visiting the various societies which grew up from his labours. And this he did, not for a short period, but “ for more than thirty years ! ” While it was only at the termination of this period, that these societies were brought under the regimen of Conference. And in 1816, when the first Missionary Journey was determined upon, by the Conference that met in London, there was *ONLY ONE* Conference-ordained Minister in Lancashire, and that was Richard Jones, of Manchester.

Again then, I repeat most emphatically, that the Societies in Lancashire are not of Conference-planting, nor of Conference-growth. Yea, I am sure it is capable of demonstrative proof, that Conference administration and government has had a manifestly deadening effect upon their *spiritual* energies. This thing has fostered worldliness and contention, and those societies which have

had really least to do with it, and have come least under this regimen, have commonly prospered the best.

But one thing is to be noticed with reference to all societies under the New Dispensation. They will not, they cannot be of any permanent identical location. Time and place, with reference to them, is secondary, and always must be. Because they originate from a spiritual ground. And hence the consummate folly of attempting to make a fixed local standing for the New Jerusalem itself; as if it was, or could be, a thing of earth! Just as well might a farmer set apart a particular field to grow wheat and nothing else, for all time to come. But that separate Societies for Public Worship, in accordance with the doctrines of the New Jerusalem, are indispensable, and will always exist, now those doctrines are published, is, I conceive, fully demonstrated; and cannot be a question for future discussion. Very different is the question of the longevity of the Conference Ministry. And upon this head, I find in my possession a letter printed in London, in the year 1807, which I think is from the pen of Mr. Tulk; and which I now lay before the reader.

"A LETTER containing a few Plain Observations, addressed to the Unbiased Members of the New Church, especially in London. By a Layman."

"And he that sat upon the throne said, behold I make all things new."

"Who will deny, that the New Church, called the New Jerusalem, which is now about to descend and influence the wills, the understandings, and the lives of men, appears at a period in which the human mind exists, subsists, and persists in the lowest state of degradation into which it could possibly have fallen? for joined with all the gross sensuality of the Jews of old, at the FIRST ADVENT, it has subsequently adopted every subtility of a most false ratiocinating principle, so that the will is not only wholly adulterated by evil, but the understanding is wholly perverted by the false, and the life in its exercises wholly contaminated and influenced by the loves of self and the world, without higher respects. Were not such the actual and general state of mankind, this SECOND and LAST ADVENT would not yet have taken place.

"Who will deny, that this New Church now commencing, actually begins in and from this lowest state of the human mind? for otherwise, in any other manner, it is most plain, it could not begin at all, since there is no human being exempt from this depraved state by birth.

"Who can deny, that this general state of degradation in Europe springs from the principles of the old Christian Churches, as a defiled stream from its polluted source? Who therefore can deny, as this depraved state of mankind comprises every individual of the Christian World, that the New Jerusalem Church must take its rise in and from the old Christian Churches, that is, generally from the individuals who compose them; for, from where else in Europe

can its future members come? It is alike undeniable, that all the Churches preceding this New Church, namely, the Most Ancient, the Ancient, the Jewish representative, and the first Christian Church, began from their commencements in glory; and were early afterwards in their highest states of perfection, from which states of their elevation they gradually declined, fell off from and ultimately perished. But there yet remained a lower state of corruption into which the human mind could fall. *This lower or lowest state of corruption is that of the present day, so that all the preceding principles of good and truth in preceding Churches are become wholly extinct in man. Hence proceeds the indispensable necessity in order that mankind may be restored, that a general inversion of state should take place. An universal renovation therefore must be accomplished, or in other words, all things in this lowest state of man must be spiritually renewed.* This last state then being the inversion and perversion of all former states of man's integrity from creation, man or the Church now begins anew, but not from any perfection of former states, or indeed from any perfection at all, it having been shewn, that such perfection no more exists, he therefore begins his spiritual renovation in and from a universal state of IMPERFECTION. Having reduced the assertion to an ultimate point, as it were, the truth of which no New Church Member will deny; it is now affirmed, that the regenerating progress of this New Church, will be wholly different from the progress of all the preceding Churches, because this Church will henceforward everlastingly rise or tend to perfection, and not descend or decline as heretofore. The imperfection therefore of this Church will be its perfection, as the perfection of former Churches were their imperfection. Hence also, former Churches gradually and imperceptibly declined; this New Church will gradually and imperceptibly as it were, rise. For it must be recollected, that as the former Churches did not decline and perish on a sudden, but after a succession of ages, so neither will this New Church rise suddenly from its general imperfection, or come at once to be a Crown of Glory, until after successive periods or births, or generations. Viewing the New Church therefore in its first rise or in this its unavoidable state of *imperfection*, such being the general state of man, it would be gross indeed, and distant from truth to expect, that anything relative to the establishment of this Church, should be at all perfect at its commencement. Hence from this universal state it will also follow, that as the Laity of this Church in Christendom must, at its commencement be generally collected from the *Laity* of the old perverted Churches, so in like manner the *Clergy* of this Church must come from the same perverted Churches. It can in no wise be denied that the whole body of the New Church, including both Clergy and Laity must be formed from that origin, for there is none other existing. Can it then be denied, that it is an absurdity both manifest and contrary to order, to attempt, without any necessity or without any Divine Direction whatever, written or implied, to CREATE a New Clergy, and that, by irregular, unprecedented, unauthorized means, namely, by

LAICAL APPOINTMENT! The present ordination of teachers, in the most apologizing view, can only be considered as the temporary substitution of a non-real for the real thing, until, in the Divine Order and progression towards the perfect state of the Church, the true and real clergy, namely, *the present preparing Clergy of the Old Church* shall be called forth of Divine Providence, in due season, to the regular exercise of the functions of the ministerial office. Let then the present irregular appointments of Priests and Ministers, as some venture to print themselves, or rather of non-Priests and non-Ministers, or *Laical Teachers*, endure for their season; but let not the members of the New Church be deceived with the idea that these laical appointments constitute the REAL Clergy of the New Church, much less the source of that Clergy, and that such lay-substitutes are or can be sanctioned to ordain to the office, when they themselves are sanctioned by no new Divine Appointment whatever. Who now can venture to deny, that the present new doctrine teachers in London are simply clerical substitutes? In what degree they are really qualified for their present office, may be even left to their own cooler judgments; yet surely such laical teachers, as already said, cannot assume to themselves, in the shadow of Divine Order, a power to create by ordination a new Clergy, when they themselves are not Clergy, but temporary substitutes for Clergy, like as the Jewish Church of old was a representative shadow of the real Church to succeed.

"In the REVELATION which constitutes the SECOND ADVENT, especially in that part of it entitled the *True Christian Religion*, the Clergy is frequently spoken of as a body, and it is not possible to deny, that wherever the Clergy is mentioned in those Writings, whether favourably or otherwise, the Clergy of the old Christian Churches is invariably understood, and no new created office of Clergy is even any where hinted at therein as requisite; because from the whole tenor of these Writings it is evident, that the Clergy, in like manner as the Laity, making up the body of the New Church, must come forth from the old Christian establishments, as is already shewn, and in conclusion, shall be undeniably confirmed. This temporary laical appointment therefore is an evidence only of that state of *imperfection*, in and from which this New Church commences, as already alluded to. From what precedes, it likewise cannot be denied, that the expectation is both reasonable and certain, that a proper qualified Clergy will, in the order of things, be prepared and led to accede to the new doctrines, namely, from the *Clergy of the Old Christian Churches*; men regularly and professionally educated, of liberality, of required talents and of judgment; men, superior to the fascinating vanity of teaching, to the concupiscence of power, and to the love of gain. That no one can deny the ground for this expectation who adheres to the authority of the New Church, is taken for granted. This however is now evidently confirmed by the following pointed words of the Author, viz., THE UNIVERSITIES IN CHRISTENDOM ARE NOW FIRST INSTRUCTED FROM WHICH WILL COME THE MINISTERS. These words

are contained in a Letter, addressed by Emanuel Swedenborg himself to Dr. Beyer, dated Stockholm, February 1767, the translation from the Latin of which is inserted in the *New Jerusalem Magazine* for the year 1790, p. 74, and is the conclusion of the reply of Swedenborg to the following question which had been put to him by Beyer, viz., **HOW SOON IS THE NEW CHURCH TO BE EXPECTED?**

"Until such qualified Ministers appear, can the New Church in ultimates and in its true ministerial function and ordination be said to exist?—Answer—No; it does not yet exist: but it will exist and progressively advance, when the Clergy of the old Churches accede, because they are an essential part of the general body of the Church, and are unquestionably pointed out as the sole and proper origin of the NEW MINISTRY.

"London, 20th June, 1807."

T.

"P.S.—On the ground of the foregoing observations, it is submitted to simplified sincere minds, whether the *Laical appointment* therein mentioned, and confirmation of a prior ordination, (of which perhaps many of them never before heard of,) may not have a tendency to hinder that very establishment of the Church which they eagerly desire, and to raise up obstacles, of which they are not at first aware.

"All Churches have been degraded by a love, and thence an abuse of power; and is not such a submission as this, adopting the essential grossness of Popery? is it not to approve without conviction, and to put on trammels, which would not be easily removed? is not the Church in general, and every individual in particular in a *progressive* state? shall we then adhere to any fixed form and make it the standard and the origin of excellence. Dr. Samuel Johnson (no way remarkable for liberal sentiments,) queried whether we had any right to legislate for posterity, to impose articles and creeds which they must believe. Shall we then adopt the folly which we must condemn—shall we exclaim against the usurpations of Popery, and yet submit to the same in another form. Shall the contention for trifles, the shadows of name occupy the time, or destroy the charity of rational and immortal beings. Shall men with such volumes of truths in their hands, come from distant parts of the kingdom, to do what? to make popes in miniature; to form the bed of Procrustes, to boast of spiritual liberty new born, and yet to surrender that liberty before it is really enjoyed—to what purpose? if tyranny exists in the New Church, it will be a more subtle, more degrading, more debasing, and destructive tyranny than ever existed in the old Church.

"Let then the simple and sincere beware—stand fast in the liberty wherewith Christ has made you free—Beware of men; the love of power will put on various disguises, but they who are wise will proceed with caution and will not easily be deceived."

Notwithstanding that, in the days of Mr. Clowes few of the Clergy acceded to the doctrines, and notwithstanding that such has continued to be the case hitherto, yet we cannot say what may still occur in this direction. The Church of England has a fixed name, and at present, a fixed Liturgy; but this fixedness has not been from everlasting; it is only a few centuries old; and it now seems to shake at its centre; who can therefore tell what a few years may bring forth. That there are earnest, learned, and deeply pious individuals, both in the Ministry of the Establishment, and in the Ministry of other denominations, is beyond question; and should such a shaking take place, as to loosen all such from

external time-worn ecclesiastical fetters, what is to prevent these men gathering around them, by their zeal, activity, and true Christian humility, (the very antipode of clerical domination,) bands of sincere worshippers, both in the spirit, and according to the doctrines, of the New Jerusalem? No present ecclesiasticism can be looked upon as permanent. And hence the greater necessity for small knots of sincere Christians, who become acquainted with the truths, and converted to the life of the New Jerusalem, to form themselves into assemblies for worship, and mutual edification, and for the united performance of uses to the world around them; wherever, and howsoever they may find it practicable. To this, no doubt, that yearning, pent-up love for true Christian association, now pervading many earnest minds, to whom the external fashionable gatherings, called Christian, are felt to be heart-sickening, will, by the shedding abroad of the Holy Spirit, shortly lead. There is a life struggling for birth, more interior than any which has a place in existing congregations of Christians under any name; of this the writer feels an inward assurance.

THAT SWEDENBORGIAN SOCIETIES, AS SUCH, ARE ONLY CAPABLE OF
CONSTITUTING THE SPIRITUAL-NATURAL, AND SPIRITUAL-SENSUAL,
OF THE CHURCH OF THE NEW JERUSALEM.

Let not the reader be startled at the heading of this section of our remarks. By Swedenborgian Societies *as such*, are meant, those societies which are formed upon the basis of the Doctrinal Teachings found in the Writings of Emanuel Swedenborg; and which appeal, *as a finale*, to those teachings, on all matters of faith and doctrine. It is well, my brethren, that we should rightly apprehend our position. And, as an individual, I own to having been, for many years, in obscurity and doubt upon this matter; and think others may still be the same.

It is clearly stated by Swedenborg, that the church, with man, is according to his understanding of the Word. See the extract from his writings, upon this subject, at page 6 of this work. "The Word is truth *according* to the understanding of it," says he. If therefore, the Word be not understood, it is not truth *to man*. And if falsely interpreted and understood, it is the false. Now, though the doctrines which Swedenborg drew from the Word, by internal illumination from the Lord, are those of the New Jerusalem, they are mainly of human authority, when received only as his teachings. That he rightly states that they are meant by the male, or son, which the woman clothed with the Sun brought forth, and were given to him from the Lord out of heaven, I am by no means disposed to doubt. But because they were thus given *to him*, it does not follow that they are thus given to all who read and preach them. Nor does it follow, that the religious societies formed upon them as a doctrinal basis, are of that celestial character which the doctrines themselves partake of.

Swedenborg distinguishes the heavens into superior and inferior: The former of which he says are understood by the "heavens which are under the Lord as a sun;" and the latter are understood by the "heavens which are under the Lord as a moon." See page 8, above. Now of those who are in the heavens which are under the Lord as a moon, he distinctly avows, that they "*are all natural and sensual.*" And this because, with them, the intellectual and rational principle was *not interiorly* opened, but only the natural; and therefore they had thought only from memory, from such things as they had heard from masters and preachers. The difference, says he, between these, and those who are in the heavens which are under the Lord as a Sun, is such that they cannot see anything in that light, because *their light is not a genuine, but a reflected light.*

Respecting the primary difference between the leading affections of the two classes of angels, in this grand division of the heavens, he writes, "their affection of knowing truth and doing good (who are in the heavens under the Lord as a moon) is, like themselves, natural, deriving its quality more or less from the glory of erudition, and of fame, which has respect to honors and gain as rewards, herein differing from the spiritual affection of knowing truth and doing good which has place with those who are in the heavens under the Lord as a sun, *for with these, this affection is separated from natural affection, so that the latter is under the feet.*"

Now, notwithstanding the doctrines of the New Jerusalem are celestial, yet in so far as they are received upon the authority of Swedenborg, as a teacher, or master, they are, to the recipient, only natural, and seen in a reflected light. All societies, therefore, whose preachers preach, and whose faith is limited, by the framework of the writings of E. S., howsoever fully those writings agree with the Divine Word, are natural and sensual. *Not in a bad sense; but because they exist only in reflected, and not genuine light.* Consequently, unless the members of such societies outstrip the bounds of their creed, and the teachings of their preachers, in this respect, by an opening of their interior rational mind, which will be effected by interior regeneration, they evidently cannot, after death, become inhabitants of those heavens from which the New Jerusalem will descend, but only of those which are under the feet of the woman; and so constitute the external ground upon which the feet of the Glorious New Jerusalem can rest.

To be of this character is not disorderly; but is to live in an order of an inferior degree to that of the truly celestial and spiritual order of that glorious church, which is to be the crown of all that have preceded it; and which is signified by the "Woman clothed with the Sun." These considerations ought to have weight with all who espouse these heavenly doctrines. For, just as societies professing them, outstrip their creedal and doctrinal form, by the cultivation of Love to God and man, and by an humble looking to the Lord in His Word, for interior light and guidance, will they *pass out of Swedenborgian, and become NEW CHURCH SOCIETIES.*

Still loving and revering the Writings and teachings of E. S., they will, nevertheless, love and revere the Lord and his Divine Word much better; and open the heart to an interior reception of those celestial principles of innocence and mutual love, in all their tenderness and simplicity, which are the fountain whence celestial perceptions of doctrine and life can flow; and thus become centres of the descent of that genuine order, which will manifest to all flesh the Glory of the Divine Humanity.

All who from this state become teachers and preachers, will teach and preach from the Lord, through conjunction and consociation with the Angels of His New Heavens; and the Holy Spirit will illuminate and inspire their efforts, and make them productive of truly living fruit; because they will be branches of that tree of life which beareth twelve manner of fruit, and which yieldeth its fruit every month, and whose leaves are for the healing of the nations.

In making these observations I would not underrate the uses performed and performing by those hard labouring brethren who are spending their energies to spread authoritatively the doctrines of the New Jerusalem. But for the encouragement and spiritual advancement of those who are coming after, would point out the dwarfing tendency of trusting in any human authority, short of the *Divine* Human authority of the Holy Word.

That the New Jerusalem will never descend into the strait formulas of the creedal and conference regulations and rituals of worship of the Swedenborgian Body has been the devout conviction of some of its most eminent and esteemed Ministers. I can mention the names of David Howarth and William Mason. And the following letter is evidence of the opinion of that most powerful preacher and earnest advocate of re-baptism and re-ordination, Joseph Proud. The letter was occasioned by Captain Fawcett, of London, reading the remarks made at page 142-3 above, in reference to an article contained in Mr. Proud's "*Aged Minister's last Legacy*."

And I may here say, that when I referred my readers to that article, to save my space in reprinting it, I was not at all aware that Mr. Madeley, in editing a second edition of that work, had cut the article down, besides altering its heading, and the form also of what he retained, till from 28 pages in the old edition, it only occupies 4 in the new one. Indeed so great are the alterations and abridgements in this edition, that it is wrong to call it a "second edition" of Mr. Proud's work. And until some one reprints a faithful second edition of the work, posterity cannot fairly judge of the aged wisdom of Joseph Proud; nor of the state of the times of the New Church in which he lived, as apprehended by himself. I am quite sorry that I have found occasion to make these remarks, but some mention seemed necessary as an apology to my readers, for referring them to a section in the work which they cannot find, unless they happen to be fortunate enough to have access to one of the scarce copies of the first edition.

Captain Fawcett's Letter.

"MY DEAR SIR,

"I have just concluded the perusal of No. 9 of the 'Remembrancer,' the latter part of which, forcibly reminds me of my early acquaintance with Mr. Proud.

"In the month of February, 1813, I was intimately associated with him. He spent a week at my Father's residence in Berkshire, fostering our recent convictions, or tendencies thereto, of the truths enunciated by Emanuel Swedenborg. The distinctive demarcation between New and Old Church Theology was, of course, deeply impressed on our minds by such powerful advocacy, which resulted in our all receiving, through Mr. Proud, the baptismal ordinance according to the N. C. form.

"The particular purpose I have in this narration is, to record the statement which I have spoken of, on various occasions to friends, made by Mr. Proud, to this effect:—that 'he did not think the New Church would ever be established in its present form.' In what way it would be, he did not say. Vouching for the accuracy of this communication, which you are at liberty to use as you may think advisable,

"I am yours, very truly,

"H. A. FAWCETT.

"July 4th, 1863."

THE TRUE CHRISTIAN ORDINANCES OF BAPTISM AND THE HOLY SUPPER.

That Baptism and the Holy Supper are Divine Institutions, which will be devoutly and reverentially adhered to, in the True Christian Church of the New Jerusalem, does not admit of a doubt. And because they were instituted at first by the Divine and Infinite Lord Jesus Christ Himself, no re-institution could make them one jot more Divine, than they have ever been. Swedenborg, in his last and grand work—"*True Christian Religion*"—treats of them as true Christian Institutions, the *Divine nature* of which is now first capable of being discerned, though it has been concealed within them from the first, like the internal sense of the Word has been concealed under its letter. And I am sure no one can read the following paragraphs, with which he commences his dissertation upon them, with any degree of rational discernment, but must see the utter futility of any *new, or re-ordination* of these two Divine Institutions. While, that they belong to the New as well as the Old, Christian Church, in their Divine use and efficacy, is by E. S. clearly demonstrated.

"007. Had it not been for the opening of that sense (the spiritual), every one must needs have formed his opinion of those two sacraments, baptism and the holy supper, according to the natural sense only, which is that of the letter, and so must needs have been in his own mind a prey to doubts and scruples, whispering to him, 'What is baptism but the pouring of water on the head of an infant, and what has this to do with salvation? Besides, where is the sanctity contained in these institutions, *except what arises from this circumstance*, that they are received and enjoined by church-authority as holy and divine, while in themselves they are nothing but mere ceremonies, of which the churches say, that during the approach of God's Word to these elements, they become sacraments?' I appeal both to laymen and clergymen, whether in spirit and heart they have had any other perception of those two sacraments than this, and whether they have not held them in reverence as divine for various causes and

reasons; when yet those two sacraments, *considered in their spiritual sense, are the most holy solemnities of worship*, as will appear presently when we come to treat of their use. But as the uses of those sacraments cannot possibly enter into any one's mind, unless the spiritual sense discover and unfold them, it follows, that, without that sense none can know but that they are mere ceremonies, *which receive their sanctity solely from the authority by which they were instituted.*

"668. That baptism is of Divine institution, is very evident from John's baptizing in the river Jordan, to which all Judea and Jerusalem were assembled (Matt. iii. 5, 6;) also from this circumstance, that the Lord our Saviour was himself baptized by John (Matt. iii. 13—17;) and moreover, commanded his disciples to baptize all nations (Matt. xxviii. 19.) *Who does not see, if he be disposed to see, that in this institution there is a something divine which has heretofore lain hid, because the spiritual sense of the Word was never before revealed? That sense however is revealed at this day, because the CHRISTIAN CHURCH, such as it is in itself, or its true nature, is now COMMENCING, the former church being Christian in name only, but not in essence and reality.*"

How is it possible to ground any new baptism, or new Lord's supper, on the statements of this author? Yet, how is it possible to read the whole of what he has written upon these divine institutions, and not be deeply and devoutly impressed by their sacredness and holiness, and absolute imperativeness? How deeply therefore, must every sincere and devout mind grieve, over the sad neglect of the ordinance of the Lord's Supper, that has for so long a period existed in the societies of the Swedenborgian Body? All of which is clearly traceable to the hollow pretensions of a misguided Conference leadership.

It has been shewn above, and can easily be more fully demonstrated, that the small societies in Lancashire and Yorkshire, and also in Scotland, did not neglect this ordinance, till the Conference of 1818, with Mr. Hindmarsh as its president, passed the following resolution, which was the result of the uneasiness created, in devout, but simple minds, by the pretensions of the newly formed Conference Ministry.

"As several societies have requested the Conference to state their opinion whether the administering of the ordinances of baptism and the Lord's supper *by their leaders*, is according to *divine* order or not, it was

"RESOLVED UNANIMOUSLY, That it appears to this Conference, after mature deliberation, that the administering of these ordinances belong properly to the ministry: nevertheless *it is not hereby meant to pass a censure upon those leaders of societies, who have heretofore been, and still are, in the habit of administering either the ceremony of baptism or the holy supper, having good reasons to believe, that they have in such cases, acted uprightly and conscientiously.*"

The next resolution that follows the above relates to raising money for the building of chapels and the legal investment of the same in Conference trust, and then comes the singular one by which it was voted that Robert Hindmarsh was to be considered *as one of the regular ordaining ministers*. Now who does not see the evil done by the above resolutions? They had the effect of deterring such worthy men as Samuel Dawson, George Haworth, Richard Boardman, and George Senior, from the performance of those Ministerial uses which they had been in the habit of doing; or, if not, of rendering them uneasy in the performance of them; and of raising

doubts in the minds of their congregations as to whether they were not illegal medlers in holy uses. Some, it is known, were not put down. But to follow up the resolution the Conference had passed, Mr. Proud, on the following Sunday, August 16, 1818, ordained Mr. James Bradley, who, at the previous Conference, had been engaged as a travelling Missionary preacher. Mr. John Pownall of Manchester was also ordained, for the purpose of administering the sacraments to the various societies which had not any ordained Ministers.

Now the result of this vain, if not profane, attempt to control these Divine Institutions of the Christian Church Universal, and to make them administer to the aggrandizement of a few dominion-seeking, and presumptuous men, unconsciously the mediums of Babylonish spirits, has been, from that time to this,—to shut out from themselves the Kingdom of Heaven, and not to suffer those who were entering to go in. And because the good sense of the majority of capable men, for the uses of the Ministry, in connexion with the Swedenborgian Body, has, of late years, deterred them from undergoing the ceremony of ordination, that paltry view of expediency for keeping up the appearance of dominion has been resorted to, by which a Conference-ordained or ordaining Minister professes to grant a license to an unordained leader, *for liberty* to administer the holy ordinances! But, thanks be to our Divine Lord! it is hardly within the bounds of possibility that a single individual, whom Christ by His Spirit has made free, can ever be prevailed upon to sell that priceless pearl, by such a contemptuous deed.

It has been stated above, that the late James Bradley was ordained in 1818, for the purpose of administering to the young societies the two holy ordinances in their *supposed* super-eminent efficacy, from the new origin of the Lot-ordination. Now, there is a paper in the "Intellectnal Repository," for 1841, from the pen of this gentleman himself, which is well worth perusal, as shewing his mature ideas upon "the validity of baptism by Ministers of the old Church," after his having stood in the position of a dispenser of the supposed superior baptism, for a period of 22 years. The following paragraph, contained in page 294, will give the reader a general idea of his view :

"When the Lord made his first advent to glorify His Humanity, to redeem the Human Race, and to raise up the Christian Church, in it he abolished Circumcision, the Passover, and the other rituals belonging to the representative worship, instituted among the Jews and Israelites. In the place of Circumcision, Baptism was instituted, and instead of the Passover, the Holy Supper was instituted by the Lord, as the outward symbols of the true Christian Religion. The interior things signified by Circumcision and Baptism were nearly the same, and likewise the paschal lamb, slain and eaten at the Passover, signified things similar to those signified by the Holy Supper. *But as the New Church is a continuation of the true Christian Church, founded by the Lord, there is no new institution of outward symbols of the Church, differing from those by which the Christian Church has hitherto been denoted and distinguished from all other religions. Nor is it necessary that such should be the case, because there can be no reasonable doubt, but that with all Christians who administer these divine ordi-*

nances in obedience to the Divine commands of the Lord, the blessed effects they were designed to produce will reward that obedience."

From the commencement of the existence of the body which was designated, on the motion of Robert Hindmarsh, "The New Church, signified by the New Jerusalem in the Revelation," there has existed therein a diversity of opinions upon the Ministry, the Sacraments, and Church Government. And the volumes of the "I. R." are replete with all the shades of these opinions. But there are a few papers which seem more comprehensive than the rest. There is one in the volume for 1843, by the late intelligent and learned Dr. Had-dock of Bolton, "*On the Constitution and Nature of the Christian Ministry*," which is well worthy of perusal. This paper called forth a kind of defensive article, in two parts, from the pen of the late respected Minister of Conference, John Cull, under the head of "Hear the Church"—(No. 2), and (No. 3), p. 418 and 456. These, the reader who feels interested in the subject, would do well to consult. The latter part more particularly relates to the subject of the sacraments. This paper is followed by one "*On the New Church Ministry*," written by myself, and also occasioned by the paper of J. W. H. But of course at that time I was not wholly delivered from the delusion that the Conference-Ministration has a peculiar sanctity and authority not possessed by any other Ministry.

There is one consideration that ought not to be omitted with reference to the difference between the two institutions we are treating of. And that is, that baptism was given to the apostles as a command to perform a work upon others. While the Holy Supper was given as a thing to *be partaken of*, but not communicated to the world. The Lord said "baptize all nations," but in the other case he said—"Take, eat." "Drink ye all of it." "Divide it among yourselves." In the first case, a multitude are contemplated who are outside the pale of Christianity, and who are to be gathered in, by divinely appointed mediums. In the second, those only who are already called, and who have heard the call, but who, it may be, have not yet chosen the Lord, by a voluntary presentation of themselves at His table, to be fed with His living bread. Now the test of true discipleship, our Lord tells us, is, that we love one another. "By this shall all men know that ye are my disciples, if ye have love one to another." If a man be the subject of this love of the brethren, what further fitness can he require, for the performance of any divinely appointed ceremonial observance, whether it be preaching, baptizing, or administering the Holy Supper? If to administer this be a divine appointment. But the Gospel gives no intimation that any of the disciples are to administer this to others. The bread and wine are of course to be furnished. And all are to partake of them, as the Divinely appointed gifts and symbols of the Lord's Divine Good and Truth. And it is needful that some one pronounce the divine words of blessing and thanksgiving that the Lord has pronounced. But surely, as before said, all qualifications to do these things are secondary to that of being the subject of the love of the brethren.

Again, the Lord did not refuse the sop to Judas, though he knew he was about to betray him. He did not make an exception of him when he asked them *all* to eat, and *all* to drink. How then can it be right, either for New Church professors to claim any superior fitness of themselves to partake, or for their administrators to give, of these Divine ordinances? They are the Universal emblematical ordinances of the Christian Church. And surely nothing but good could result, from Christians of one denomination meeting in Brotherly Love those of another, at the Holy Communion. A wise and Divinely Inspired Ministry, no doubt, would encourage this; and invite every Christian, who happened to be present at such a time, to join in the Holy Ordinance. It would then rest with each individual, to elect whether he, or she, would respond to this open invitation; and the Ministry would not be at fault.

It does indeed appear, that, in the full grown state of the New and True Christian church,—in which its Crowning Glory will be realized, by the Lord's Law being written in the heart, and His presence felt in a perpetual breathing and pulsating from His Divine Human Spirit,—this ordinance will be no longer needed; yet, as there will ever be the process of regeneration to be accomplished, in perpetually successive generations of people, the ordinance will ever be required by such, as a perpetual remembrancer of its Divine Institutor, who said—"Do this in remembrance of me."

It is worthy of note, in reference to this subject, that, in three of the Gospels this ordinance is narrated, but in the Gospel according to John, which is the correspondent of the celestial heaven, or the east, where the Divine Sun ever shines, this ordinance is not mentioned. But in its place, the circumstance of the Lord's rising from supper, laying aside His garments, and proceeding to wash His disciples' feet, is recorded in the place thereof. This, to me, is indicative that, when the full celestial and crowning state of the New Jerusalem is realized in its full grown members, observance of this Divine ordinance will be no longer of use to such; and the Lord's Divine example will be most vividly presented in the place thereof.

It will be seen from these remarks, that we consider that no society of the Christian Church, whether denominated New Church or not, can be said to be formed, where provision is not made for the observance of *both* these Divinely Ordained Institutions of the Christian Church Universal. And as a consequence, the truly devout and interior life of the congregation must ever languish, where the Most Holy ordinance is wanting. How awfully detrimental then, must be any influence which keeps back the orderly ultimatum of these divinely appointed uses of worship? Yet it is clear, to every discerning mind, that the pretended love of order in this respect, which has ever been the plea for confining the Holy Supper to the administration of Conference-appointed servants, in the Swedenborgian body, has led to a wide-spread neglect of this Holy ordinance. And where it is administered, it has driven many, who devoutly regard the ordinance itself as sacred and Divine, from

partaking of it at the hands of those who so plainly appear to be the servants of Babel in this matter, rather than the humble and earnest servants of the Lord Jesus Christ. But let every devout and serious Christian mind, in these societies, pray fervently, that the Lord will be pleased to deliver the captives of Zion from this yoke:—That He will be pleased to disperse those Babylonish spirits, who, in the intermediate region, have but too effectually succeeded in laying the foundation for a Tower whose top should reach to heaven, built upon the doctrines of the New Jerusalem. That it will be thrown down, and its deluded builders dispersed, before it has grown to any eminence, there can be no doubt; but meantime, how the faint heart languisheth, and pineth, for the free consociation of kindred spirits, and a communion of heavenly Bread.

I am minded here to print, for the perusal of all to whom the question of the Christian Ministry, especially in the Swedenborgian Body, is a question of vital interest, a paper, which, in the year 1856, I sent to the Editor of the "Intellectual Repository," the late J. H. Smithson, Minister at Manchester, for insertion in that periodical; but who, after retaining it about four months, thought proper, in conjunction with the late David Howarth, Minister at Salford, to reject it. And Mr. Howarth wrote a friendly note to the author, stating that it was his unbiassed opinion, that the paper had better not be inserted. This conclusion, he said, he had come to, without reference to the personality of the author at all. On learning this, I applied for the paper to be returned to me, as I had not kept any copy of it; which application was politely complied with.

OBSERVATIONS ON THE MINISTRY, ITS SUPPORT, AND THE BUILDING UP OF THE LORD'S CHURCH.

Having, for a considerable time, been engaged in performing the duties of a Missionary and preacher in the New Church, and having seen several papers relating to the position, support, and duties of preachers in the church, in the pages of your periodical, I have determined to state a few things on these matters, if you think proper.

All seem agreed that preachers are scarce; and that pecuniary support for what few there are, is not easily obtained. Various are the opinions about the duties of preachers, and the position which they ought to occupy, in the church. Now there is, it is known, amongst a portion of the people of this country, a deep-rooted distrust of the motives of those who aspire to the office of religious teachers; not excepting the members of the New Church. This has arisen in a great degree from the flagrant abuse which has been made of the office, by what has been appropriately called priest-craft. And who will say it is not proper to be upon our guard, against this wolf in sheep's clothing? Still, I think, it cannot be

denied, that there are men born with an aptitude to teach; who, if they fulfil the duties for which they are by creation fitted, faithfully in this life, will be conducted by the Divine Hand, safely to their home, their reward, and their uses, as preachers, in the Kingdom of their heavenly Father above. I would, however, by no means affirm, that all who preach here, will preach there. But our author states, that affection is the life of man. And that every man *is* his own affection. Also, that man hath eternal life according to his affection of use. Moreover, that the will, in man, is a living endeavour to perform uses. Will it not therefore follow, that those who are born for preachers,—that is, who are gifted with the affection of teaching, and with an aptitude to teach, will be in the continual endeavour, if faithful, to prepare themselves for such a life of use; and to remove all obstacles to their being engaged in the performance of the use in which their life consists: thus proving in their efforts the truth of the old adage—“Where there’s a will there’s a way?”

Now, in the course of their preparation, all such will learn, that to teach effectually, a man must endeavour to live the truths he teaches. And that, however scientifically learned, *he* is not fit to be a teacher and leader *who has not* a living, practical acquaintance with the requirements of mankind; as well as a clear perception of the great doctrines of the true Christian Religion.

To such a man, it will plainly appear, that, at the present day, to expect that men will so far appreciate that kind of truth, which will most benefit them in a spiritual point of view, as to be willing to pay, in money, or kind, such a sum for it, as to enable the person who teaches, to live comfortably by his use of teaching, is to take a false estimate of the condition of mankind.

The Lord came to save the human race. But when He came, He had not where to lay His head.—“The foxes,” said he, “have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head.” But this did not deter Him from His saving purpose. He ultimated His Divine end of saving lost mankind, in His Divine Acts of human redemption. He fought and conquered. He led captivity captive. And He said, “The disciple is not above his master, nor the servant above his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?”

But let not any one despair, who is imbued with an affection for propagating the Gospel of the Kingdom of God. Let us all remember, that our Divine Master, while preparing for this great work Himself, did not scruple to perform the humblest of uses. He was, by reputation, “the carpenter’s son.” And no doubt, worked with Joseph, His reputed father, at the trade of a carpenter. Meanwhile, He “increased in wisdom and stature, and in favor with God and man.” Yea, and meanwhile He endured the most grievous temptations, from the powers of darkness! Such was the training of the Principal of the Original College of the Christian Ministry.

The disciples of our Lord, the first collegiates, were humble

fishermen. To them He said, "Follow me, and I will make you fishers of men." The man who is affected by this view of the subject of preparation for, and the true end to be regarded in the preaching of, the Gospel, will regard it as a matter of indifference, so far as he himself is concerned, whether his labours be so far appreciated, as to cause those amongst whom he works, to offer to him a remuneration in money, which will enable him to live by his uses as a preacher to them. But it will be a matter of intense interest to him to know, that they are so affected with the truth itself as to yearn to render such actual service in its cause, to their fellow men, and to the religious society of which they are members, as shall livingly testify their gratitude to their Heavenly Father, for His kindness in bringing them to a knowledge of the spiritual truths of His Church and Kingdom: and in permitting them to become the happy instruments, in His hands, of spreading far and wide these glorious truths. Should such an effect follow the labors of the true preacher, he will feel that he is indeed rewarded:—That his labors have not been in vain in the Lord.

But that such an effect may follow, he will discern the importance of his standing in such a relation to those to whom he preaches, that he can fearlessly speak the truth, in such a manner, as shall strike at the root of all those evil practices, which, at this day, demoralise and debase society: and to which, or by which, in one way or another, all are more or less addicted, or tainted. From these evils it is clear, society cannot be thoroughly liberated, except by the standard of divine truth being lifted up amongst us, and the battles of the Lord of Hosts being fought valiantly under its banner. Evil must be opposed in all its most endearing forms. And this it cannot be, unless it is seen. Truth only can point it out. And it is in preaching truth to the life, that this can be most effectually done. But such truth is often felt as an enemy to the guilty man, although it is his best friend. And the preacher who does this work, of painting out to the life, darling evils, is almost necessarily regarded as an unwarrantably pointed, vexatious, and unwelcome advocate of the truth. Support such a man! No, says the guilty conscience, I would rather see him shelved! And his place supplied with another! One who would "prophecy smooth things."

Such is the feeling, if not the language, of the wounded pride of conscience-stricken humanity. But if the preacher be out of harm's way,—if he be not dependent upon individuals, and societies, when in such a state,—well for him, and for them; and well for the cause of humanity generally. For who can deny, that the truth which depicts to man vividly his position, and his duty, religiously, at the present day, is very often, yea generally, an unwelcome messenger?

And is it not also a fact, that a majority of those who stand up to preach the Doctrines of the New Jerusalem, in the capacity of Ministers, occupy the relation of hirelings, in regard to their societies? What wonder then, that the church does not prosper? What wonder that Ministers are few? And what wonder that all

our institutions languish, for want of proper support? Yea, and what wonder that more preachers are not found forthcoming to such a calling?

The Lord will, no doubt, in His own good time, provide preachers, not hirelings:—"The hireling fleeth because he is an hireling." But let him who is desirous of being faithful in the Lord's service,—who loves the truth for its own sake,—preserve his freedom of speech and action as the apple of his eye—as the most precious jewels of his treasure: that he may stand in a position to administer a word in season. That he may speak as the Spirit giveth him utterance. And, if need be, that he may be able to say with Paul, "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered to my necessities, and to them that were with me. I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts xx. 33 to 35.

I would by no means deny that the laborer is worthy of his hire;—that the man who performs uses ought to live by his labors. And that, therefore, every one whose whole time and talents are devoted to the work of the Ministry, in any church, has a claim to live from the funds of that church. But, *as yet*, I contend that there is no New Church established; That the heavenly doctrines are not duly appreciated. That there is a New Church in its infancy I grant. But can an infant support itself? Certainly not. Some societies of receivers, are, it is true, like children of larger growth. In them the truth has made a little more progress. They have begun to work a little. But, like most children, they think that they themselves ought to have the benefit of all that they do. Hence it is, that we seldom hear of societies, any more than of individuals, doing, or proposing, anything but what may, in some way, accrue with benefit to themselves.

It is well known, as before said, that there are few preachers of the heavenly doctrines. And that some small and needy societies can but seldom have the services of one. Yet those which are of larger growth would fain, by their money, monopolize what talent there is to be had: by securing the entire services of one preacher, for each of themselves. Not seemingly noticing, or caring for, the fact, that the further this goes on, and the more limited the ability to spread the doctrines becomes. But when the Church is more grown, no doubt societies, as well as individuals, will act from more disinterested motives. And not say, if we pay for all the services of such a man, we must either have them all, or an equivalent, in the person of another preacher, as a substitute. They will then begin to say, how far can we dispense with the services of our Minister, while he goes to preach the Gospel to the poor; to gather the outcasts in? Again, if we join Conference, what services can we render, through Conference, to the church generally? And how far can we contribute, to make Conference potent, in working

out the general good of the Church? But who does not know, that these are not the motives at present acted from? But that the question generally is, What benefit shall we derive from joining Conference?

Until the time arrives when societies, as well as individuals, are prepared thus to act from more enlarged motives, both preachers and hearers must bide their time. And we should all make up our minds, to do our best to hasten it. So shall we best commemorate the Centenary of the publication of the heavenly doctrines to mankind. So shall we render ourselves worthy of our high calling in Christ Jesus.*

April 6, 1856.

A MISSIONARY.

THE PROMOTION OF HUMAN LIBERTY, IN ALL ITS DEGREES AND PHASES, THE GRAND FEATURE OF THE NEW JERUSALEM DISPENSATION.

It is very remarkable how strong is the love of liberty, and of the promotion of it, in all minds which have become deeply receptive of the Doctrines and Principles of the New Jerusalem. And how very clearly many of the efforts, which have been made in the world, during the last century, are traceable, in their beginnings, to the activities of those minds, who first became receptive of the newborn Heavenly Doctrines. And it is not the less remarkable how wily have been the efforts of the great enemy of souls to magnetize, and bind, as with fetters of iron, the minds and active powers of all those who were susceptible of the influence of the popedom of the expiring Christian Hierarchy. Hence the interminable battle between liberty and despotism, which has been continuously waged in the world, ever since the commencement of the French Revolution. And hence also the perpetual wrangling, which has prevailed in the Religious Body professing the Doctrines of the New Jerusalem; both in this country and in America; ever since the days when it was first rocked in the ecclesiastical cradle. And it is because the time has arrived, that the world has become prepared for the more general reception of these heavenly truths, that the mighty struggle for the downfall of despotism is now so clearly approaching its climax, all over the Christian world. Witness the terrible war in America. The warlike convulsions on the continent of Europe. And the enthusiastic reception which has been lately given to the liberator of Italy, in this country,—by all ranks and classes of the people of England. England! this most favored Isle; where the heavenly doctrines first issued from the Metropolitan press. London! where the Harbinger of these glorious truths ended his heaven-appointed mission on earth, and passed away from this mortal scene of existence. Here, of all other places, has a most

* The reader will bear in mind, that, at the time the above was written, the writer was, practically, a leader of one of the Swedenborgian societies.

remarkable demonstration been lately made, in favor of the progress of human liberty, all over the civilized world. May the Divine Human Lord of Liberty, bless the deeply cherished love of that principle, which was the cause of that demonstration, by the brooding and fostering care of His spirit, till it fructifies, in the establishment of free Government, in all nations of the world !

At page 93, of this work, it was observed, that, "when the Babylonish spirits in the world of spirits had found a plane into and through which they could operate, they were soon busily engaged in forming the nucleus of a Babylon, in London, under the denomination of 'New Church;' and Mr. Hindmarsh, in his History, bears testimony to the subtilty with which they began their efforts. He tells us that, as public worship had not then been begun in the New Church, many of the friends attended the ministry of the Rev. Jacob Duché, 'chaplain to the Asylum for Female Orphans, in St. George's Fields, and one of the most eloquent and popular preachers in London.' This gentleman had begun to give evidence, though cautiously, in his discourses, of his attachment to the New Doctrines. And he shortly after opened his house on a Sunday evening, for instruction and conversation upon the doctrines. Where it appears sometimes as many as thirty persons, male and female, met. And the meetings were continued for several years. During this time, a singular visitant made his appearance amongst the friends in London, an account of which circumstance Mr. H. gives in the following rather lengthy extracts :

"In the year 1786, the Society was visited by a Polish Nobleman, under the assumed name of SUTKOWSKI, though his real name was GRABIANKA. He said he came from a Society at Avignon, in France, of which he was a member. That Society, it appears, had been formed in the North of Europe, in the year 1779; *some individuals of which professed to have received orders from heaven to go South.** These were to be followed in due time by the rest, who, after being dispersed in different countries, and having passed through their appointed trials and difficulties, were to re-assemble in a given place, at a time fixed upon by the general body.

"On what principle this Society was formed, or for what purpose the individuals belonging to it were separately to remove from one part of the Continent to another, we could not exactly learn. *An air of mystery hung over the whole account given of this Society by the Count; and strong suspicions were entertained, that he came to England with a view of making proselytes to some peculiar tenets of his Society, which were to be unfolded when he perceived a disposition among us to receive, with implicit faith, whatever he had to communicate.* In the meantime, being a man of great ability and most engaging manners, *he wonderfully succeeded in gaining the good opinion of those with whom he conversed.* In answer to questions respecting his Society, he assured us, that its members were actuated by a sincere desire to promote the happiness of mankind, by disseminating the truths of Christianity, and especially the principles of love and charity, amongst the professors of religion of every denomination. Hearing of the establishment of our Society in London, and being desirous of opening a correspondence with us, they had commissioned him to visit us in a friendly way, *to ascertain the number of which our Society consisted, their character, situation in life, and probable tendency of the measures adopted to form a religious community in the Christian world, under the name of the New Jerusalem Church.*

* We have not preserved Mr. Hindmarsh's italicising in these extracts, but substituted our own, as intimated at the commencement of this work.

"The Count attended all our meetings, joined in familiar conversation with each of us, and expressed the utmost satisfaction with all our proceedings. He appeared to be well acquainted with the leading doctrines of the New Church, and spoke in glowing terms of the personal character and the Writings of Swedenborg. At Mr. Duché's he was a frequent and welcome visitor: his conversation was always interesting and animated: *and when he communicated the religious sentiments and feelings of his Society, he seemed to speak the very language of the New Church.* All were delighted with his company: all were anxious to shew him tokens of their affection and esteem. He was particularly desirous of eating bread and drinking wine, (as if in commemoration of the Lord's Supper,) at each of our houses, or at least at the houses of those whom he esteemed the leading members of the Society; when, after this light repast, it was his custom to embrace each individual of the company present, and (after the manner of many foreigners) to give to each three kisses, first on the right cheek, then on the left, and lastly on the lips of the mouth. I have seen him administer this friendly salutation at different places, and on one occasion to more than thirty persons collected together, male and female, high and low, rich and poor, without discrimination; though in general he chose to take his bread and wine in the company of gentlemen only. I believe the ladies of the New Church, *who were witnesses to, and sharers in, this display of spiritual affection and esteem, both to male and female, must have considered those days, when such scenes took place, to be rare days of the New Church indeed, very unlikely to occur again, at least in our times!*

"The Count Grabianka was also a man of observation. After having become familiar with many individuals of the Society, and remarked which of them acted the most prominent parts at the various meetings, which he attended, *he distinguished twelve from the rest, and marked them, in his own mind, as resembling in character, person, or manner, the twelve Apostles of the Lord.* One he called Peter; another, James; a third, John; and so on with the rest. *I do not exactly recollect all his assimilations; and if I did, I certainly would not be so rude and discourteous as to name which of us came in for the character of Judas Iscariot. But this I well remember, that my father, James Hindmarsh, was Peter, perhaps from his elderly and portly appearance, and a forehead that seemed to betoken courage and sincerity: Mr. George Adams, from his warm-hearted and generous nature, was well entitled to the appellation of James: and myself, probably from my juvenile aspect, being the youngest of the Society, he named, John.* Whether these, or any of the others, truly answered to the characters and names given them by this foreign Nobleman, or whether they did not, is of little consequence, and certainly cannot be known by any man living. The circumstance is only mentioned for its singularity, and as a mark whereby the character of the Polish Count himself may in some small degree be ascertained.

"It is remarkable, that in almost all the meetings, which Count Grabianka attended, he gave us to understand, that he and his Society were in possession of some grand secret, which he was not then at liberty to divulge, because the time proper for its disclosure was not yet arrived. But he assured us, that it was fast approaching; and he was in hopes, *before he quitted England, of perceiving the state of our Society to be such, as to authorize him to open his mind fully to us upon the unknown subject.* Many months passed away; and many minds were anxious to know all about this great secret, which, when revealed, was to do more for us, than we could possibly anticipate: but still the time was not come. It was to enlighten the understanding beyond all former discoveries of truth; *not excepting even the Writings of Swedenborg himself; it was to be the crown and summit of all mysteries; the key to all wisdom; and the perfection of all revelation.* In short, it was in a manner to supersede all that was heretofore known, to eclipse all former dispensations, and to enrich the human mind with the last and best treasure of heaven.

"Well, what can this secret be?" said one. "I should like very much to know it," said another. "A fig for your secrets," exclaimed a third: "I'll venture to prophesy that, when it comes out, it will be found a mere hoax, a bagatelle, unworthy the serious attention of a member of the Church, who is already in possession of the pearl of great price, heaven's first and last best treasure, the knowledge of the Lord, of the internal sense of his Word, and of the great realities of another life. This is the secret most worthy of being known, hidden in-

deed from the ages that are past, but now happily revealed to all who have ears to hear it, and widely published to the world at large in the Writings of that great and ever-to-be honored servant of the Lord, Emanuel Swedenborg; whose pages are open to the inspection of all, to the simple as well as to the wise, to the unlearned as well as to the learned, to the poor as well as the rich; and where the streams of living water from the divine fountain, the Holy Word itself, are continually flowing, to fertilize and enrich the heretofore dreary wastes of the Church, or of the human mind, which is the seat of the Church and of all true religion. What can we know of the Lord more, than that he is the only and everlasting God of heaven and earth, the Father, Son, and Holy Spirit, in one adorable person, the Creator, Redeemer, and Saviour of mankind, the Bridegroom and Husband of his Church, the Friend of sinners, and the Word made Flesh, dwelling in and amongst us, raising us continually near and nearer to himself, that we may enjoy the felicities of heaven and eternal life for ever and ever? Can any secret equal this, no longer now a secret, but a divine revelation and manifestation of mercy to all the inhabitants of the earth? *I fear,* continued this speaker, *that some imposition is attempted under the mask of friendship and a superior degree of illumination; some Jesuitical scheme of gaining proselytes to a faith that shelters itself in mystery, seeing that the Count himself and the whole of his Society, still profess themselves to be members of the Church of Rome.*

"These fears and suspicions appeared to be too well-founded; for though the Count did not, during his stay in London, find himself at liberty to reveal his great secret to the Society as a body, the constant excuse for which being, that the time was not yet arrived—in other words, because the generality of us were too independent in spirit, and too well satisfied with the doctrines of the New Church, as contained in the Writings of Swedenborg, *to suffer themselves to be duped by any Romish emissaries*, yet to a few individuals he at length divulged it. And what can the reader surmise it to be? He has already heard, often enough, of the *great mystery*, which both Catholics and Protestants proclaim, as forming the first and most essential part of their respective creeds, namely—the existence of three Divine persons in the Godhead. But never, perhaps, till now, did he hear of this Polish Mystery—this Grand Secret, which leaves at a distance all other Enigmas which have hitherto been presented, not to the human understanding, but rather to the frailty of man's nature, and which it is impossible for any one but a Jesuit or rank enthusiast seriously to entertain. Long had we been expecting, according to promise, a disclosure of it from the Polish Count; and at last out it came, to the surprise and derision of many. It was no less than, 'That there are actually Four Persons in the Godhead; the Virgin Mary, having, in consequence of giving birth to the Saviour Jesus Christ, been ultimately Deified herself, and associated with the other Three Persons as an equal participator in Divinity.'

"About the end of the year 1786, the Count, after taking a most affectionate leave of the Society assembled at Mr. Duché's, returned to France. In the course of a few months after, we received a letter from his Society, signed by himself and five others. This letter appeared to be written in a most excellent spirit, but contained some mysterious allusions to the formation of the Society abroad, *as if by supernatural means*, and to the objects which it had in view. After all, whatever was the real character of the Society in question, or of the individual members it comprised, it does not by any means appear, that they associated together on the sound principles of the New Church; and though the conversations of the Count, when in London, were highly interesting, and the letter to us after his departure, was couched in terms of uncommon friendship and affection, there was still something about the whole of their communications, which was not altogether satisfactory; and therefore no further correspondence was maintained between the Society at London and that of Avignon. But the reader shall judge for himself, on perusing the following:—

"'COPY OF A LETTER FROM A SOCIETY IN FRANCE, TO THE SOCIETY FOR PROMOTING THE
HEAVENLY DOCTRINES OF THE NEW JERUSALEM, IN LONDON.

"'To the Children of the New Kingdom, in London.

"'Very Dear and Well-beloved Brethren,

"'After having returned the most sincere thanks to the Lord our God, that he hath been pleased to permit our very dear brother, Count Grabianka, (who was known to you by the

name of Sutkowski,) to come amongst us—a circumstance that we have long desired—we hasten to join him in returning you the most sincere thanks for the civil and distinguished manner with which you treated him while he dwelt amongst you.

"We thank you equally for the inestimable present you made him of several of the works of Emanuel Swedenborg, to be delivered to our Society, as a pledge of the union, which the Lord is about to form between us. We have received them with transports of the most lively joy, and will take that care of them which they deserve, and also present them to the rest of our brethren as the precious mark of your friendship for us.

"Long before we were acquainted with the writings of this author, Heaven had condescended to reveal to us the great truths which they contain, and to assure us in a very particular manner, that the voice of JESUS CHRIST descended into his heart, and endowed him with his knowledge. We know further, that his works contain, under the veil of the most simple diction, a depth and sublimity, which puts them out of the reach of those who are not advanced in the spiritual life, and consequently that no one can flatter himself, that he can obtain the true sense of them, if he be not assisted by the light from above.

"To the representation, which our very dear brother GRABIANKA has given us of the desire of knowing the truth, which animates all the members of your Society; of the eagerness and ardour shown by each of you in his researches after it; of the constant emulation which directs and supports you in this pious and holy study; he has added the particulars of what he had communicated to you relative to us. Though we are persuaded you have given an entire confidence to what he told you, we think it our duty to confirm his assertions.

"Yes, very dear brethren, there exists a society which the Lord JESUS CHRIST has formed. It was in the year 1779, and in the North of Europe, that he was pleased in his mercy to lay the foundations thereof. Some of those who were first favoured by his choice, received afterwards orders to go to the South. Five of this number being re-united, expected for some time past, their very dear brother GRABIANKA, who, notwithstanding his desire to be with them, has not been able to gratify it till now, because he has been obliged to pass through the thorny path pointed out to him by Heaven. The rest, who are dispersed in different countries, earnestly expect to obtain the same order. We know already, that one of them who has nearly finished his first course, will very soon join us. The ensuing spring will bring back fifteen, and we expect many more brethren and sisters that we know will be called in the course of this year.

"The Spirit of God, which breathes in the souls of all men, selects indiscriminately from all nations. Those that the love of truth raises and directs constantly towards its sanctuary, by receiving continually the divine influence of this Holy Spirit, will no doubt contribute the most to constitute this new people of the Lord. Dear Englishmen, very dear and well-beloved brethren, if you knew the favours that Heaven already bestows upon many amongst you, how would your hearts be penetrated with holy joy! Happy nation! thou shalt tread falsehood under thy feet; and when the arms of truth have ascertained thy triumph, peace will take refuge in thy bosom, and thou shalt acquire immortal glory by placing thyself under the banners of JESUS CHRIST.

"The time not yet being arrived for mysteries to cease, we pass rapidly over this subject, in expectation of the moment of a complete manifestation. But in passing through the interval which will conduct us to this period, we will employ every moment to unite ourselves with you in heart and mind to adore the Lord, and through the aid of his Holy Spirit to practice every Christian virtue. In acting thus we shall fulfil the orders, which Heaven has given relative to you; and as we have received the same orders with respect to several other Societies, who, like you, walk in the paths of CHRIST, we hasten to fulfil them also in obedience to the command. For the will of God is his Word, the Word of God is his powerful virtue, and his powerful virtue is the light of the world.

"Eight successive years, (passed away in the obscurity and silence imposed upon the greater part amongst us,) have at last brought us to this happy day, wherein we are to open our hearts to our brethren, and draw from theirs that reciprocation of fraternal friendship, which we bear towards them in JESUS CHRIST. After this we hope, that in receiving from us these first ideas, you will desire to form one and the same soul with us, to praise, to bless, and to adore the Lord; and that your love towards him will make you ardently desire to be of the number of those that he shall deign to choose, to labour towards dissipating the thick darkness which covers the earth; to annihilate the fatal errors which keep the truth in captivity, by subjecting the minds of men thereto; to endeavour to bring back the wanderers from the broad roads of iniquity, and lead them into the paths of righteousness; in a word to dispose them to receive revealed truths, and prepare the way for his new people. For, very dear brethren, the angel that stands before the face of the Lamb, is already sent to sound his trumpet on the mountains of Babylon, and give notice to the nations that the God of heaven will soon come to the gates of the earth, to change the face of the world, and to manifest his power and glory.

"We hope also that you will pray to the Lord for us, as we ask of him for you, the spiritual assistance we stand in need of, in order to serve him with fidelity; for the glory of God being the sole end, which we are to propose to ourselves in our labour, and the good of our brethren the fruit of it, we contribute to both while we mutually assist and support each other in the ways of JESUS CHRIST.

"Let us then unite our hearts to give glory to the Most High, who calls upon us: for if we hear him we shall understand him: and if we understand him we shall be blessed.

"Let us remain full of the love of our Lord; he will open to us the path of his mysteries; and this mighty God becoming our glory, will make us become his, and by him we shall live to him and for him.

"Prosperity, joy, happiness, to those who desire to follow his Word, because they will become his children.

"May you, very dear brethren, be all of this number; we desire it most sincerely; and it is with these sentiments that we beg of you to accept the testimonies of the most fraternal affection and particular esteem, with which we are,—Very Dear and Well-beloved Englishmen,

"Your brethren in JESUS CHRIST,

"Feb'y. 12th, 1787:

(Signed by Count) GRABIANKA, and FIVE OTHERS."

"Some time after the receipt of this letter, two individuals, William Bryan, of London, and John Wright, of Leeds,—not members of our Society, but who had become acquainted with the circumstances above related, in consequence of Count Grabianka's visit to this country, and the publication of his letter to us after his return to France,—came to the resolution of travelling on foot, (excepting the passage over the water,) from London to Avignon, a distance of above 700 miles. This journey they undertook for the sole purpose of joining the Society in the last-mentioned place, and to obtain further information concerning the object it had in view, as well as the mysteries or hidden secrets of which it professed to be in possession, by a direct revelation from heaven. Without pecuniary means sufficient to defray a third of the expenses likely to be incurred in travelling even in the humble style of pedestrians, they started from London in high spirits, leaving their families behind them in nearly a destitute condition.

"After arriving in France, their small stock of money was soon exhausted; unexpected privations and difficulties pressed upon them; and long before they reached the end of their journey, they had to beg their bread on the road by their miserable gestures and appearance, neither of them having the least knowledge of the language of the country in which they were travelling. At Paris they found a third person, (Mr. Boosie,) who, on learning the nature of their expedition, readily agreed to accompany them. The latter, collecting what little property he could, made common stock of it; and without further delay, they all marched together from Paris, and after encountering many hardships, at length safely arrived at Avignon, the place of their destination.

"Here they soon found the Society they were in search of; and they were received with a hearty welcome by the various members to whom they were introduced. After a certain process of examination, probation, and injunction of secrecy, they were finally initiated into the mysteries of their order. Of what nature those mysteries were, may be collected from the following particulars, which transpired soon after the return of the travellers. It was given out that the members of this Society had immediate communication with heaven; that at certain seasons they assembled at the top of a mountain, where an angel met and conversed with them; that this angel once presented each of them with a glass phial (cork and all) filled with a red liquid, which he told them was the dew of heaven; and which, if carried in their bosoms, would be a continual protection to them against enemies, and would moreover enable them at all times to perform miracles, provided they had sufficient faith in its virtues. On one occasion our travellers were most solemnly introduced to what was called the actual presence of the Lord; which, it appears, was effected by the agency of a comely and majestic young man, arrayed in purple garments, seated on a kind of throne or chair of state; in an inner apartment decorated with heavenly emblems, who thus dared to personate the Lord, and was waiting to receive from these newly-initiated devotees, that homage or worship, which is alone due from the creature to his adorable Creator.

"That any number of Christians, in modern times, should be associated together with principles and practices like these, is indeed an extraordinary phenomenon; and perhaps can only be accounted for by tracing the existence of such a Society to some Jesuitical scheme and contrivance, to extend the dominion of the Romish Priesthood over the souls and bodies of men. For of all the institutions hitherto formed among professors of the Christian religion; none have united so much craft, wickedness, and lust of power, to the finest expressions of piety, humility, and disinterested love of their neighbour, as that known by the name of the SOCIETY OF JESUS, the members of which are usually called Jesuits. Whether the Society at Avignon was, or was not, of the character suspected, is now of little consequence, as no result of any moment took place as the effect of the Polish Count's visit to England; nor did the correspondence, thus begun, appear necessary or even desirable to be continued. Some expressions and sentiments, contained in their letter to the London Society, have a very doubtful and suspicious look, notwithstanding the many endearing terms with which it abounds.

"It is remarkable of the city of Avignon, on the banks of the Rhone, that it was once the seat of seven Popes in succession, viz., from 1308 to 1377, and dependent on them till it was united with France; that it contained seven monasteries,

seven hospitals, seven colleges, seven palaces, seven markets, and seven gates; with a cathedral, very stately churches, and surrounding avenues of delightful appearance."—*Rise and Progress of the New Church*, pp. 41 to 49.

It seems to have been quite plainly seen, by the recipients of the New Doctrines in London, that the individual who made his appearance amongst them, as above described, was an emissary of Babylon. For, in a periodical, entitled "The New Jerusalem Magazine," published by them in 1790, we find the following paragraph, at page 175.

"At Avignon, however, a Society was formed in 1786, which in the beginning pretended to promote the New Doctrine, but unfortunately since that time has degenerated strangely into opposite principles, having openly declared that the messenger of the New Dispensation was misled in most of the essential points which he affirms to be the very characteristic distinctions of the New Church; which plainly demonstrate they have embraced principles diametrically opposite to the New Dispensation; as they particularly insist on the indispensable necessity of worshipping the Virgin Mary, and besides, strictly adhering to the Athanasian Creed with respect to the partition of the divinity into three distinct persons; exactly according to the very sense of the letter of that creed: so that on these and on many other considerations the Avignon Society may with great propriety be styled the *Antipodes* of the New Church, erected on the very borders of Babylon, for the purpose no doubt of rendering (if it were in their power) the very blessings of JEHOVAH of none effect."

But though the friends in London perceived this; they were not aware how far they had become the victims of the subtle magnetism of the hells brought to bear upon them through the mediumship of this crafty and flattering individual. Did he not "distinguish twelve from the rest as resembling in character, person, or manner, the twelve Apostles of the Lord!" And may it not be that we have here the real origin of the "Lot-Ordained Ministry?" Moreover, he called Mr. James Hindmarsh, *Peter*; and his son Robert, *John*. How flattering! But mind, these were the two, one of whom was afterward the First-Ordained, and the other the Ordainer. And these two constituted a majority in that quorum of three, which was the working number in the first formed committee, for drawing up the rules of the first Society. (See above, page 95.) These two were also two out of the five who constituted that singular "General Conference," which assembled in Great East Cheap, in 1793, and they were respectively the President and Secretary! At this conference, be it remembered, the kingdom was mapped out into districts, and the Ministry was divided into three degrees, the respective duties of each being distinctly defined. And the mode of application, ordination, consecration, declaration of fidelity, lodgment of complaints against, and articles of faith for, ministers, are all therein fully set forth. So that Peter and John, according to Sutowski's designation, certainly went forth upon a mission of importance, in the Romish idea of a Church! But who could have thought that the slime of flattery, so thickly daubed on by this notable individual, would have even adhered to men of the present day.

Yet so effectual has been the working of the infernals into the centre of action then planted, that, especially in America, and in

no small degree in this country, a little Babel has sprung up, professing the Doctrines of the Holy Jerusalem. And it is very remarkable how slavery of soul and slavery of body have both been advocated by members of that society, which first designated itself, on the motion of Robert Hindmarsh, "*THE NEW CHURCH, signified by the New Jerusalem in the Revelation.*"

No name is more conspicuous in the annals of the early doings of this body—in drafts of plans and rules, and sylogistic reasonings upon points of doctrine, and the like—than that of James Glen; excepting that of Robert Hindmarsh. (See above, page 85.) Now, it is worthy of notice, that the mind of the latter was not more evidently prejudiced in favour of clerical domination, in things ecclesiastical, than that of the former was in favour of negro slavery. Yet both these men possessed intellectual powers of a very high order, and were both learned in the original languages of the Scriptures, and in the writings of Emanuel Swedenborg. In order to show, how, through such unconsciously false mediums, the doctrines of the New Church have been alike perverted to enslave and hold in bondage both the human mind and body, I will lay before the reader here, a paper, "*On the Negro Character*," from the pen of Mr. Glen, and written within two years of his death, when he had resided in Demerara about 36 years, and most probably had been a slaveholder nearly all the time. The reader will not be surprised that we should judge so, when it is known that it is only about four years since the gentleman, who has been twenty-five years President of the "Central Convention of the New Church," in America, was converted from his adherence to the principles of Southern slavery, by the writings of an American female author. So signally have Babelism in religion, and slavery in politics and morals, gone hand in hand in the professed "New Jerusalem Church." While the doctrines of that Church, are as the very Antipodes of these things.

"ON THE NEGRO CHARACTER.

"To the Editors of the Intellectual Repository.

"M. D. H. 5th December, 1812 and '55, Mibiri, Demerara.

"GENTLEMEN,—Among the infernal fables taught by Babylon and the Dragon, this is a gross one, that the most dark and distant nations are all capable of being, by their own zealous missionaries, made good and sincere Christians. I heartily hope the New Church of the Divine-Human will never be tainted with this gross fable:—indeed, there is no fear of it; as Swedenborg, in various places of the revelations, by him, and especially in the adorable revelation concerning *Divine Providence*,* has placed this subject beyond a doubt.

"It is the will of Divine Providence that I should live now about 36 years in this colony; and sorry should I be to see it, and all the West Indies, thrown into anarchy and deep distress, from a false notion, against the laws of divine order, that the time is now come when all the poor negro slaves, who are sitting in the shadow of death, can lift up their eyes and see the glorious light of the Gospel.

"That slavery is *not the will* of the Divine Father of mankind every man must allow; but that it is a *permission* of the Divine Providence, no reasonable man can deny; it is permitted, like wars, like diseases, and various other evils on this

* Italics given as found.

earth, not only to present a much greater evil, but, if possible, to be the means of good.—I am very sensible that the whites in the West Indies are deep in the loves of self and the world; but these very whites live according to the good laws of civil life, and in this state many of them are very excellent men, and valuable members of civil society; but if negroes, under the pretence of being Christians are to become free people, then all laws of civil life are at an end, and murders, confagurations, and desolations march forth in infernal triumph here, and bankruptcies among the creditors in Britain. The very best of the Fula [Foola] and Mandingo negro men, who can write Arabic, read the Alcoran, and chant prayers, and who I believe are good Mahometans, yet, as the sign of their being born gentlemen in their own country, will say when asked, 'my father had six wives,' or 'ten wives,'—the love of polygamy is hereditary in them; how much more the other negro nations, who in comparison with the Fula and Mandingo, are illiterate and savage! This love of polygamy is in the inmost delight of all negroes, and accumulates or increases in successive generations, and in them it is not imputed as a sin after death; but for this very reason it is against the laws of Divine order that they should become Christians. And if the men are in this love of polygamy, I may venture to say, a large majority of the women are in the still worse lust of polyandria.

"To make *external, superficial and apparent Christians* of all the negroes in the West Indies may be easily done in two or three months; but what is an *external* without an *internal*? It is a *deception*, it is a *profanation*, and is of no importance after death; when all externals which do not correspond with internals are cast off for ever.

"I believe the negro regiments which Great Britain raised in the West Indies within these last twenty years were all manufactured into Christians by baptism; but let me ask any reasonable man if this was not prostituting and profaning what should be sacred? At this rate, any negro may be baptised Christian for three or four dollars, and can show a certificate that he is so.

"It may be said, 'instruct the rising generation of negroes, begin to teach them when they are five or six, or seven years old, and you will make them Christians.' In answer to this, I say, from the bottom of my heart, I believe a negro, or any kind of Indian child, at six or seven years old, is so full of the hereditary evil, that is, of pride and greed, of self and the world, of sensual and corporeal affections, that it would be as easy to turn a young dog into a young sheep, or to turn a young lime-tree into a young mangro tree, as to make them *real internal Christians, &c.*

"But, by the laws of Divine order, the most illiterate negro is capable of knowing the grand opposites and contraries of good and bad, truth and false. They all know, or are capable of knowing, *that good and truth is of and from God*, and that, in the state God has been pleased to place them in this life, *obedience to their master is good and truth to them*, while disobedience and rebellion is bad and false to them; and that all bad is of and from hell, and leads into hell and all its distresses in this life and after death.

"I hope, gentlemen, the importance of this subject, in which thousands, I may say, millions, of mankind are interested at this important period of time, will be deemed worthy of an investigation in your valuable miscellany; it is alone the recipients of the divine revelations by Swedenborg that can see this subject in the light of genuine truth, and *disperse the gross and heavy smokes of infernal fables*, in which it has been hitherto obscured and suffocated.

"I will safely venture to say, few men have ever enquired by questions, into the thoughts, ideas, and affections of negroes and American Indians here, more than I have; and though they have seen me most desirous to pump up all the knowledge of any kind I could get out of them, yet I never found one who had the least desire to enquire after any knowledge of any kind by a *single question put to me* (?) Yea, I am certain there is no negro or Indian here, man or woman, who would not *ten times rather* choose a hand of tobacco, or a bottle of new rum, or five or six bits of dry money, than any kind of knowledge that I could communicate; and as to spiritual knowledges of any kind, they are totally averse to them; they deem them idle and useless; money and sensual pleasures, and fine clothes are seated in the inmost chamber of their affections. Can such persons ever be made *real and internal Christians*?

"Gentlemen, hoping the adorable mercy of the Divine Human will strengthen you to your noble efforts,—I subscribe,
JAMES GLEN."
Intellectual Repository, vol. 1, pp. 338 to 341.

It may be thought by the reader, that the above paper, and the extract previously made from Mr. Hindmarsh's work, are not very apt illustrations of the heading of this section of our remarks; but they are intended to show how unconsciously those men, who first made a profession of the doctrines—the means of establishing a new form of worship under the assumed title of "New Jerusalem Church"—were themselves made the dupes of evil spirits, whose end was to establish a New Babel upon the basis of those very doctrines, which are given to be the Divine means of an eternal overthrow of that long dominant confusion.

On the other hand, those ardent recipients who entered into the true spirit of the doctrines, without cultivating the love of rule, saw, by intuition, that slavery in all its forms was utterly inconsistent with these heavenly principles of liberty, harmony, and peace. And hence it was, that, as early as the year 1779, a meeting was held at Norkjoping, in Sweden, the principal object of which was to devise means to put down the slave trade. And to show how earnestly and diligently the heavenly doctrines wrought for this end, in the minds of several public men, I will now lay before the reader some evidence, which may not now be much known. It is found in the pages of the first volume that was printed in London, (in the early months of the year 1790,) under the title of "New Jerusalem Magazine." All the letters bearing upon the subject of the abolition of slavery and the slave trade, are interesting, but a selection only can be given.

"LETTERS RELATIVE TO A VOYAGE UNDERTAKEN TO AFRICA IN THE YEAR 1787, FOR THE PURPOSE OF PROMOTING A PLAN FOR A NEW AND INDEPENDENT SETTLEMENT ON THE WESTERN COASTS OF THAT REGION, COMMUNICATED TO THE EDITORS BY ONE OF THEIR CORRESPONDENTS.

L E T T E R I.

"Sir,—Not only the friendship with which you have been pleased to honour me, but likewise the praiseworthy desire by which you are impelled of obtaining information and diffusing knowledge, have induced me hitherto to communicate, in an uninterrupted series of correspondence, some observations made during my voyages into foreign parts; and I am now arrived at those which concern my late expedition to the Coast of *Guinea*. As on former occasions, by reason of the variety of occurrences, I do not propose to confine myself to the order of time in which they happened, or to any certain systematical method, which the freedom of epistolary communication may not require, but shall endeavour merely to arrange my thoughts in the best possible order, selecting such subjects from my journal as are most likely to be interesting and worthy your particular notice.

"I to convey to you a more clear idea, it may be expedient to lay before you a general view of my motives, (after having travelled round Europe ever since the year 1774,) for having visited last of all the western coasts of Africa. In the year 1779 a society of affectionate admirers of the writings of that extraordinary man, EMANUEL SWEDENBORG, assembled at *Norkjoping*, in Sweden, in conse-

quence of reflecting on the favourable account this eminent author gives both in his printed works and manuscripts, of the African nations. The principal business of this conference was to consult upon and devise the most practicable means of forming an unanimous association, whose wishes and endeavours might centre in one object, that of forming a settlement among those nations, where a certain prospect seemed to open of establishing peaceably, and without opposition, their New System, which might serve as a basis for a new and free community. The more this subject came to be considered, the more these gentlemen were persuaded that the coasts of Africa would scarcely admit of being peopled by a body of true and sincere Christians, unless the Slave Trade, so firmly rooted, and the only object of commerce in those fruitful regions, could be abolished. I esteem it as one of the happy events of my life, the being present on this remarkable occasion, and moreover to have seen how wonderfully Providence has since disposed other concurrent circumstances to assist in promoting this grand design; the particulars whereof in connection with the subject will be alluded to in some future letter. Before this memorable meeting was dissolved, every one present expressed his warmest and most cordial assurance to labour each in his particular station, unceasingly to exert his utmost abilities in concerting, and carrying into execution, a plan, not only for the abolition of that execrable trade, but for the general civilization, founded on true Christian principles, of those uncultivated and hitherto abused nations.

"To the result of these deliberations I may justly ascribe the resolution of exploring the coasts of Africa. Although the execution of our project at that time was retarded by the destructive war between England and America, which nevertheless opened the first way to a general and true national liberty, and above all proved a relief to the African world by occupying the neutral powers to profit by the European trade, yet we never lost sight of our intended plan. About that period, a zealous and well informed Swedish traveller published a very interesting treatise on the subject of colonization on the coast of Guinea, and by his influence and activity at the court of Sweden, promoted the business so far as to induce his Swedish Majesty to grant permission to emigrate with forty families to the coast.* But Sweden in fact being too far situated in the north, could not be expected, in a national point of view, to be brought to take a real interest in anything relating to Africa; besides, this gentleman's zeal and activity could avail but little so long as no systematical plan was devised, and whilst the two first and most powerful nations, which gave *light to the understanding, and activity to the will*, I mean France and England, were tinging the ocean with blood, and in various ways preventing the enterprise we had in view. We were persuaded that Providence, who ordains the proper season, would also point out the time in which this undertaking, as far as consistent with his divine order should be carried into execution. A few years elapsed, when the renowned house of Mr. Chauvell, of Havre de Grace, drew up a plan for exploring the interior parts of Africa, the particulars of which I shall have an opportunity of communicating hereafter. From the anxiety myself and a few friends were known to possess, of being acquainted with that part of the world, this plan was directly communicated to us; but the enterprise of Mr. Chauvell being found to have no other end in view but gold, the sole object of the merchant's pursuit, it did not long occupy our attention. Nevertheless, the proposal from that quarter gave rise to a more beneficial and extensive enterprise, and no time was lost in animating in the cause several friends of different nations, and even applications were made to certain governments. At length Providence brought me nearer to the bourne of my wishes, and permitted me in the year 1787 to embark in company with two countrymen of mine, of great literary merit, upon the voyage so long meditated and so anxiously desired, which you doubtless heard of by report.

"These gentlemen who accompanied me were Dr. Sparrman and Chevalier Capt. Arbenius; we left Sweden in May, 1787, with the intention of finding a passage from some of the French ports, in order to pursue our African expedition. The former of these gentlemen is known by his descriptive voyage to the Cape of Good Hope, and thence to the South Sea, with Captain Cook; the latter by

* U. Nordenskiöld's *Treatise of the Utility of Settlements in both the Indies and in Africa.*

his various profound mathematical and chymical treatises, inserted in several of the learned and scientific records. Our intention was to penetrate from some part of the coast of Guinea into the interiors of the country, and there to examine accurately the various nations, the animals, vegetables, and minerals, and if possible to pass through the country to the eastern coasts; but this part of our plan, from insurmountable difficulties which arose, was prevented.*

"To return to our embarkation.—Having thus far the good fortune to obtain our monarch's permission, as well as that of the French government, together with strong recommendatory letters for promoting our scheme, and having in our travels through Denmark, Germany, and France, especially in Paris, collected every anecdote and observation that might relate to our undertaking, we set sail from Havre the ensuing August in a vessel belonging to the Senegal Company.

"I must not omit to remark the difficulties we encountered from the Senegal Company, previous to obtaining leave to go out in one of their vessels, which would have put a stop to our expedition, but for the express orders of Marshal de Castries, the then minister of war, to the said company, to give us not only a free passage to the coast at the expense of the French government, but also farther orders to the agents of the company on the coast, to afford us every possible assistance towards the accomplishment of our design; a token of attention and respect that does honour to the liberality of that nation. This latter circumstance I thought necessary to notice, as our quick return to Europe had some connection therewith, which will appear in the sequel.

"With sincere attachment I remain, &c. &c.,

"*London, March, 1788.*"

"CHARLES BERNES WADSTROM."

LETTER II.

"Sir,—In my last letter I communicated the motives which induced me to visit Africa, and concluded with my embarkation at Havre-de-Grace in one of the ships belonging to the Senegal company.

"It is not my intention to entertain you with the nautical occurrences of our voyage; such accounts afford but little variety, the incidents are in general trivial, and the observations relative to the wind and weather are scarce any other than repetitions of the same thing, which the many fatiguing pages that swell our modern productions too seriously prove. To fill up this space I propose then to convey you a collection of extracts, made during the voyage, from the works of different travellers into Africa; the opportunity of doing which occurred, through a munificent act of the French king, who granted us permission to make what selection of books we might think proper from his own library to assist in our expedition.

"This interesting travelling library, in the voyage of a month, was sufficient to prepare an inhabitant of the frozen regions for the strange objects he was likely to meet with in a contrasted climate, and in a part of the globe so little known, though so near Europe, and of so much moment.

"Some future opportunity I shall convey you an accurate and curious catalogue of the many voyages and descriptions of the western parts of Africa, which have fallen into my hands, particularly those from the French king's library, many of which are scarce and but little known, yet highly interesting. In proof of which assertion I shall here commence with an extract from Chevalier des Marchais' voyage to the coast of Guinea, which has never yet been translated into the English language.

"Chevalier des Marchais made this voyage by the express order of the French government.

"Description of Cape Mezurado.

"In general the ships which trade to the coast, after leaving Cape Mount, seldom fail to visit Cape Mezurado. Although the Company's ships do not trade

* See the Preface of Mr. Brisson's account of his shipwreck and captivity on the coast of Africa, in the year 1786, lately translated into English.

at this latter Cape, yet they are obliged to come to an anchor there to provide themselves with wood and water, which articles are scarce at Whidah, the only factory belonging to the Company in Guinea, where the water is bad and difficult to get, which is also the case with wood, as the negroes have a kind of sacred veneration for trees, and will not permit them to be cut down. Another reason for touching at the Cape is, that rice, maize, millet, fowls, sheep, goats, and cattle, are found in greater abundance and cheaper than at Whidah.

"From Cape Mount the passage lies S.E. for Cape Mezurado, or if the wind is contrary E. $\frac{1}{2}$ S., and the distance is reckoned 18 leagues. The coast all along is remarkably healthy and the anchorage safe and good. If the wind proves contrary, or the weather is calm and there is danger of being driven by the currents, the ship may anchor and wait for a land breeze, which springs up in the evening and lasts during the night, always blowing from shore.

"Chevalier des Marchais exhausted his patience in an experiment to stem the currents without coming to an anchor; the progress that might have been made in six hours took him up six days, and by the contrary winds and currents he was nearly driven back to Sierra Leona. At length he came to an anchor about a mile from Mezurado, in eleven fathom water. He had scarce anchored, when a canoe came from shore to welcome his arrival, which was highly pleasing to the inhabitants, who had known him on a former occasion and much esteemed him. The black king being informed thereof, immediately sent his chief maraboo (priest) to compliment him and invite him ashore. The day following he accepted the invitation, and the king, who waited for him on the shore, embraced him many times, and showed him every token of civility and attention. The ship being in want of provisions, the first step was to settle the price of those necessaries with the king, which business being soon dispatched, his majesty gave orders for supplying the vessel with wood, water, oxen, sheep, goats, and fowls, which are here in the greatest plenty.

"Cape Mezurado* is formed by a large mountain, one side of which is a high steep precipice, washed continually by the waves. Towards the land it descends in a slope. On its summit there is a level plain, the soil of which is remarkably fruitful. On the eastern side of this mountain is an extensive plain, which is terminated by a hill covered with lofty trees. On the western side is another plain like the former, through which the Mezurado river flows and discharges itself, which the Portuguese called *Rio duero*. That part of the Cape which projects farthest into the ocean, lies S. E. in the latitude 6 deg. 34 min., longitude 5 deg. 37 min. east of Teneriffe.

"There is a long and narrow neck of land, which separates the ocean on the eastern side from a shallow smooth water, which is formed by the Mezurado river and another smaller river, which falls into the former near the Cape. This latter river runs E. S. E. and is not very large. The negroes notwithstanding will run six or seven leagues up it, even at low water. The waters of both these rivers are generally salt, from a mixture of the sea water, and they abound with fish.

"The great river runs 17 or 18 leagues N. W. to the sea, beyond which distance its course is N. E.; but it is difficult to ascertain its source in the country. The King called several of his people, who assured Chevalier des Marchais that they had gone up this river for the space of three changes of the moon, until they arrived at a large river from which this latter was derived, and which runs from E. to W.; the banks whereof are inhabited by various nations, who carry on a great trade in gold, ivory, slaves, &c. It is possible this large river they spoke of, may either be the Niger or Gambia, or perhaps Sierra Leona, and that these nations may probably be the Mandingos or the inhabitants of Gallam.

"The Mezurado river runs through many fine countries, but its current is at the same time so strong and rapid, that the canoes which take three months to arrive at the head of this river, return in the space of 18 days. The negroes of Mezurado call that rich country through which the river passes Alam, which signifies the gold country; probably the same as Gallam, whence the greatest quantity of gold is brought to the whole coast.

* When opportunity offers, the public shall be gratified with a little map of this place.

"In the large gulf formed by the two rivers within the promontory, there are two islands, one at the mouth of the smaller river, and another, larger, at the mouth of the great river. Though the latter is called the King's Island, nevertheless he does not reside but keeps only a few slaves there, to tend cattle and raise all kinds of poultry. The king made the chevalier a present of this island, and endeavoured much to persuade him to settle there.* This island is never overflowed, not even at the most violent swell of these rivers, which as with the Niger, usually happens in the months of July, August, or September, occasioned by the continual fall of rain during these months under the torrid zone. This island is about two leagues long and three-quarters of a league broad; the soil is rich and fertile; there are trees of great size and loftiness, which prove the depth of the mould. The north, north-east, and easterly winds, which regularly succeed each other, render the climate of this island very temperate; the only inconvenience is the salt water surrounding it, which renders it necessary to procure water from the continent, though this is not an object of much consequence, as there are abundance of fresh springs close by the shore.

"The sea flows near twenty leagues up the large river during the time of the equinox, and about eight or nine leagues at other seasons of the year. It has been remarked, that in the months of July, August, and September, the water is salt no farther up than three leagues above King's Island, at which place the river meets the tide with such rapidity, as prevents any further communication of salt water; yet the water is not perfectly sweet here, nor is it to be procured quite fresh till you get four or five leagues higher up.

"The present reigning king calls himself Captain Peter, a name long since adopted by the kings of Mezurado, the origin of which custom is unknown. Possibly some Dutch captain has been there, and the then reigning king took a liking to his name, and adopted it for himself and his successors, of which there are similar instances in America: but if this name had been derived from the Dutch, it is natural to suppose, they would have preserved an attachment to that nation, and some tradition of the origin of this custom: yet at present they do not love the Dutch, but on the contrary, mistrust and fear them; and it is only of necessity they exchange with them the products of the country for such European commodities they stand in need of. From like motives they are induced to trade with the English, whom they also are averse to. When they trade therefore with these nations, they take every precaution lest they should be surprised and cheated; for which purpose they are then armed, hostages are given on both sides, and they remain in a posture of defence.

"This is not the case with respect to the French; the inhabitants trade with them without suspicion; they trust themselves in their hands, go on board their ships without fear of being kidnapped, and show them on all occasions the most signal proofs of friendship. The French in turn deal with them as with old and confidential friends; they go ashore unarmed, trust themselves and goods among the inhabitants, and have never had reason to complain.

"Several Portuguese, English, and Dutch writers describe this people as brutish, cruel, revengeful, and much addicted to thieving; but if the testimony of the French is to be received, this is a calumny; which what I have related above will certainly confirm, as well as every French ship that visits this country.

"The religion of the people of Mezurado is a kind of idolatry, mixed with an infinite number of superstitions. They are easily led to change the object of their worship, and only regard their fetishes (idols) as a kind of furniture. The sun is the only object of worship established among them. This worship is regularly observed, though very free and unconnected with their great ceremonies. In their adoration of this luminary, they make offerings of wine, fruit, and animals. They have a great maraboo or priest who performs their sacrifices to the sun. When the animals are killed, some part of the offering of wine and fruit is thrown on the ground, then the king and the maraboos take the large portions, and leave the rest to the people.

"The word Maraboo, which is the name given to Mahometan teachers, seems to indicate that Mahometanism had been introduced into this country. But this

* It is a general custom, all along the coast, for the negroes to invite the whites to come and settle amongst them, offering them, in such case, every necessary assistance.

opinion is not founded on truth, as that absurd doctrine has not been preached there, it is too much combined with strict ceremonies and statutes to suit that people. Some European perhaps may have called those persons maraboos, whom he saw performing the offices of their priesthood, which may have given rise to this appellation.

"This country is exceeding populous. Within the circumference of a few leagues many villages are seen full of inhabitants. Their children swarm on the side of the brooks like ants; for every man has many wives, who in general are fruitful; and as the people are never sold for slaves to the Europeans, except such as are condemned to death for crimes, the country is not depopulated like other parts of the coast, where the chiefs carry on a trade with their own subjects. Moreover the purity of the air, also of the water, together with the abundant supply of every necessary, contribute in no small degree to the fecundity of the inhabitants.

"These people are tall, strong, and well-proportioned; they have a bold and warlike mien; they are also valiant and courageous, as their neighbours have often experienced, as well as those Europeans who have endeavoured to do them an injury. They possess genius and penetration; they speak candidly the truth, are well acquainted with their own interest, and, like their old friends the Normans (the French) value themselves much on their activity and politeness.

"They cultivate the ground carefully, and observe both order and prudence in whatever they undertake; they are moreover indefatigable when they can be urged to labour, but unfortunately they are seldom actuated thereto, unless biassed by particular advantages.

"They are faithful in their friendships; yet care must be taken not to make too free with their wives, of whom they are extremely jealous; but they are not so scrupulous with respect to their daughters, who are allowed a licentious freedom, without its being considered as any obstacle to their future engagements. On the contrary, a man is pleased meeting with a woman who has given proofs of her fertility, and accumulated presents from her lovers, as this in some degree compensates for what the husband is obliged to give the father and mother when he takes her to wife. They are immoderately fond of their children, and a stranger who wishes to acquire their good will, is sure to obtain it by taking notice of and caressing them. From this it may be easily inferred, how much may be done in directing this active and clever people.

"Their houses are remarkably neat. Their kitchens which are a little elevated from the ground, are always open towards the side on which the wind does not blow. They place their cooking vessels one by the side of the other, and cement them together with mortar. Their bed rooms are elevated three feet from the ground; from this, it might be supposed that the country is damp or overflowed; but on the contrary it is dry and wholesome. From experience they find it more healthy to raise them from the ground on account of the copious dews. Their apartments for conversation are still more elevated. Here they meet as in a public exchange to converse and smoke.

"The women assist each other in the education of their children, in which they take great pains, but their chief ambition is to please their husbands.

"The extent of king Peter's country towards the north and north-east is not known, but there is reason to think it is very extensive, from the great armies he can raise on sudden emergencies. The boundary towards the east is the river Junco, which lies about 20 miles from Cape Mezurado. All this part of the country is extremely fertile. Gold is found in great abundance, but the places where it is discovered cannot be ascertained or even whether it is found in that country or farther inland. There are many sorts of fine wood fit for dyeing various colours, especially red; also at Cape Mount; which would well answer the experiment.

"Sugar canes, wild indigo, and cotton, grow everywhere spontaneously in great abundance, and without the least cultivation.*

* In order more clearly to show how many rich productions of nature are to be obtained in this part of the world, which now only presents a scene of slavery and European depredation, the following passage is subjoined from the same author:

"Near the river St. Andrew (between Cape Palmas and Cape La Ho) there are fields and meadows of great extent, of a soil remarkably rich, intersected and separated by rivulets and groves of palm

"Ivory of the best size and quality is to be met with here; indeed there are more elephants in this country than the inhabitants wish; for these heavy animals do great damage to their plantations, notwithstanding the strong fences they form to keep them out. The lions and tigers make sometimes war on their cattle, nevertheless it does not prevent the augmentation of their flock. In like manner, notwithstanding the innumerable number of monkeys, their trees bend under the weight of various good and refreshing fruit."

"In a word, this country is beautiful, healthy, and fertile. Commerce with these nations is very advantageous, and is capable of being much improved, by those who may have an inclination to settle and establish among this good people, provided they endeavour to make themselves beloved, by strictly adhering to principles of justice and humanity; but no settlement among them can be effected by force or violence."

"Chevalier des Marchais has drawn up a plan for a settlement on this Cape, which appears so just and advantageous, that if properly executed and well-conducted seems to merit serious attention; and as it contains important hints which may be beneficial to others, I propose therefore to insert it in my next."

"I remain, Sir, &c.,

CHARLES BERNES WADSTROM."

LETTER III.

"Sir,—Agreeable to my promise I here propose to convey you the projected plan of Chevalier des Marchais for a settlement at the Cape of Mezurado.†

"It is now some time since I have been acquainted with the indefatigable exertions and the philanthropic zeal of the respectable Mr. Granville Sharp, for the formation of a settlement at Sierra Leone; and I have also seen that elegant and correct description of the coast by the late Dr. Smeathman, mentioned by you. If such settlement is properly conducted, of which I can scarce admit a doubt, from a knowledge of that gentleman's abilities, it is my opinion, it cannot fail of success. Accurate information, perseverance, patience, and above all an upright conduct towards the colonists and the inhabitants of the country will undoubtedly facilitate the execution of this benevolent enterprise; I should nevertheless suggest as an important step, the formation of a rational constitution, and in consequence thereof a suitable and well-digested collection of fundamental laws, which should be freely and unanimously signed by the colonists previous to their embarkation. Provided then, a real philanthropy and an industry in the products of the country, are the influencing principle and the object of his view, instead of an extended and mere mercenary commerce, the blessings of providence will doubtless ensure its prosperity."

"On account of the productions to be procured from this country, a probability is naturally suggested, that these regions of Africa may in the end concentrate the commerce of both the Indies, and become a source for supplying the necessities of Europe at a far less expense and risk. The Chinese tea-trade and the Dutch commerce in spices, are of such great importance, that merely with a view to these two branches, a settlement on the coast merits serious consideration. In pepper, cinnamon, cloves, nutmegs, and mace, the Dutch only, trade nearly to the amount of 18 millions of livres tournois (£787,500 sterling). When we consider the success the French have already met with in

trees, orange, citron, and cotton trees of various species, all which without aid of culture produce abundantly. Besides rice, millet, maize, peas, potatoes, melons, in a word every necessary in the greatest perfection; there is an innumerable number of sugar-canes, which no doubt grow spontaneously, and they are of a better quality, larger, and more full of sugar, than any produced in other parts of the world, not excepting even the West Indies. It is lamentable to think such immense harvests of sugar, and from which such quantity of spirits might be distilled, are left either to perish, or for food for the elephants."

"This article alone might serve for the foundation of an advantageous commerce, without danger of prejudicing our islands; for, it may be laid down as an axiom, that all things consumed by the mouth, in what quantity soever produced, will always find a ready consumption."

* Nothing is so easy as to destroy the few wild beasts now remaining on the coast, if an effectual cultivation of the country were to take place, and civilization and industry were introduced among a people who so easily take impressions.

† The plan here referred to, is interesting, but too lengthy and elaborate to be inserted here.

their plantation of these spices on the islands of France, of Bourbon, and at Cayenne, the old objections, founded on prejudice, of the impossibility of expecting them to thrive in other places, is instantly removed.* I shall hereafter communicate to you my idea of the easiest method of obtaining these valuable plants, and the mode of cultivating them, to which I have paid particular attention during my travels.

"EXTRACT OF A LETTER FROM HARRY GANDY, Esq., TO MR. C. B. WADSTROM, DATED BRISTOL, 17TH OF 9TH MO., 1788.

"ESTEEMED FRIEND,—Although I cannot, from the present uncertain state of things, give an explicit answer to thy acceptable favour of yesterday; yet, I cannot be easy without embracing the first opportunity of assuring thee, that I shall think myself highly honoured by the proposed correspondence, though I fear on my part it will be lamely executed.

"My zeal for the success of the good cause, which I trust will ere long be determined in favour of freedom, is grounded in a sincere desire, that the glad tidings of peace, may in consequence thereof, take root in Africa; and extend its blessed fruits over the several regions of that vast and extensive continent; for the day has certainly dawned, which discovers the near approach of the times, wherein, 'they shall beat their swords into plowshares, and their spears into pruning hooks; that nation shall not lift up sword against nation, neither shall they learn war any more; and that the earth shall be full of the knowledge of the Lord, as the waters cover the sea.'

"But though this blessed day does not appear to me to be at any considerable distance, yet great alterations, in the state of things among men, must of necessity take place, before so glorious a change can be effected; nevertheless, if we are only persuaded, that the great work is on the wheel, we may easily conclude, it will be accomplished in its season; which to me is sufficient encouragement for individuals, of every denomination, to press forward and steadily persevere in the pursuit, according to their respective powers and abilities, providentially dispensed to each, by him, who in his time, now approaching, will shew, who is the blessed and only potentate, the King of Kings and Lord of Lords; even the ancient of days, or chief corner stone, cut out of the mountain, disallowed indeed of men, but chosen of God and precious; a stumbling-stone and rock of offence, which will nevertheless, soon break in pieces, the iron, the brass, the clay, the silver and gold, even every mixed invention of worship, that has not for its *sole object*, this blessed potentate, who is the way, the truth and the life, who is the same yesterday, and to-day and for ever, and who is indeed the *only true God* and eternal life.

"Now with respect to Africa, which I consider as the most valuable quarter of the world. I am firmly of opinion that little benefit will arise, even from the total abolition of that infamous traffic, so long carried on from thence to the colonies, except agriculture can be introduced among them, which I think may be easily done, by the peaceable possession of a few fertile spots, which in

* During my stay at Paris I received the following information. Monsieur Ceré, governor of the Isle of France, convinced that the climate of that island was favourable, planted 3,000 cinnamon trees, procured from Ceylon, together with 10,416 clove trees, 18 of which soon advanced in growth; also 18 nutmeg-trees, 10 of which since the year 1779, have produced 1,088 fine nutmegs, so ripe, that the wind shook them down; from this number, 60 other plants have been produced in the King's garden on that island, and 20 more delivered part to the colony there, and some sent to the island of Bourbon, Cayenne, and Guianne Française in South America. In 1784 there were 124 young plants more in the nursery, 20 of which were ready to be sent abroad.

In the beginning of June, 1785, one single tree on the Isle of France bore 300 nutmegs, and nine others about 500, far advanced. Of these, 24 were sent to the Isle of Bourbon, 260 planted in the royal nursery, and 368 remained on the trees, which were expected shortly to open.

These trees vegetate very quick, producing in continual succession blossoms and fruits, and the plantations are so thriving, that in time they must prove of the greatest consequence to France.

In the year 1786 that envious and monopolizing nation, the Dutch, made an unsuccessful attempt to destroy these fine plantations, by means of a vagabond they sent to the Isle of France, who was commissioned to endeavour to corrupt the nursery-men; but as prudence is seldom combined with illegal artifice, this plot was timely discovered, and would no doubt have drawn a well-deserved punishment on this villian, unless he had in a singular manner effected his escape.

What people, excepting the Dutch, would have adopted the idea of sacrificing the general good of nations to the private lust of gain.

general are rich and luxuriant, abounding with all the necessaries of life, and a great variety of mercantile articles; the cultivation and improvement of which, would quickly repay the expense with advantages of a hundred fold; and inspire the natives with a desire to follow the example, which would be a ready and honourable means to supply themselves, with those European articles, they are so excessively fond of, and thus a ground for civilization would be laid, through which the arts and sciences might be gradually introduced, and with them, the rudiments of the everlasting Gospel, which would sanctify the whole, and cause the blessing to extend beyond the limits of our narrow conceptions; nor is this ideal or imaginary, but a purpose that might easily be effected, were men in general disposed to do to others, as they would wish to be done unto.

"And having been myself two voyages to Sierra Leona, where I remained a considerable time, I know it to be an excellent spot for this purpose, to which I am the more inclined, an infant settlement being already in embryo, on a spot there, that is large, rich, healthy and exceeding fertile, (see Lieutenant Matthew's voyage lately published, folios 20, 21, 22, 38, 39, 48, 49, 52, 53, 55, 58, 59, 60, 61, 62,) but what I have at present principally in view, is, the purchase of a small, but very fine island in that river, called Tombo, about two miles above that called Bence; late, if not now the property of Sir Alexander Grant and Co., in London, of whom, some information might probably be had, because such an island in the midst of the river, having on each side, an extensive fertile campaign country, would be as a place of retreat, as a repository, as a store, as a garrison, in a word as a key to open a commerce and communication with the natives, to the mutual advantage of both, and be a fit medium, through which, the blessings of peace might be cultivated, improved and exchanged, for the base, sordid, and most infamous trade in slaves.

"Now what I want is a *proper person* to conduct this undertaking, and such a one I have in view, but have not yet received his answer; for if he accepts of the proposition, he stands so well in the esteem of many among us here, that I believe a subscription adequate to the design, may be obtained, being concerted on the most frugal plan of chartering a vessel for a few months certain, to carry out a few settlers from hence, eagerly waiting for an opportunity (which I should rejoice to have thy friend also embrace) to invest the subscription in suitable articles for the coast, and therewith purchase as much rice as it is capable of; which sold here, would I apprehend, clear every expense attending the short voyage fully; so that if we did not succeed in the enterprise, yet we should sustain no great loss, but rather gain by the useful information we might, during that time acquire; and I am the more earnest for this undertaking to commence without delay, because, the approach of the season for rice is at hand, and if an abolition should soon take place, as I verily believe it will, the great number of white traders in slaves, settled in and about that river, might be induced to purchase every island therein, being seven in number; but here I must of necessity conclude for the present, in expectation of thy kind reply, and in full assurance that I am very sincerely, thy assured friend,

HARRY GANDY."

"BRISTOL, 3RD OF 12TH Mo., 1788.

"DEAR FRIEND,—I often endeavour to impress the minds of all I can, with favourable sentiments of agriculture in Africa, as the most likely means to introduce its natives into habits of industry and cultivation, which once effected, but in a small degree, would excite others to follow the laudable example, and thereby sap and gradually undermine, if not totally destroy, that monstrous hydra, so long the bane of society, the source of complicated evils, and disgrace of many nations.

"To this great and glorious end, a settlement in Africa, must commence some where; and as one is already providentially begun in the river Sierra Leona, on a large extensive spot of fine ground, containing about 192,000 acres of exceeding rich and fertile land, bounded by that fine river to the northward, and by the sea to the westward, and to the southward by two rivulets from Sherbro Bay and Sierra Leona river, almost uniting; so that with a small expense, should that colony grow and increase, it might be made an island, as big as Barbadoes, and abundantly more valuable, as it now abounds with the greatest variety of southern fruits, and northern vegetables; besides, specimens of the most valuable articles

of commerce, have been seen there; such as indigo, cotton, sugar, rice, tobacco, ginger, gums, dyeing-woods of various kinds; ivory, tortoiseshell, and many other articles, the improvement of which, and its vicinity to this kingdom, would soon make it one of the most valuable colonies under the British name; add to this, the known hospitality of its natives, its deep and beautiful harbour, sufficient to entertain a great number of capital ships, the regular flux of high tides, with a never failing fountain of the purest water, render it, in my opinion, the most eligible spot, of any all along the coast; for although Gambia is a much deeper river, yet for want of a harbour, near the sea, and good water, 'tis on these accounts, rather inconvenient; and though some other parts of the coast may justly boast of their several beauties, richness and fertility, also of gold and ivory, yet for want of a good river, a safe harbour, and fine water, it can, as colonies, by no means stand in competition with Sierra Leona; which has also this concomitant advantage, beyond a leeward situation or any near the line, *that* being so far to windward, a passage from thence to England, might be made in half the time, that is commonly done from the gold and slave coasts.

*"This representation of the province of freedom in the river Sierra Leona, is not ideal, but a well-known truth, that cannot be controverted, but by those unacquainted with its uncommon advantages, or by such who in heart, are friends to slavery, for the sake of filthy lucre, or enemies to freedom, from a love of tyranny and oppression; to subdue which, and restore peace and harmony, every lover of social and religious liberty, should heartily and cordially unite, and never let this many headed monster rest, till his vitals are destroyed; in the prosecution whereof, a kind providence will undoubtedly preside, and in due time, bruise this serpent under our feet; and indeed I seem so confident of this glorious event taking place ere long, that though my late plan for assisting in part, the colony, was for a time suspended, for want of a suitable person to direct the undertaking on the coast; yet, I have found an opportunity since, of introducing the same scheme among a set of friends to freedom, who seem to have adopted the measure; in consequence of which, it is proposed to fit out a vessel, to be ready for the coast, as soon as our friend Falconbridge has passed his examination at the bar of the House of Commons, when he is to embark, and direct the undertaking in Africa, to call at the Cape de Verd islands in his way, for some live stock for the service of the colony, then to pursue the voyage to and about the vicinity of that settlement, procure a cargo of wood, rice, teeth, wax, gums, &c., dispatch the vessel to England, and remain himself as an inhabitant of the province of freedom; where, he is to provide another cargo for the same vessel, on her return to the coast; which he may easily do, with woods of different kinds, rice and gums, from the province, as also potash and other articles; at least an attempt of this kind seems resolved on, and I trust under Providence, and a prudent management, it will succeed, as it will not only afford an opportunity of assisting the infant colony, without any apparent prejudice to the concern, but may conduce to the advantage of adventurers, as well as tend to stab in measure, the vitals of the slave-trade, which would be still more effectually done, could our British senators see the necessity of permitting, for a certain period, every commercial article brought home in wood vessels *only* the produce of Africa, to be landed in England *free of duty*; which is a circumstance deserving the serious attention of a British parliament, because it would be encouraging a fair and friendly intercourse with the natives, which must eventually operate as an axe laid to the root of that trade, which is cruel, inhuman, oppressive, and impolitic.*

"On this subject I have wrote our worthy friend Thomas Clarkson, and also hinted the same to that champion of true liberty, G. Sharp, Esq., intreating them to use their interest and influence with the good and great, to obtain such a bill, for the encouragement of a free and friendly commerce, which would soon pave the way to that kind of intercourse, that would naturally counteract the system of those, who are deaf to the cries of the poor, and the sighs of the needy; and thus open a door, by which humanity would enter, and with it a train of blessings, seasoned with that divine instruction, which has providentially dropped from the pen of him, who I believe was sent by the most High, in these latter ages, to teach men the true Christian Theology, by directing them to the only

true object of our faith, and by proving to a demonstration the indispensable necessity of uniting with it a blameless life and conversation.

"For although the holy Scriptures are a lamp to the feet of those, walking in the light of the Lamb, yet mankind in general, having so far departed from the fountain of living waters, they have lost the true knowledge of the sacred writings; for want of which, and a life conformable to them, each denomination of Christians, so called, has selected such parts thereof as appear to favour their respective opinions; whence controversies arise, and animosities engender, to the loss of charity and subversion of that faith, which worketh by love; which is known only in the unity of the spirit and in the bond of peace, whereby people come to see, that in the person of CHRIST, the fulness of the Godhead dwelt bodily, and that besides him there is none other, he being the only true God and eternal life. And this is the heavenly doctrine preached, to the present iron age, by that faithful servant of God, whose precious writings appear peculiarly adapted to remove the cloud, that has long obscured the human understanding, and led it by a false light from the unity, to the multiplicity; for though there be, that are called Gods, whether in heaven or in earth, (as there be Gods many and Lords many,) but to us there is but one God; howbeit, there is not in every man that knowledge, therefore a communication of it by that highly enlightened messenger, seems to me a blessing, which calls aloud for our grateful acknowledgement and thanksgiving to him alone, who is the bright and morning star, and a rich rewarder of them that diligently seek him, in true faith without wavering.

"Having a son of the King of Mesurado, under thy care, I consider as a lucky circumstance, since such may be productive of great advantages to those, who may hereafter settle at that part of the coast; especially, if a liberal and religious education be given the young prince, who may be made instrumental in the hand of Providence, of contributing, not a little, to inspire his countrymen with a favourable opinion of the British nation, and with a disposition for agriculture, and habits of industry, which appear to me essentially necessary, in order to stem the torrent of slavery, and to divest their minds of such sentiments, which has a direct tendency to degrade human nature, and to reduce their rational faculties below the natural instinct of the brute creation.

"And now supposing thou art somewhat fatigued by the perusal of this long letter, I will endeavour to give thee a little relief by concluding the same, with the strongest assurances that I am with great sincerity,

Thy obliged friend, HARRY GANDY."

These letters will sufficiently demonstrate how strong and deep the impression has from the beginning been, which the heavenly doctrines have made in the minds of true Christian philanthropists, *that slavery, in any form*, is incompatible with the growth of "True Christian Religion." And it will be found to be verified, in the lives of all such men, that a whole-souled love of freedom and toleration, and of Christian benevolence and forbearance, coupled with untiring zealous activity, for the promotion of rationality and liberty amongst mankind, is the natural outgrowth of new and true Christian life.

While on the other hand, wherever the Romish idea of a church has gained a foothold, in the minds of those who have espoused the New Church doctrines, whether preachers or "laymen," the effect has been to foster the growth of the love of wealth and power, hiding the new light under bushels, and pampering the senses, compensating the while for so manifest a falling off in the spirit and love of true worship, by contributions and legacies, and legally-formed institutions, and formal liturgical semblances of worship—in short, in whatever testifies to the rampant growth of unregeneracy, and the starvation of the life of true religion. "*Verily, verily, we*

“speak that we do know, and testify that we have seen.” But the Lord reigneth, and *His* work will prosper! The gates of the New City are open, and shall not be shut! Whoever *will* come, may come, and drink freely of the water of life! This cheering assurance we have in the Divine Word of Light, and life, and glory! “Blessed,” therefore, “be the name of the Lord,” and “let all the people say, Amen!”

THAT THE ATTEMPT WHICH HAS BEEN MADE TO FORM A CONFERENCE-NEW JERUSALEM, IS FAST PROVING ITSELF A MOST SIGNAL FAILURE.

That an attempt has been made to form a Conference-New Jerusalem, there is evidence sufficient in the documents which have been laid before the reader in the foregoing pages—especially in the “Minutes” of the memorable “Fifth General Conference,” commencing on page 115; and also in various extracts from other “Minutes” of other “General Conferences.” But it is believed, that no one can read and ponder the various documents, with a desire to arrive at a correct view of the workings of this Body, without seeing that, from the beginning, the Conference met with material ready at hand to work upon; and had this not been the case, it never could have made even the appearance of being itself a reality.

From the commencement, in almost every place, it is clear, from the foregoing testimony, that the first, and most earnest and affectionate receivers, were the pious and devout readers of the Mystic Writers, scattered amongst the various bodies of professors of religion. This was clearly the providential ground, which had thus been prepared, in Christendom, for the Heavenly Seed of the New Jerusalem. And wherever these men have lived, and have been inveigled into the Conference net, the cause has for a time prospered. If they have become preachers, their labours have been blessed with fruit, because a devoutness and earnestness of soul dwelt in them. But it will also be seen, from what has been adduced, that, generally speaking, these men have laboured from love, without pecuniary wages. And where they have been prevailed upon to accept pay, they have ever been content with what has been offered; and never agitated for an increase of salary. All the talented Conference-Ministers in this Country, Messrs. Hindmarsh, Noble, Sibly, Proud, Hodson, Jones, Mason, Howarth, Shaw, the Goyders, and the late learned John Henry Smithson, were brought into the Ministry without any Conference-education or preparation, and nearly all received their education in connection with, either public establishments, or those of other denominations. Yes, but perhaps it may be said, this necessarily must be the case at first, because then there were not any New Church seminaries. True; but it is nevertheless a fact, that, for the last 70 years, the question of education of men for the New Church Ministry has been agitated, in the pages of the Journals of the Body of receivers; and yet, it is only within the last twelve months, that the first bantling has been turned out; and

no young mother ever doted more upon the fact, that *she had become* a mother, and upon the beauties and gifts of *her* babe, than the Conference Journals have of late upon the qualities and attainments of their first-born Collegiate Preacher.

But let me here put the reader in possession of a few facts relative to the Conference-Ministry, etc. Though, from an entire aversion to cultivate such statistical information, I cannot ask the reader to trust to the arithmetical exactness of what I am about to state. But I have done the best I could, for aught I know.

According to the "Minutes" for 1852, it appears that there were then 21 Ordained Ministers, recognised as such by Conference; of these, 17 only seem to have been then active. In 1862, ten years later, there are only 17 recognised; and of these 9 only seem then to have been active. So that, in this ten years, the *Conference-Ordained* preaching power seems to have decreased *nearly* one half. But at the former date, 1852, the funded property of the Conference, I make to amount to only £5,738. 14s. 10d.; while, at the latter date, 1862, it appears to have risen to £27,608. 19s. 2d. This is a most manifest proof of the decay of even the semblance of a New Church. The *dead* power has increased five fold, while the *living* power has decreased nearly one-half. And is it not, I would ask, even enough to strangle all remaining spiritual life out of the minds of the nine Ministers who are active, to have the care of £27,608. 19s. 2d. of funded property; and also of the expenditure and distribution of its proceeds? For it must not be forgotten, that the great argument for the continuance and exclusiveness of a Conference-Ordained Ministry is, that the Conference itself lives in their persons, as a Corporate Body, in the eye of the civil law, from year to year. So that it *behoves them* to take care of the property, whether any body else does or not; because they are responsible. But they also partake of the proceeds.

In solemn earnestness then, may it not be asked, can any man, in future, enter the Conference-Ministry without being fairly open to the charge of doing so for the sake of a share of the loaves and fishes? *Once* this question could hardly have been mooted. Now it may be. And I am quite sure, that no man, with an interior respect for those doctrines from heaven—which the Conference professes to have taken into its keeping—can enter one of its assemblies, and see its Ministers engaged, from morning till night, in tumultuous debates about monetary matters—hear the interminable wrangling, the angry disputation, the proposed shifts and contrivances to evade a law, or alter it, or suspend it, as the case in hand may seem to require—I say, no one can witness this, with a love for the New Church Doctrines in his breast, but he will be seized with heart-sickness and head-ache, and shame for the conduct of those whom, probably, he has before admired in the pulpit, for their eloquence, their devotion, and their intelligence. I can testify, from an experience, more or less, going over a period of above thirty years, that I have never attended any meeting—either of Conference, or of the Tract and Missionary Institutions—but I have deeply felt cause for shame and lamentation, that the truths and name of the New Jerusalem

should be coupled with such manifest worldliness, lust of power and fame, and such barefaced self-gratulation, and self-glorification, as I have painfully witnessed on these occasions. Would to God this could not be said !

In connection with the above facts, relative to the number of "Ordained" Ministers, it ought to be stated, that in 1852, there are the names of 17 un-ordained individuals, given in the "Minutes," as "Leaders" of Societies, in connection with the Conference. These persons all perform the duties of the pulpit. Most of them preach sermons of their own composition, or preach extempore; and a few read discourses by others. But in 1862, ten years later, the number of these had increased, it seems, to 28, while the number of "Ordained" men had decreased, as before stated. The number of Societies in connection with the Conference in 1852, was 48; in 1862, it was 51. So it is clear, that the existence and continuation of Societies, and of preaching, and of worship, does not, in the least, depend upon the Ordained Ministry. Societies existed before it was introduced among them, and were prosperous. This has been shewn in the foregoing pages; particularly in the cheering account given of the first reception of a Conference-Ordained Missionary, on the occasion of the first Tour of this kind, made in Lancashire and Yorkshire; and, therefore, this fact cannot be doubted.

Separate worship for those who receive the doctrines of the New Church, particularly amongst a certain class of minds, is indispensable. There are minds, and it is probable, more interior minds, for whom this does not seem so necessary. Of this we have plenty of proof, in the documents which have been given above, from the pens of Clowes, Hindmarsh, Jones, and others, and in the Hawkestone Reports. But it is worthy of notice, that both these sections of receivers have, of late years, become feeble in their efforts at teaching the doctrines, and in manifesting a true spiritual zeal for the good cause they have espoused. While at the same time, other bodies, not excepting the Established Church, are, every year, throwing off numbers of individuals whose mental growth is too strong in its requirements, any longer to be nourished by the sap that they circulate. It really does appear, therefore, that the time is fast approaching when a more powerful proclamation of the New Doctrines and life will imperatively be called for.

And it is well-known that an individual from America, purporting to have a divine commission to sow this new seed, appeared in this country some years ago, and proclaimed these truths, and this life, with a potency and effect never before witnessed. The words of this remarkable writer, and pulpit spokesman, shook the whole fabric of the Conference-Societies and Institutions in this country, as nothing before ever did; and from that time, a manifest *going to their own*, has been observable in all societies; indicating that an effect has been produced upon the interior life of one part, which is brooded over by the Lord's Holy Spirit, and their minds are clearly in-drawn; while on the

other hand, there is manifest in others, a disposition to prop up formal worship by all external means, to the neglect of the internal life of intelligence and love.

It never could before have been conceived, that any emissary, even from the nethermost regions of the abyss, could have stirred up so much rancorous ill-feeling and scandal, and secret defamation and misrepresentation, and even legal quarreling and strife in a London Law Court, spending above a thousand pounds in the name of a New Church Institution, (the "Swedenborg Society,") and producing a large pamphlet of speeches at meetings—besides smaller letters and papers, pro and con; separating also, in several instances, preachers and their congregations:—I say, these things never could have before been conceived possible. But who does not see, in this, the hand of Divine Providence; whereby, at one fell stroke, the pride of the *would-be* New Jerusalem was laid in the dust; and its members taught the shallowness of their attainments in the true Christian Life of Spiritual Brotherhood and Neighbourly Love. The bloody war which has since raged so unexpectedly and ferociously in America, was not more unexpected, than was this ebullition of unregenerate passion and strife, and deep-rooted animosity, within the precincts of the Conference-Jerusalem. But its time of judgment had come, and the Divine hand was laid upon it.

The following letter, received on the 10th of July, from a publisher, in Boston, who has for many years stood foremost in America, in the publication of New Church literature, will, I am sure, be highly interesting to some of the readers of this work, and will bear witness to the progress of events on the other side the Atlantic. And, therefore, though not sent me for publication, I venture to print it here, and to trust to its author's well-known zeal in the cause of the Lord's New Church, for excusing the liberty thus taken with his friendly letter, and especially by the publication of his name. I also entreat the reader to make allowance for the phraseology of a private letter, which has thus come before the public, without the author's consent and knowledge. I know that I am breaking the rules of politeness and epistolary confidence in this matter, but still feel, that the writer's testimony is invaluable, upon the subjects of which this work treats, and especially upon that of the foregoing remarks.

"Mr. Thomas Robinson,

"Boston, June 28, 1864.

"Dear Sir,—It is a long time since I have written you, but reading the 19th and 20th Nos. of your *Remembrancer* has so interested me, that I want to thank you for the service which I feel that you have done to the Church, in thus reproducing the facts and documents therein contained. It revives my own experience as to affairs in this country, where the defection seems the same as in yours. The experience of Mr. Senior, and his humble and useful labours—useful because humble—brings to mind cases of little circles of readers in my own knowledge, but which have died out, because a doubt existed as to whether they were orderly.

"I have never known a case of this kind, where such leaders looked up to men for ordination, or permission, to go forward in their work, that the Lord's Spirit did not seem to leave them, and they sunk into a fossilized state,

"Professor Bush did what he could to shake the confidence in this requirement. When his first article appeared on this subject, I never saw sober men like* [the leading Ministers and Editors of the *Convention*,] more indignant than they were. It made a break which was never healed.

"They never could, and never did, tolerate any ministerial uses, which had not *their* 'mark.' All others were called 'disorganizers,' and made to feel the cold-shoulder spheres. What is stranger than all, they have nearly suppressed all desire for rational light on these subjects.

"There are but a few New Church Societies in this country, who can pay a liberal salary, and the mass of ministers are feeble followers of those to whom they look as leaders. There can be, of course, but little vitality in the Church under the influence of such manifestations.

"Now seems to be an auspicious time to agitate this question. The effect of the war here has been to quicken thought, and to revolutionise opinion wonderfully. I therefore anticipate great changes in the next few years, in the little New Church as well as the old.

"You would be surprised, and I trust interested, to learn of the problems, civil and religious, which are now discussed, with regard to the future of institutions in the border and Southern states. I attended a meeting to-day, to take measures to aid forces now at work in Kentucky, to help on emancipation in that state. I have conferred, and expect to attend another in relation to similar movements in North Carolina.

"Could you see the organic movements, that are in operation and maturing, for the education and elevation of the black, and poor white, in rebellious states, I have no doubt your heart would be moved with profound sympathy. Suffice to say that I feel that an Over-Ruling Providence shapes our movements, and will not allow peace until human bondage, protected by law, shall be swept from the continent.

"We feel that the work is steadily progressing step by step; that the end is sure, and only a question of time; that the discipline, hard as it is, will be worth its cost; that the nation will be carried through the trial, purged from slavery, and purged from many evils which retarded her spiritual and natural progress.

"I presume there will have to be a sort of convulsion in the New Church in both countries, before the mass will open their eyes to the grand, but simple, truths on which a true structure rests.

"I cannot see how the inversions of thought, so nearly universal, can be checked, without a renewal of the days of Pentecost. It must come from the Lord's spirit in man.

"I see that Rev. Mr. Smithson has gone. This leads me to express the hope that the work on the Minor Prophets may be taken in hand, and published by subscription, if no one is disposed to furnish the money to print it. This work must be altogether too valuable to be lost to the reading public. I have been through his *Isaiah* a number of times, and with, I trust, much profit. I much desire to possess this new work.

"I see you have a letter from Harris. His town is Wassaic—not *e*. He has not been heard from for a great while. There is that about his state which I cannot understand, but it seems hardly possible that one who has uttered such elevating truths, should not still have an important work to do.

"A series of articles on Clowes and separation are printing in the *Messenger*, by Beswick, drawn out, evidently, by this discussion. They show just what you have stated about Clowes fostering the little circles in the vicinity of Manchester; but the difference between them is, that he had no ecclesiasticism to interfere with his action. He went where the way was open, and the spirit moved.

"These conditions will arrange themselves, where they are allowed to do so, by the absence of artificial spheres.

"I hope and pray that a better day is coming—that light is breaking in the East. May the Lord be with you.—Truly yours,
OTIS CLAPP."

* The names of the individuals here named are kept back, but their capacities are indicated in the words I have substituted.

CONCERNING THE SIGNS OF THE LORD'S SECOND ADVENT.

It is to be observed, as an illustration of the genius of the New Jerusalem Dispensation, that an entire turn, or change, must take place in the minds of all those who become the subjects of that influx, which now flows down from the Lord, through heaven, to form His New Church in men. The Lord will thus turn men unto Himself. For His coming will be from within. It will not be, it cannot be, a "Lo here!" nor, a "Lo there!"—only as the *here* and *there* are the result of the Heavenly influx,—of the Kingdom of God in man. And in that case, men will not point to the *here* and *there* with a "Lo!" because the attention will be turned *from* the surfaces of things, to their inward springs and essences; and only to the surfaces, as these are seen to be connected with their causes, *that so* the causes may be viewed in the effects.

Hence, we find E. S. stating, in answer to the question of Dr. Cætinger, as quoted on page 16 of this work, that, "The Sign, given at this day, will be—*an illustration*, and *thence* a knowledge and reception of the truths of the New Church." Now illustration is from internal light, operating in the mind, upon knowledges and sciences in the external; as light from the sun, when it shines *directly* upon objects, reveals their true qualities. But E. S. adds, "*some speaking illustration of certain persons may likewise take place; this works more effectually than miracles.*"

Now, has not such a potent illustration been given, in the wonderful oratorical display of preaching talent, and of poetic talent, and of the utterance, without pre-meditation, of the most profound, and spirit-stirring truths; (attended with the movement of the deepest affections of the soul;) both in prose, in poetry, and in sacred song; and also on the platform, by the living voice,—in the case of T. L. Harris? And does he not also, like Swedenborg, and Clowes, aver, that the Lord has Himself called him to the work he has been doing, and manifested Himself to him? And if E. S. and J. C. are to be credited, because their works bear witness to their words, is not the same credit due to T. L. H., so far as his mission has gone. For have not the truths he has uttered the power of awakening and rivetting the attention of the reader and hearer, beyond any that have before been publicly uttered and published to the Christian world? So far as my own experience and observation have gone, this is the case. And I can testify, from correspondence with a not inconsiderable number of pious, learned, earnest, deep-thinking men and women, scattered over Great Britain, and elsewhere, that they also have found this to be the effect of these utterances. Hence, I feel myself warranted in concluding, that here is "a Sign" of the Lord's Second Advent, as well as we have *a Sign* in the profound, systematic, and luminous Writings of E. S., and in the learned, heavenly, and wonderfully acceptable labours of John Clowes. But the *LORD'S Coming itself*,

in these cases, was, and is, to the individuals themselves only. Others may see the Signs, but the subjects only, can experience the presence.

Therefore we may further take up the words of Dr. Cœtinger, on Swedenborg's case, and say, that all these men, each in his sphere, "are forerunners of a new era; that in the kingdom of Jesus Christ upon earth, according to Daniel ii, 44., vii. 27, the faithful will have a faculty by which they will be able to hold communion and converse with those who are in the marriage of the Lamb, cannot be doubted. For according to Hebrews xii, 22, the faithful have come to Mount Zion, and to an innumerable company of angels, not only in faith, but by means of the gifts of the Spirit, they can also come into communion with them, and hear and see them." See above, page 17.

But Swedenborg does not quite deny that *all tokens*, in the way of what are commonly called miracles, will be withheld. For he says, "Yet one token may perhaps still be given." (p. 16, above.) So that those who make his words an authority for almost every idea, must be careful to read and digest *all* that he has written, before they make haste to jump to conclusions *from his authority*, upon the various spiritual manifestations, that are taking place at the present day; and upon the wonderful truths on the one hand, and astounding falsehoods on the other, which are being uttered, *as from* the mouths of spirits, good and bad, and even of angels. The time is come, when it will no longer do for Swedenborgians to allow the dusty and mouldy volumes of his writings to lie still upon the bookshelves of their houses and church libraries; but they must read them, or acknowledge that "the outsiders," as they are pleased to denominate them, know vastly more about the writings of the New Church than they do. To them, therefore, we would say, in no unfriendly tone,—arouse yourselves, and read diligently and with attention.

But the New Church of the Lord will, no doubt, be pre-eminently a Church of Prayer and Love; and will be established in righteousness and peace; the effect of which will be, quietness and assurance for ever.

Saul was chosen king of the Israelites, while he was in search of his father's asses, which had gone astray. He was head and shoulders taller than the rest of the people. David was called from his father's sheepfold; he could not essay to go to battle with the Philistine, dressed in Saul's coat of mail, but with his sling and bag, and five smooth stones out of the brook, he laid his enemy low; and thus fought his way to the throne of Israel. But, though he became powerful—more powerful than Saul—and was established in his strength, and built him an house, and had it in his heart to build a house for Jehovah, yet he was not permitted. But he was told that his son, who should come forth out of his loins, should build an house for Jehovah. And so he did. But David was comforted with the Divine assurance that he had done well, that it was in his heart to build one.

Now, in Solomon's time, there was universal peace. And the house for Jehovah which he built, was built without any noise. Every thing was ready-made to fit its place, before it came to the spot. So there was no axe, or hammer, or any tool of iron, heard in the house while it was in building. Harmony and quiet reigned around. And this house was a house of prayer to Jehovah—a house of prayer for all nations!

Thus are we taught how the natural church, prefigured by Saul's reign, founded upon scientifics, and lofty in its aspirations, became subject to the spiritual, prefigured by David's reign; this was grounded in charity, but nevertheless potent in its conquests over evils—eminently warlike—and fought for the glory of Jehovah. But this, in its turn, had to become subject to that celestial church, prefigured by the reign of Solomon. He was a king's son. He reigned by acknowledged right! His accession to the throne was peaceful. His father made him king before his death, and blessed him. And gave him a charge, to do according to the wisdom that was in him. But Jehovah himself appeared to Solomon, and desired him to ask of Him what he would. "And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a Son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my father; and I am but a little child, I know not how to go out or come in. And thy servant is in the midst of a great people which thou hast chosen, a great people that cannot be numbered nor counted for multitude. *Give therefore thy servant an understanding heart to judge thy people, that I may judge between good and bad: for who is able to judge this thy so great a people?*"—I Kings iii, 6 to 9.

Thus it is, that the reigning principle in the Celestial Church and Kingdom, is humility grounded in innocence; and thence entire dependence upon, and trust in, the Lord. And this kingdom rules the spiritual, and by its influx produces order and harmony therein. While in its turn the spiritual, in like manner by its influx, rules the natural, and produces order and harmony therein; and hence, during Solomon's reign, the earth had peace. So, when the Lord's Celestial New Church shall be established, and His Holy Temple, as a house of prayer for all nations, shall be erected in the consecrated and regenerated souls of its members, then will harmony and peace reign on earth, and the Lord's will will be done on earth, as it is in heaven.

But, as with the Israelites, there was war and dissension, and fleeing before their enemies, during the reign of Saul, so in the natural state of the Christian Church there has been the like, and infidelity has triumphed. And though, in the spiritual of that Church, the Lord is acknowledged, and charity towards the neighbour is confessed to be the greatest spiritual bond therein; and though, thereby "faith alone" may be vanquished,

and all the enemies of the Christian Religion put down, or subdued; as was the case with the nations of Canaan in the time of David, yet, as the Sons of David rebelled, and differed, so must dissensions arise, in the Spiritual Christian Church, till the reign of Solomon begins. For it is only influx from the Lord Himself, into His Celestial Kingdom, and thence into His Spiritual and Natural, that can so keep down the hells as to ensure the reign of righteousness and peace in heaven and on earth. Let the united prayer then, of all sincere and fervent hearts be, "Come quickly. Amen. Even so, come, Lord Jesus."

ORDERLY AND DISORDERLY SPIRITUALISM.

That the great movement which has had its development principally in America hitherto, but which is fast opening up in this country also, under the denomination of "Spiritualism," has an immediate connection with the Second Advent of the Lord, and the descent of the New Jerusalem, all who believe that these are at hand, will readily admit. But what its precise relation is, seems to be a considerable question amongst the readers of the Writings of Swedenborg.

There is a pamphlet, from the pen of an individual who has stood high, for a number of years, in the estimation of the greatest part, if not all the Swedenborgians in these parts, which has not had that attention paid to it that its contents deserve; and to which, both the subjects on which it treats, and the character, bearing, and truly Christian deportment of its author, fairly entitle it. The title is, "SPIRITUALISM, SWEDENBORG, AND THE NEW CHURCH; an Examination of Claims, by Edward Brotherton."

Mr. Brotherton has, for many years, been an estimable and leading member of the Society in Peter Street, Manchester, and is one of the trustees of the church. He was several years Editor of the "Juvenile Magazine." He was also a frequent and valuable contributor to the "Intellectual Repository." He took great interest in the Sunday School, diligently labouring therein many years. In 1859, when the eminent American Minister, T. L. Harris, preached in Manchester, Mr. Brotherton, and several others of the Peter Street Society, received and welcomed him gladly. But this was by no means the case with the Swedenborgian body generally. And from the treatment he received in the periodicals of that body, and the fermentation excited in Manchester and its neighbourhood by his labours and writings, dear friend Brotherton, who took great interest in the publication of Mr. Harris's sermons delivered in Manchester, was moved to publish the pamphlet in question. This act seemed completely to sever that connection, which he had so long and closely maintained with the executive body of the Swedenborgian Church, and of the Society in Peter Street in particular. And shortly after this, in January, 1861, he edited a periodical of an entirely unsectarian character, entitled, "THE DAWN: A JOURNAL

OF SOCIAL AND RELIGIOUS PROGRESS." This periodical is a truly valuable work. It extended over the years 1861 and 1862.* The writer had the pleasure of labouring to assist its promoters in no small degree, and feels that the services he thus rendered were not without their value to the Christian public. The pamphlet of his dear friend and fellow-labourer, Mr. Brotherton, he considers a most valuable production, for the purpose which called it forth; and he desires to impress upon the readers of this work, the desirability of their procuring and carefully perusing it, where they have not already done so.

The observations on "Spiritualism," contained in it, are so valuable, and so in unison with views entertained on that subject by the writer himself, and so much more concise than anything he could pen, that he hesitates not to lay them at full length before the reader, and forego any observations of his own.

"SPIRITUALISM.

"We should be thankful to the Committee of the Swedenborg Association, or any one looking at things in general from their point of vision, to give us a clear and comprehensive definition of Spiritualism. They have recently decided that their agent is not to sell the works of Mr. Harris, or any other Spiritualistic writings. As regards Mr. H., they are definite without reason. What is meant by Spiritualism? Where does it begin, and where does it end? Is not Swedenborg at the head of modern Spiritualists? If we understand by the term those who have had spiritual intercourse, he is so, certainly. On what ground, then, is he thus separated by a discrete degree? Do they mean to condemn all who interest themselves in table-rapping, and in obtaining responses through mediums to queries? Let them say so, and let some one without sin of this kind cast the first stone. But this would not have excluded Mr. Harris, and therefore would not have suited the present purpose; because he, more emphatically, and at greater cost to his success than they, denounces these things. Do they wish to exclude all spirit-dictations and spirit-writing? They dare not say this, because the venerable Clowes states that he wrote under spiritual influence some of his sermons and published works,—the impulse coming to him, and prompting him to write even against his own will. (See his Letter to Mr. Hindmarsh, written 1799, and given in Int. Rep., May, 1832.) 'Many of my sermons,' he says, 'have been thus dictated throughout by spirits, when I have chanced to awake in the course of the night.' Nay, Swedenborg himself was often, he assures us, a writing medium for spirits. In the *Spiritual Diary*, n. 557, we read:—'They (the spirits) have sometimes, and, indeed, often, directed my hand when writing, as though it were entirely their own, so that they thought that it was they themselves who were writing.' What we want is, to know the principle which directs the decision of the Committee. We can form our own opinion of that. At present there does not appear anything more or less than a capricious distinction from pure prejudice.

"And is it not the chief object of Swedenborg's writings to disclose to us the spiritual in the Word, in the world, in ourselves? Did he not—beginning from the lowest region of existence, the mineral, through mathematics, mechanics, dynamics, anatomy, and physiology,—set this one object before him? In the prologue to the 'Animal Kingdom,' published in 1744, the year that his openness to the spiritual world commenced, after speaking of the organs of the human

* Mr. Brotherton was a very large contributor to both volumes. The articles on "Political Economy, in its relations to the New Age;"—"The want in Political Economy," which run nearly through vol. 2, are very important articles; and are now the more interesting, on account of the prominent stand which the writer is taking in the Manchester newspapers, upon that subject, and upon Popular Education—coupled with the success which has attended his efforts, by the formation of a Society for assisting in the Education of poor children of all denominations, in Manchester, and of which the Mayor is the chairman.

body which he was investigating, he says—'The end I propose to myself in the work, is a knowledge of the soul; since this knowledge will constitute the crown of my studies. This, then, my labours intend, and thither they aim.' (n. 15.) Then he supposes the objection made, that this investigation is a forbidden intrusion of the intellect into the sacred things of faith, and he replies, that those who need not the intellectual discovery because they have faith, may rest satisfied with their faith,—but that this book is for those who must have things through the intellect, and have not faith. (n. 21, 22.)

"Thus did he use all possible means to discover experimentally and analytically the spiritual realities which an underlying intuition dimly revealed to him from the beginning. He did not allow the prejudices of others to daunt him, but boldly took the motto '*nunc licet*.'

"Again we ask—'What is Spiritualism? and what is Non-spiritualism?' Do we not rightly understand, that every man lives from spiritual influx, and that without it he would instantly die? The difference, then, between *Spiritualism* and *Non-spiritualism* is simply the difference between the consciousness and the unconsciousness of spiritual agency. One man, having the veil partially removed, perceives the spiritual world in which he lives, or, in other words, through him the spiritual has power manifestly to penetrate to the external. In another man, the bodily garment is still too dense for the manifestation to take place. That the one who sees may be the victim of delusions is to be taken into our account in estimating the value of his experiences. It is probable that we may not be able to depend on his spiritual insight for guidance, any more than we can on the common sense of many others in the life of this world. Every man will see according to his own state. His spiritual associates will be in states similar to his own. If sinister in his motives, he will be deluded; if upright in heart, he will be led aright. These things Swedenborg makes clear, and the world wants them now for guidance. They require to be illustrated in every variety of mode, and sown broad-cast in anticipation of the coming and now growing change. To seek this openness is undoubtedly dangerous, for the reasons here indicated. It is to run into temptation.

"In the resolutions excluding Spiritualist publications, passed by the Committee of the Swedenborg Society, they refer to A. E. 1182 *et passim*, to caution us against Spiritualism. They treat it as a thing to be *put down*, very determinedly. On referring to the passage, we find that the dangers spoken of there are just what we have named. But in the next number (1183) are these words:—'It is otherwise with those whom the Lord leads,—all such are enlightened when they read the Word: if these hear speech from spirits, which also they do occasionally, they are not taught, but led, and this so providently, that the man is left to himself, since, as before said, every man is led of the Lord by affections, and thinks from them as from himself, in freedom.' So that from this very passage it appears that spirits do speak with men, and it is orderly too, for it is with those whom the Lord leads. The Committee ought to have quoted the whole.

"Many passages might be quoted to show that Swedenborg's teachings are not fairly stated as against spiritual intercourse. It is easy to show that he himself was much influenced by spirits, just as we all are influenced by friends in this life. There is a well-known passage in the *Diary*, showing this. It is headed '*The stink of intemperance*.' 'One evening,' he says, 'I took a great meal of milk and bread, more than the spirits considered good for me. On this occasion they dwelt upon intemperance, and accused me of it.' He then says that they made him sensibly perceive the foulness which their ideas attributed to him.—(Wilkinson's "Swedenborg," p. 236.)

"Swedenborg never imagined that his gift was unique, and that it was disorderly for all others but himself to have spiritual vision. When Ferelius visited him in company with a Danish clergyman, 'they asked him why nobody but himself enjoyed such spiritual privileges?' He replied that 'every man might at the present day have them, as well as in the times of the Old Testament; but that the true hindrance now is, the sensual state into which mankind has fallen.' (Wilkinson's 'Swedenborg,' p. 225.) Swedenborg's indication of the danger is well conveyed in a conversation with Count Robsahm, who once questioned him, whether it would be possible for others to enjoy the same spiritual light as

himself. He answered, 'Take good heed upon that point; a man lays himself open to grievous errors who tries by *barely natural powers* to explore spiritual things. You know how often students, especially theologians, who have gone far in useless knowledge, have become insane.' This is the grand mistake of some spiritualists in our day, 'trying by *barely natural powers* to explore spiritual things.' But it is a mistake to which the 'theologian' is as much liable as the table-rapper. Whoever meddles with the doctrines of Christianity, without possessing or seeking the life of them, is in the same danger. He is using '*barely natural powers*.'

"Does Mr. Harris, then, encourage disorderly attempts to communicate with spirits? So far from it, he has spoken out most distinctly in his writings everywhere, and especially in the little work, 'Modern Spiritualism,' against such attempts. Far more clearly and definitely has he pointed out the danger, than any of those who profess to condemn him because he is a spiritualist. Indeed it is notorious that both in America and in England he has alienated many of his warmest personal friends, by his resolute and severe denunciation of 'Disorderly Spiritualism.'

"If rightly seen, spiritualism is a far more important phenomenon than most readers of Swedenborg appear to know. It is man's birthright to know both worlds. Humanity is passing through the throes of a new birth—is awaking from a long and death-like sleep. Like Lazarus of the Gospel, the whole of humanity has been in the grave. The four-days-buried dead is now called forth by the Divine Voice. His eyes are opening—he moves. The command is given—'Loose him, and let him go.' Dream-land dies away, and dawn is coming. The actual world around is beginning to be realised. What if eye, or foot, or ear should at first fail, if he is confused in the new light. Shall we therefore say he is unfit to come from his grave, and re-consign him there?

"Since the middle of the last century, it is evident that there has been an upheaving of spiritual forces, such as never before has been witnessed. Man's intellect has acquired greater force and vivacity. Troops of new sciences have been born into the world, because faculties which heretofore were dormant, have been awakened into life. And even phrenology, materialising as its tendency is supposed to be, can show that this intensifying of mental power—this birth of new faculties—must necessarily result in changes in the bodily organisation. This has really occurred, and is occurring. The spiritual is gradually shining out through the material, saturating and flooding it. At length, it must dominate sensibly, and entirely govern, even to the lowest things of life, and perfect and open communication be established.

"And, on the other hand, if the greater vigour of intellectual life which prevails in our age be recognised as one of the signs of an approximation towards a more spiritualised condition of human life, must we not look on the numerous crimes of the present time as the shade of the same picture? Who does not perceive and lament the more free access and more terrific influence of infernal spirits in the daily murders and poisonings, in the increased number of suicides which the newspapers make so painfully conspicuous to us, and in the lamentable growth of insanity? This result may be expected also. According to Swedenborg, the most fearfully corrupt men who have ever lived on earth were Antediluvians who were contemporaneous with the most ancient church. So potent for evil are these that, lest they should destroy the whole human race, they are shut up in the lowest hell, and not allowed communication with men. But we know that as the individual man rises to higher states of spiritual perception, he is exposed to fiercer temptations. So it must be with the race also; and, consequently, contemporaneous with the descent of higher truth and good from heaven, will be the ascent of more terrible evils and fallacies from the hells. Humanity is redeemed by the Lord, and prepared or preparing for this fiercer conflict with evil, as the means of ultimate restoration. That is the only hope of the world's future. The Divine Sphere, which since the Incarnation has penetrated and operated upon the race, is gradually bringing it back to a higher rationality and openness to the spiritual world; and at length man will be able to bear the assaults of those fiercer foes from whom he has hitherto been shielded. The whole human race, the grand man of the earth, must follow the Redeemer Himself in this path. He was tempted, step by step, through life, and exposed

at length to the fiercest assaults of the deepest hells; and in this, as in all things, He is our leader and guide. His power will sustain us in the combat, and prepare us for it. It will be the final struggle of humanity, and then will come in 'eternal righteousness.'

"Swedenborg fully recognises this gradual return of the human race to its normal condition. He tells us that the reason why man no longer had spiritual communications, the reason why the knowledge of correspondences and an internal sense in the Word had been lost, was that man had sunk into a merely sensual and corporeal condition, in which these things would only have been mischievous. But in his time man had already begun to rise; and he tells us that the reason why now the knowledge of correspondences, and of an internal sense of the Word, could begin to be restored, was that in his day men were beginning to be receptive of genuine truths. (See *S.S.*, n. 25.) But yet, as he elsewhere says, mankind did not in his day even know what spiritual temptation meant. Spiritual temptations will have to be borne, and passed through,—and we believe they are now beginning to come.

"Swedenborg looked forward to a higher condition of the human race in the future. Of that higher condition of the New Age he was the herald and the first-fruit. A very few years before he left the earth, and when his work was almost complete, he wrote of the coming era—'The end of the present church approaches, and the beginning of a new one is at hand, which will be the New Jerusalem.' (*A.E.*, 1183.) Then he goes on to tell the things which *are to be revealed* to that church. All the things he names are to be found in his works, yet he does not allude to the expected influence of his books at all; and he concludes the enumeration of the revelations with these words—'besides *many other things* which are effects of the light now arising after darkness.' In many places he speaks of this New Church as one '*to be established*' by the Lord, and to be formed through the New Heaven. (*A.R.*, 880 and 876.) This New Christian Heaven was not fully formed in his time, as he said just at the close of his life—and from this New Christian Heaven only could the New Church descend.

"An excellent tract on 'The Word of God and Spirit Manifestations,' written by the Rev. J. H. Smithson, two or three years ago, and published by the Manchester New Jerusalem Tract Society, at the request and cost of the Rev. Mr. Clissold, ought to be known by those who wish to understand Spiritualism. Mr. Smithson there gives a number of very important quotations from Swedenborg. *A.C.*, 1880, he says, 'Man was so created that, during his life on earth amongst men, he might, at the same time, also live in heaven amongst angels, and during his life amongst angels, he might at the same time also live on earth amongst men, so that heaven and earth might be together, and form a one; man knowing what is in heaven, and angels what is in the world.' 'But as man became so corporeal, he closed heaven against himself.'

"In the 'Spiritual Diary,' 2541, he says, 'I have often conversed with spirits, stating that if men were in faith in the Lord, heaven might thus be opened to them, or that an interior way towards heaven might be opened, which is [now] shut; and this is in a manner almost similar to that which, through the Lord's mercy, has occurred to me.' 'Thus,' he says, 'men in the world, and spirits and angels, might live together and enjoy mutual intercourse.' In 2542, 'It has thus been ordained by the Lord from eternity, that there should be such an intercourse and communion between men and angels, and also that man, when he has come to his full age, should not know that he is living in the body; and that thus, when the body is rejected, he might immediately enter into heaven.'

"Mr. Smithson, commenting on some of these passages, says, 'From this we learn that by creation it is not only possible for man to have open intercourse with angels, but that it is the Creator's design and good pleasure that he should enjoy this intercourse.' This conclusion, however, clearly and distinctly stated as it is, is not carried to its legitimate consequences; for afterwards he endeavours to convince us that we had better not look for or desire intercourse, on account of its danger, and that a good man will not desire it. We cannot but point out that if, as he says, 'it is the Creator's design and good pleasure that we should enjoy this intercourse,' we run in opposition to the Divine will by shunning it.

"Mr. Smithson says that 'many generations must elapse' before we are in a state fit for this intercourse. No doubt it is true that many generations of pro-

gressive advancement were necessary to prepare mankind; but from what period do we date? The work has not now to begin. It began at the first advent. All through these Christian ages it has been going on. And when Swedenborg lived, it had so far advanced that the open intercourse was already possible.

"One other point; and we leave this useful tract. Mr. Smithson says the object of it is to shew the injurious tendency of *seeking* an open intercourse with spirits. There should be some limitation to the understanding of this. We in reality seek intercourse *with heaven* when we read the Word or pray. These are appointed means. We ought thus to seek. The mistake is when we seek by the other modes Mr. Smithson points out. But if we seek only by the appointed means, and clear open intercourse comes, as it certainly at some time will, from Mr. Smithson's own showing, we are in the way of Divine order.

"Great changes are now very rapidly going forward. The march of the ages is bringing us into the new era. The time to come will be one of higher good and fiercer evil, of more glorious truth and more terrible delusion, of conflict and convulsion. 'Nation will rise upon nation, and kingdom upon kingdom. There will be earthquakes and famines in divers places, a time of trouble such as never was.' The battle of the aerial hosts will no longer be in remote atmospheric regions out of our sight; but will sweep the solid earth with tempest. The keen lightning of the spirit will come near to rending the material dwelling place, so that 'if those days be not shortened, no flesh shall be saved.' The phenomena which we call Spiritualism are signs of the times,—the branch of the fig tree is tender, and putteth forth leaves."

"Even 'Disorderly Spiritualism' will have its uses in the hands of Divine Providence, and those not small ones. The first of these will be that many who have had no true belief in a spiritual world, will be brought to a belief from external evidence. It will be an external belief, it is true, but it will be their own fault if it does not lead to a more interior one. But a second, and very important end, though a fearful one to contemplate, will be that the old theological beliefs, and theory of the spiritual world, will be wrecked and rent asunder as by an earthquake. Hitherto the only weapon used against them has been the natural reason, showing their inconsistency and absurdity. But this has not penetrated to the spiritual nature in man. This Nemesis of the Old Church,—'Spiritualism,'—comes from that very spiritual world it has vainly laboured to make credible. It is as though the defenders of an impregnable fortress were hurled into the air, along with their fortress, by the explosion of their own magazine. Whether Spiritualism be true or false, right or wrong, good or evil,—this result is rapidly advancing in America, and will come, where spirit-communications spread. It is an absolute and stupendous power of destruction, whatever theory we may adopt with regard to it. By its means the Old Church, which has already decayed in its outward power and influence, will become a wreck from the explosion of its own spiritual forces; and through Europe and the world, we think we can perceive that from the operation of this cause alone, incalculable results must ensue. Except where the New Church exists, men will be untrammelled by Divine Law, or human reverence. The political changes now impending over Europe will be trifling in their influence compared with this, which will be the real destruction of the scarlet woman by the beast on which she rode.

"The teachings of spirit-communicators in America are singularly uniform. The fundamentals are—Denial of any Divine authority in the Word,—pretended acknowledgment of Christ as an advanced medium,—assumption of superiority to Him,—a claim for this New Era of an exaltation above all former ages,—scorn of any notions of moral evil,—universal progression and continual development,—and liberty to break off the marriage bond where not congenial. These views are often inculcated by spirits who pretend to be deceased relatives and friends of those who consult, and thus come with an influence which human teaching can never possess. In this way the contagion of pantheism and absolute selfishness is spreading, under a thin guise of benevolence and a pretence of new light. Inspired mediums travel from place to place teaching these things, and Spiritualism seems to be almost the only living belief.

"How vain to think of keeping man's interiors closed. Let us talk of stopping the motion of the earth in its orbit. Spiritualism is a part of the road along

which man must travel through the ages. It is the enchanted ground of the Pilgrim's Progress,—dangerous indeed,—but it lies between us and the land of Beulah. Its haunting voices, its blasphemies, and its demoniac spells, are fearful to encounter,—but let the pilgrim keep the roll in his bosom, his armour girt about him, the sword of the Spirit by his side, and let him watch and be vigilant,—and above all, let him not tamper with the foe. And the Lord will lead us safely through this terror, if we trust in Him only.

"The earliest receivers of the New Church doctrines talked plainly enough of the possibilities of spiritual intercourse. Hartley, in lamenting the materialism and unbelief of the time, tells, as an instance, of a pious and devout lady whom he knew, who, for avowing that she had converse with spirits, was confined in a lunatic asylum. Whoever has read the brief autobiography of Clowes, knows that it consists of a series of spiritual experiences. One of the most remarkable of these was in connection with his introduction to the knowledge of Swedenborg. The Seer's '*Vera Christiana Religio*' was providentially brought to his notice. He procured the book, but felt so strong a distaste for it, that he left it lying unread for some time. Taking it up casually one day, he saw the words '*Divinum Humanum*.' Still he took no notice of it, but went from home to pay a customary annual visit. After some days spent at a friend's house, on awaking one morning, a singularly tranquil state of inward recollection came upon him, then a delightful harmony in the interiors of his mind, with a peace and heavenly joy never before experienced. Then 'instantly there was made manifest, in the same recesses of his spirit,' he says, 'what he could call by no other name than a divine glory, surpassing all description, and exciting the most profound adoration. But what seemed to him,' he says, 'the most singular circumstance, was, that he was strongly impressed by a kind of internal dictate, that the glory was in close connection with that *Divinum Humanum* above mentioned, and proceeded from it as its proper Divine source.' The glory continued a full hour. Sometimes he closed his bodily eyes, and then opened them again, thus 'viewing and analysing,' but the glory remained the same, with his eyes either open or closed. He did not see a human form, but had a strong persuasion that the glory proceeded from a form, which was no other than the Divine Humanity of Jesus Christ. It gradually disappeared, and then so strong a desire to read Swedenborg's book suddenly sprang up, that he could not remain longer with his friend, but made an excuse for returning home, where he began ardently to read, and his whole mind was revolutionised by it.

"Such things are, of course, looked upon by worldly-minded men as somewhat fanatical, and therefore are sneered at. Is it not possible that the dread of these sneers, and the desire to preserve a kind of respect from the world, makes some of us willing now to put down as delusion every genuine spiritual manifestation? Respect for the proprieties is often one of the most dangerous temptations. Let us ask whether it is error we really fear, or whether it is not rather the world's opinion. What if some man who fills a large place in the world's esteem should be prevented paying us the same respect he otherwise would, because we really believe that the spiritual world is openly active among us at the present day,—what if he should think us somewhat fanatical,—will it repay us to give up the truth to gain him, even if he were a Bishop? With all the fervour of my being I would condemn such tendency. It is anti-Christian, pharisaic, and destructive of all good and truth. It will, in the speediest possible way, bring the contempt which is feared, not upon Swedenborg, but upon those who thus barter truth for the world's approving smile.

"One word more, on the subject of '*Disorderly Spiritualism*.' After reading Swedenborg's account of the real source of danger in spiritual communications, viz., 'seeking to explore spiritual things by barely natural powers,' how shall we classify the casting of lots to obtain authority to ordain ministers? This was certainly an attempt at spiritual communication. There were only the 'barest natural' means used. You may say it was not '*exploring*' spiritual things. Well, then, it was still more awful, it was *assuming*. Either there was spiritual power obtained, or not. If obtained, it was by a disorderly attempt; there was no warrant for it anywhere, in heaven or earth. If any power came, therefore, it is of infernal origin. If no power was obtained, then the present ordination is a

false pretence,—and the more awful from its having to do with the highest things. We ask, then, who is guilty of ‘*disorderly spiritualism?*’ Is it Mr. Harris, or his opponents?”

THAT PRIOR TO THE DESCENT OF THE TRUE NEW JERUSALEM, AN ATTEMPT TO FABRICATE ONE, UPON BABYLONISH PRINCIPLES, WAS A THING TO BE EXPECTED, AND, IN THE COURSE OF DIVINE PROVIDENCE, UNAVOIDABLE.

To know that, in the course of Divine Providence, a counterfeit New Jerusalem was unavoidable, may be a source of consolation to some, who now mourn over the present state of that religious Body, which professes and proclaims the Heavenly Doctrines of the Lord's New Church. This, therefore, shall now be shewn.

In the Most Ancient Church, mankind did not, prior to the time of Enoch, learn knowledge doctrinally, but perceptively, and therefore had no need of an *authorized* body of teachers. Concerning Enoch, E. S. writes:—

“There were some at that time who framed doctrines out of the things that had been objects of perception in the Most Ancient and the following Churches, *with design that such doctrine should serve as a rule whereby to know what was good and true: such persons were called Enoch. This is what is signified by these words, ‘Enoch walked with God:’ so also they called that doctrine; which is likewise signified by the name Enoch, meaning to instruct.*”—A. C., No. 519.

And concerning the Expression,—

“Enoch was not, for God took him,” he writes, at No. 521. “That by this expression, ‘He was not, for God took him,’ is signified that that doctrine was preserved for the use of posterity, appears from the case above-mentioned respecting Enoch, that he reduced to doctrine what had been matter of perception in the Most Ancient Church. *This at that time was not allowable; for it is a very different thing to know what is good and true by perception, and to learn what is good and true by means of doctrine: they who know by perception have no need of the knowledge acquired in the way of systematized doctrines; as for example; he who knows how to think well, has no occasion to be taught to think by any rules of art, for hereby his faculty of thinking well would be impaired, as is the case with those who bury the thinking principle in the dust of school logic.* * * * But whereas it was foreseen that the perceptive faculty of the Most Ancient Church would perish, and that afterwards mankind would learn *by doctrines* what is true and good, or would come by darkness to light, therefore it is here said that God took him, that is, *preserved the doctrine* for the use of posterity.”

It is well known to those who are conversant with the writings of this Author, that he speaks of a most important change in the constitution of man, which caused what, in Scripture, is called “the flood.” Those persons, who were prepared, in the Divine Providence, *gradually* to undergo this change, were called Noah, and survived the flood. The change was from what he calls internal respiration to external respiration, such as is common to men now. And the doctrines framed by the persons called Enoch, were for the use of this Church, which existed after the flood. But on account of the paramount importance of a knowledge of the

nature of the change here referred to, in its connexion with the descent of the New Jerusalem, and also for the better understanding of the subject of this article, the numbers containing the description of it shall be transcribed: though our space is now very limited.

"607. In the following pages is particularly described the nature and quality of the Church called Noah; for the sake however of forming some idea thereof, it may be expedient to give a brief description of it in this place. The Most Ancient Church, as was observed, was celestial, whereas this Church *was become* spiritual: the Most Ancient Church had a perception of what was good and true; this, or the Ancient Church had no perception, but in the place thereof a different kind of impression, or dictate, which may be called conscience. But what has heretofore been unknown to the world, and will perhaps appear incredible, the man of the Most Ancient Church had internal respiration, *and none external* but what was tacit and imperceptible; wherefore they did not converse so much by expressions of speech, as was the case afterwards and at this day, but by ideas, like the angels, which ideas they were able to express by numberless changes of the countenance and face, and especially of the lips, in which there are innumerable series of muscular fibres, at this day not extricated, or unfolded, but which at that time being free and unfolded, served them as means to suggest, signify, and represent their ideas in such a manner, that they could express in a minute of time what at this day could not be expressed by articulate sounds and words under an hour; and such expression was much more full, and conveyed to the apprehension and understanding a more clear idea, than it is possible can be conveyed by language and a series of combined words. This perhaps will appear incredible but nevertheless it is true. There are also many inhabitants of other earths, who have discoursed in like manner, and who continue to discourse thus at this day, concerning whom by the Divine Mercy of the Lord, more will be said in the following work. *It is further given me to know the nature of that internal respiration, and how in process of time it was changed:* and whereas they had such respiration as the angels have, who respire in like manner, therefore also their minds were employed on deep ideas of thought, and they were in a capacity of enjoying such perception as cannot be described; and in case it could be described, as to its true nature, yet being incomprehensible to mankind at present, it also would be rejected as incredible. But in their posterity that internal respiration by degrees vanished, *and with those whose minds were occupied by direful persuasions and phantasies, it was so changed, that they could no longer express visibly any idea of thought but what was most deformed, the consequence whereof was, that they could not possibly survive, wherefore they all became extinct.*

"608. When internal respiration ceased, external respiration by degrees succeeded in its place, such as we experience at this day; and with external respiration came the language of words, or of articulate sounds, as expressive determinations of the ideas of thought. Thus the state of man was altogether changed, and he was reduced to such a state, as to be incapable of enjoying any longer that perception which the Most Ancient Church enjoyed, but instead of perception he had another kind of dictate, or impression within, which may be called conscience, as being like to conscience, *although it was of a sort of intermediate nature between perception and the conscience which is at this day known to some.* And when the ideas of thought were thus determined, viz., *by verbal expressions, then mankind had no longer a capacity of being instructed through the internal man, as was the case with the Most Ancient Church, but through the external: wherefore with them doctrinals succeeded instead of the revelations of the Most Ancient Church, which doctrinals might first be comprehended by the external senses, and thereby be formed into material ideas of the memory, and thence into ideas of thought, by which, and according to which, they were instructed.* Hence it was that this church, which succeeded, had a genius altogether different from that of the Most Ancient Church; to which genius, or to which state, unless the Lord had reduced mankind, no man could possibly have been saved.

"609. Whereas the state of the man of this church, which is called Noah, was altogether changed from the state of the man of the Most Ancient Church,

therefore, as just observed, he could no longer be informed and enlightened in the same manner as the most ancient man, *because the internals were closed, so that there was no longer any communication with heaven, but what was unknown*; wherefore neither could he be instructed except by an external way, viz., that of the senses, or such as was sensual, as was above observed. It was on this account that, by the Divine Providence of the Lord, the doctrinals of faith, with certain revelations of the Most Ancient Church, were preserved for the use of this posterity; *these doctrinals were first collected by Cain, and laid up that they might not be lost*, wherefore it is said of Cain, that he had a mark set upon him, lest any one should slay him, see chap. iv. 15: afterwards they were *reduced to doctrine* by Enoch: but as this doctrine was of no use at that time, and was intended only for posterity, therefore it is said of Enoch that God took him, see chap. v. 24. These doctrinals of faith were what were preserved by the Lord for the use of this posterity, or church; *for it was foreseen by the Lord* that perception would perish, wherefore also it was provided, that those doctrinals should remain."

From these extracts it will be seen, that ever since the commencement of man's present state of life, whereby he is separated from heaven by external respiration, and a consequent earthly state of mind, it has been absolutely requisite, that there should always be a learned priesthood, learned in the sciences and doctrinals of religion, from whom, as an Authority, instruction in the things of heaven, by means of doctrine and worship thence, might be permanently continued from generation to generation. The Lord, by his angels, and by internal perception from the Divine Light of heaven, could instruct the people of the Most Ancient Church, but it is clear that, when instruction had to pass from generation to generation of mankind, by the teaching of doctrines from man to man, it was as much requisite that there should be provided doctrinal teachers, as doctrines to be taught.

Here, then, we have the origin of the Ecclesiastical form of churches. And so long as mankind have remained, and do remain, in the condition of a self-hood, separated from the Lord's kingdom internally, such an authoritative source of instruction is, and will be, needed. But it is to be observed, that hitherto, the priesthood, or Ministry, *have themselves been in the self-hood*. So that, if the Lord had not mercifully provided doctrines from the Most Ancient Church, for the use of the Ancient Church, the priesthood of that Church could not themselves have framed the doctrines; because they had no internal light. Just so it has ever continued to be. And hence, the truth became more and more obscured, till that fulness of time, or dark midnight state arrived, in which the world was wrapped, when the Lord Himself descended, anew to teach Divine Doctrine from His own Divine Lips. Thus did He set up Divine Authority, in opposition to that of the Scribes and Pharisees. And upon His Authority His disciples rested. They had no *internal* opening of mind, by which they could intuitively perceive the Divine Light of truth in themselves. And from that time to this, the Christian Church, as a whole, has had to depend upon the Authority of truth, as learned and taught by its Ministers, who, as a body, have never had an internal perception of the truths they have taught.

This has been the fruitful source of the interminable controversies, and innumerable heresies, which have rent the Christian Church into shreds, and from time to time deluged the world with the blood of Martyrs, and of armies bearing the name of Christian. And this could not be avoided, so long as the corrupt self-hood of unregenerate man had to be made the vehicle of divine instruction. Such ever will be the case, where the teaching of religious truth has to be learned as a profession, and made the means of obtaining, first a livelihood, then riches and fame, and honor and dominion. Wherefore, no sooner did this kind of ministry come into requisition, than men began to build the tower of Babel. And Babylon, in one form or other, has corrupted religion all down through the ages, from that time to this. It will only be possible in the New Jerusalem, to do without this source of profanation. And only here, because the internals of men will again be opened; and the Lord Himself will be their everlasting Light.

All ordination into the New Christian Ministry will therefore be from Him. And a distance, as wide as between heaven and earth, will ever exist, between the Authority of these Ministers, and that of those of the College make. Herein may be discerned the true downfall of Babylon. But it will be instructive in this matter, for us to look again into Swedenborg's Arcana, about the *rise* of Babel; and into his Apocalypse Revealed, about its downfall.

"1808.—'And let us make us a name'—That these words signify, that thence they might derive the reputation of power, may appear from the signification of making to themselves a name: for they were aware that every one is desirous to observe some kind of worship, this being a common principle even among all gentile nations. Every one when he beholds the universe, and particularly when he contemplates the order of the universe is naturally led to acknowledge a Supreme Being, and, through a desire of promoting his own welfare, to worship that Being; there is, besides, an inward dictate leading to the same result; which is an effect of the Lord's influx by the angels that are attendant on every man: *where this is not the case, man is under the dominion of infernal spirits, and does not acknowledge a God.* They who build towers of Babel, being aware of this, make to themselves a name by *doctrinals and holy things*, otherwise they could not be worshipped; which is signified, in what presently follows, by this circumstance, that otherwise they should be scattered abroad over the faces of the whole earth, that is, should not be acknowledged. Hence also it follows, that in proportion as such can raise their heads higher towards heaven, they make themselves more of a name. *Their dominion is the greatest over such as have some principle of conscience*, for these they lead at pleasure whithersoever they will; but those who have not this principle, they govern and rule by various external bonds."

"799.—*For thy great men are the Merchants of the earth,—signifies that the Superiors in their Ecclesiastical Hierarchy are such, because they make a trade of, and turn to lucre the various even arbitrary rights left them, in the statutes of their Order.* By great men are meant the Superiors in their Ecclesiastical Hierarchy, who are called cardinals, bishops, and primates; these are called merchants, because they make a trade of the holy things of the Church, as though they were merchandizes. In the present instance, who make a trade of, and turn to lucre, the various even arbitrary laws left them in the statutes of their order: the reason why this is said appears from what went before, being a necessary consequence thereof; in what went before it is said, that there shall no more be heard in Babylon the voice of the harpers, musicians, pipers, and trumpeters, that there shall not be there an artificer of any art whatsoever, that the voice of

Let every sincere recipient of these Heavenly Doctrines, then, who mourns over the present state of their reception in the world, and of the seeming deadness of all worship based upon the acknowledgment of them, take courage, and be assured, that *as*, after three days and an half, the Spirit of God entered into the witnesses, and they stood upon their feet; and, *as* E. S. tells us, that, while he was writing the explanation of that eleventh chapter of the Apocalypse, he suffered excruciating pain all over his head,—that a pestilential smoke ascended from that Jerusalem which is called Sodom and Egypt, and he lay for three days and an half, half dead with the severity of his sufferings, expecting every moment would be his last, yet, after that time he was delivered, and went on with his work; while the host of scoffers and mockers were swallowed up in the deep; *so also* the time will come, when the Spirit of the Lord will quicken the present deadness, and sweep away all opposing foes. "The work is all his own."

It was stated above, that, when internal breathing returns, it will be both internal and external. This must be so, because the Lord is now *last* as well as *first*; and therefore the external in man will be quickened and renewed from Him. And that anomalous condition, in which his life is now preserved, will be for ever done away with. For man now has only possible access, either to communication with heaven or hell, by intermediate spirits. This however is only because he is not in the order of heaven. When he returns to that order, he will be governed by the general influx from heaven, on the one hand, and from hell, on the other; and thus the Lord, in man, will hold hell in subjection, *directly from himself*. And man, breathing in harmony with the pulmonic influx of heaven, and pulsating in harmony with the cardiac influx, will live on earth in the plenitude and potency of a Divine Human manhood, derived from conjunction with the Lord, and consociation with the Angels of his kingdom. Let me here add what E. S. states upon this point, for the satisfaction of those who rest strongly upon his authority.

"296.—Man is governed by spirits from the Lord, *because* he is not in the order of heaven; for he is born into the evils of hell, and thus into a state altogether contrary to divine order. *It is therefore necessary that he should be brought back into this order, and this cannot be effected except by means of spirits*; but it would be otherwise if man were born into good, which is according to the order of heaven; for then he would not be governed of the Lord by spirits, *but by order itself, and thus by general influx*. Man is governed by this influx as to those things which proceed *from his thought and will into act*, and thus as to his speech and actions, *for both these flow according to natural order*. The spirits which are adjoined to man have, therefore, nothing in common with his speech and actions. Animals also are governed by general influx from the spiritual world, because they are in the order of their life, which they have not been able to pervert and destroy, because they have no rational principle."—H. & H.

Here, be it observed, E. S. states, that man is now governed according to general influx, as to his speech and action. But this he could not have been, but for the immediate influx into nature, of the Lord's Divine Natural, whereby He, from Himself, immediately

keeps the hells in constant check. Hence it is, that all events in the world are under the control of the Divine Providence, though man himself is so far out of the Divine Order. From this it will be seen, that the terribly desolating war in America, is an unmistakable evidence of the Lord's more potent influx from Himself into the sphere of nature. For were it not so, the freedom of the race could not be maintained. But because it is so, that freedom will unquestionably be rendered more full, and more potent in the external. "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad!" There cannot be a moment's doubt, in the mind of any one that is open to the above view of this subject, but that America is destined to be the grand theatre of the Divine Action in the external, whereby, the direct government of the world from general influx is to be initiated; and that this war was an unavoidable pre-requisite, to allow the hells to spend their force in opposing the initiation in ultimates, of such a freedom of political government, as will admit of man's being governed directly from the Lord in the Soul, through the mind, into the body and its surroundings.

As a conclusion to these remarks, I feel that I cannot do better than again have recourse to the excellent and concise observations upon "Respiration," contained in the pamphlet of my much-esteemed friend, Edward Brotherton. And I must trust to the indulgence of both the reader and Mr. B., for thus re-printing so much of this estimable little work, in these pages. For I am sure, that what is there said, under the head of "Respiration," will form a better sequel to what has been said above, than any thing more which I could add: the object of that pamphlet being one with that of this work; and friend B. having the faculty of clear and terse condensation of the various points of a subject, in a much greater degree than myself; besides possessing a considerable amount of scholarship, to which I can make no pretences at all.

"RESPIRATION.

"It may perhaps be looked on as temerity in the writer to speak of a subject so little understood, and so generally avoided by Swedenborg's followers. Conscious that it requires far higher powers than he can bring, perhaps he may still be able to draw attention to a matter of great importance, and it may be better understood in consequence.

"We have already observed the fact that the human body passes through states of change contemporaneously with the spirit. This is seen in many ways. It is well known that when a nation sinks into barbarism, first the expression,—then the features,—then the limbs and the bony structure, especially the skull,—assume a lower type-form. The whole body sinks from the human shape towards the brute. The Divine works by laws—and not by violation of laws; and therefore when the flood came,—that suffocation by the stoppage of internal respiration, of which Swedenborg tells,—it must have been the operation of a normal and universal law, producing a necessary organic change in the bodies of the human race. It must have been also by the operation of the same law, producing another effect, because acting on other conditions, that the men of the Noetic period were enabled to pass over the crisis into a different state of breathing. The same law must be,—latently perhaps,—still in existence; that

is, the organic conditions of our own bodies involve them. The difference between those who died and those who lived was simply a difference of spiritual states of the men themselves.

"The phenomena of breathing are little noticed, because common,—though more marvellous than any miracle. With the first breath we draw comes the first consciousness of external life. With failing breath, consciousness fades away. When we fall asleep, there is a change in the breathing, accompanied by the changed consciousness. In drowning, or in fainting, as breathing ceases, we sink away from our hold on the outward life, and the consciousness retreats further and further. Those who have passed through the first stages of drowning tell us that there seems to be a rush of the soul back through the brain, and a moment brings up in panoramic vision the scenes of a life. It is like the sweeping of a strong wind over the strings of some grand æolian harp, awaking all its tones and chords, its memories and sympathies. The next moment the living consciousness has passed from the region of the outer brain, and we know no more of its experience when we return. In states of trance the breathing ceases. In some instances the soul's experiences during trance can be brought back to the outer life; in others, this seems impossible. When, in our ordinary condition, we breathe quickly, we are scarcely capable of thinking at all; but when we are in deep thought, we have long-suspended breaths. These are common phenomena, referred to here only to recall the fact of the intimate connection existing between breathing and consciousness.

"Swedenborg makes many allusions to respiration as the connecting link between the inner and the outer lives,—between the soul and the body. Expiration and inspiration are the unceasing action and reaction of the spiritual and the natural. He also tells us, that holding back the breath is equivalent to intercourse with the soul, and drawing it in amounts to intercourse with the body. He says that his own respiration differed from that of other men, and that external breathing appeared to be suspended for almost an hour together, when heaven was opened to him, and he spoke with spirits. In this way he was gradually introduced by the Lord into inward breathing. He speaks of many species of respirations, according as his states were more or less interior. (*Sp. Diary*, 3464.)

"For a moment, as we think on these things, that mysterious connection which subsists between soul and body is presented to us as a problem we are about to solve. We seem to perceive, on one side of the delicate membrane of the air-cell of the lungs, the spiritual aura, and on the other side, the outer air,—the swaying balance of the two keeping up the equilibrium of life. But then the question recurs, would not this view make the spiritual to be only another material? We must go further. Swedenborg says that the respiration of the men of the golden age was entirely different from ours. They had no respiration of the external atmosphere but what was tacit, or insensible. They lived from internal respiration. They did not use the external air even for speech, for their speech was not sonorous, and did not enter the external ear of the listener. They communicated their thoughts by the internal breath. Speech with them, he says, was "by innumerable series of muscular fibres in the face and lips, which are not unfolded at the present day." And, he says, that this speech was far more expressive than that of words. (*A. C.* 607.) In *A. C.* 1118, he says, the respiration from within proceeded outwards from the navel through the lips and face, and the speech therefrom entered the ear of the listener by an internal way,—in fact, by the Eustachian tube, which is a tube opening from the inside of the mouth and entering the interior of the ear, just behind the tympanum or drum. The only use known for this tube by physiologists at present, is that of keeping a supply of air inside of the drum of the ear. This internal speech, coming from the internal or spiritual breath, evidently could not be merely gesture or pantomime, read by the eye. It was a spiritual speech, that is, a conveyance of thought and feeling,—and consequently the speaker and listener must have been in relative states, which we should designate *en rapport*.

"It would appear, then, that when man was in his pristine condition, the internal or spiritual respiration was dominant. The respiration of atmospheric air was insensible, and subordinate. But as men declined into evil, the internal

respiration gradually changed, the initiatory point of the breaths, removing from the front, through the abdomen, to the back, as the decline continued; at last the internal breathing entirely ceased, and the breathing became external in those who were able to pass through the crisis, and in the rest suffocation, or incapacity to breathe at all, closed their earthly lives.

"At present we are scarcely conscious of any other respiration than that of the earth's atmosphere. The outer has usurped the power of the inner breathing. Life does not flow out from us and subdue the world, but the world flows in and subdues the soul. The imprisoned spirit is shut in behind the wall of the lungs, and nature, once plastic to its power, is to us stern and adamant. In Christ, the perfect man visited the earth, and His breath was law to the Universe. When He spoke, it was done. And when His earthly life was accomplished,—breathing on His disciples, He said—'Receive ye the Holy Ghost.'

"In the knowledge which the ancient nations had of this intimate connection between breath and the life or soul, we find it explained why the same word which designates air or wind, signifies also, in all languages, spirit; and why *inspiration*, which literally means an in-breathing, signifies also the coming into man of a spiritual influence. The two things were at first undistinguishable in the breath, which is the outflow of man's life. The one merges into the other. With us the air is the vehicle of the spirit. Formerly the spiritual element appears to have been almost unclothed, and to have leapt glowing from soul to soul. Even now, the words we utter, which are air-shapes, moulded by the organs of voice, must each have its own invisible form, and must have that form created by the affection and thought which gives it birth.

"*Inspiration*, says Swedenborg, 'is not dictation, but influx.' Man's life at first was a continual, open, and conscious inspiration. It was the spiritual, flowing immediately through him, which originated every action. Now, the inspiration is unconscious and perverted. But all through the ages there have been minds of high order, into whom has consciously descended the influx of the heavens. They have known that their thoughts were not their own, but that they were open to, and swayed by, invisible powers. The pagan poets called these invisible powers gods, or muses. Modern Christian poets, having no theory of inspiration, yet more than half believing it, have used the old formulae, and put on a pagan dress.

"The spiritual man, breathing in the spiritual world, and the natural man, breathing air, make one man on the earth. The two breaths blend, as the spiritual and the material blend. As the spiritual man comes more fully to life, and conquers the natural, the combined respirations will have a preponderance of the spiritual;—but if the spiritual dies back, and the natural governs, there is but sufficient of the spiritual to retain its tenancy of a prison-dwelling in the body.

"According to Swedenborg, the deluge was not a flood of water, but yet there was an actual suffocation of the corrupt men of the most ancient church. The suffocation was produced by the closing of some communication, to us unknown, between the spirit and the body, by which the two were before openly and consciously one. We cannot suppose the closing of the communication was a violation of a Divine or Natural law. It must have resulted from the complete perversion in men of the influx from the heavens. A certain portion of the men of the time were able to bear this closure, no doubt because they were grounded in a degree of good which had its operation in an exterior phase of life. They brought out their good into the lowest things of their condition, and therefore they were able to breathe externally, and to live a kind of life before unknown to them. In the first age, men needed no instruction from the external. They were openly, but internally, led from heaven, and lived in heaven. As they declined, doctrines were formed, signified by Enoch, and instruction was necessary. Then, when the flood took place, the external teaching became all-important, because the internal was closed. This is signified by the Ark with its limitations, enclosing all living things. Thus, changes of consciousness and thought were contemporaneous with the changes of breathing.

"Swedenborg says that in himself was partially restored this condition of internal respiration. It is evident that his state was greatly different from that of the men of the Golden Age. When he spoke with spirits in his ordinary

condition, he did not use the tacit speech he speaks of, for he sometimes astonished those about him, by holding dialogues with spirits whom they could not see, speaking in a loud tone to them.

"The subject of Respiration is one of great range and importance. Swedenborg has merely given some pregnant hints. One inference, however, we may venture upon, which is, that in the future Golden Age, internal respiration will return. This will be the time of "the restitution of all things." If we believe in internal respiration at all, and that it belongs to the normal condition of mankind, we cannot refuse to believe in its future restoration.

"This, Mr. Harris affirms, and declares that he has himself entered into the condition spoken of. As I have had frequent opportunities of private intercourse with him, I am satisfied that he possesses a mode of breathing of a nature widely differing from that of any other person I have ever known. The phenomena are so peculiar that I cannot venture on an attempt to describe them. It is only occasionally, when some change of state takes place that this peculiar breathing is manifest, and never in his public ministrations. The breaths are sometimes of an incredible length and volume. But at other times, in states of trance, the breath seems entirely suspended for long periods, as though life had ceased.

"Knowing that Dr. J. J. Garth Wilkinson had attended Mr. Harris professionally while he was in London, I wrote to him, when contemplating the present publication, asking him for any information on the subject of Mr. Harris's peculiar states of respiration which he thought proper to give. At the same time I asked him one or two questions respecting the fragment of a Diary of Swedenborg, only lately discovered, written in Swedish, of which he (Dr. W.) has made an English translation for the Rev. A. Clissold, who has presented it to the Swedenborg Society.* From previous information respecting this fragment, which consists chiefly of dreams, and bears that name, I had put down two statements, and I asked Dr. W. whether I should be justified in publicly stating them: They were as follows:—

"1st. That Swedenborg passed, in 1748—1744, when his spiritual opening commenced, through states such as are described by Wesleyans and other evangelical Christians, as conviction and conversion.

"2nd. That the phenomena of respiration described by Swedenborg as his own experience, were of the same kind, but not so perfect or powerful in degree, as those which are apparent in Mr. Harris.

"The following are extracts from his reply, dated August 23rd, 1860:—

"The two positions which you affirm with regard to Swedenborg's *Dreams*, are exactly true: this little book contains a record of the pangs of Swedenborg's conviction of sin, and of his conversion. It is evangelical in the best Scriptural, and also in the modern technical sense; and contains, in my opinion, higher truths of faith than the *Doctrine of Faith for the New Jerusalem*, which he afterwards published.—In fact, these *Dreams* are, *par excellence*, the spiritual record in all Swedenborg's career. All else is science, rising from mathematics to reals, from the world to the body, from the body to the soul, from the soul to heaven, and from heaven to the humanity of the Lord, a process of science with a divine accident of seership, carrying it beyond the mundane sphere. But this little book is influx, and instead of an unsleeping schoolmaster, you see a penitent sinner on his knees.

"During many medical visits to Mr. Harris, it became necessary on one occasion to examine his chest, and I found it was peculiarly formed. At first sight, it appeared weak and contracted; in fact, malformed; great depression about the sternum; and the lower ribs folded in and as it were packed away under each other. This was while the lungs were moving but little. The examination, and direction of his mind to the subject of the lungs, excited the deeper respiration; and now the depressions on the sternum were expanded, the ribs came forth and opened out, and the breast swelled to huge proportions. I never saw such capacity of respiration in any other person; though, as you may conceive, I examine a good many subjects annually on this very point.

"With regard to *internal* respiration I have no experience, and though I listen, and do not reject, I have nothing to do with it short of experience. With regard, however, to respiration or breathing by influx, as distinguished from respiration consensaneous with thought, emotion, passion, or the natural life, it is a phenomenon which I have observed. It is, however, vain to tell of it to persons who know nothing of influx by their own experience.

"It will, in time, be worth while to shew that as words can come into the mind by conscious influx, so breaths can come by consensaneous influx; and instead of being consensaneous with thought and the natural man, govern thought and the natural mind, and swell the boundaries of breathing, and therewith all the powers of the body, beyond the limits of mere nature. Of this Mr. Harris is at present a remarkable instance.—Yours, &c.,

"J. J. GARTH WILKINSON."

* The only translation of this highly interesting diary of Swedenborg's dreams, at present published in English, will be found in "The Dawn," of which Mr. B. was afterwards Editor.—(Ed.)

"It is somewhat remarkable that the biographer of Swedenborg,—the most philosophic student of his writings, and more recently the translator of the newly exhumed diary, which comes at the moment it seemed to be required,—should be the man to examine into the phenomena of respiration in Mr. Harris, and to declare the identity of the two cases. Is there not a providential purpose in this?

"But to resume the subject,—I understand the change in Mr. Harris's respiration commenced from seven to eight years ago,—it was comparatively slight at first,—and has been gradually progressing during the whole time. At first he was unaware of the nature of the phenomena. The peculiar deep breathing alluded to by Dr. W., usually accompanies a change of state, that is, of spiritual locality,—as in passing into or out of a state of trance, or from state to state during trance, or sometimes when in the ordinary condition. With every different internal condition, there is a different mode of breathing, so that the breaths are almost infinitely varied. These particulars I relate from memory, as I have understood them from Mr. H. in conversation.

"The enquiry cannot but suggest itself—Has the peculiar formation, even in the bony structure, stated by Dr. W., resulted from the changed respiration?—or has he been prepared from birth, as Swedenborg seems to intimate with regard to himself, for a special office?

"It was noticed above that Swedenborg's peculiarity of state, as regards respiration, differed essentially from that which he described as existing in the First Age. The first men had not external respiration, except tacitly. The opening of our present respiration, which took place at the diluvian period, was accompanied by a stoppage of the internal. With Swedenborg both kinds existed. And it can hardly be a question whether the two will not co-exist in the future age. The most ancient people were the infants of the race. Probably the opening of respiration in the external would have been a necessary step in the maturing of mankind, if the fall had not taken place. In that case the external could have been opened, while the internal was still unclosed. The atmospheric respiration brought a descent into the corporeal condition, which is most likely correspondent to that which takes place in individuals when the child passes out of the fairy-land of its infantile fancies to the hard realities of the work-day world. And if this supposition be correct, it is not probable that when internal respiration is restored we shall return again to that pristine state. It is probable rather that the two worlds will both be more fully open to us, in the ripe wisdom of humanity, than either of them has been at any former period.

"Some of the worst of infernals are men that lived on earth and became terrifically corrupt in that early time. Does it not then seem, therefore, that the beginning of external respiration was a necessary stage of development of the race? The destruction of some by this opening, and the closing of the internal respiration with the rest, were results of the fall. And, when man is redeemed, he will be replaced in the condition which he ought then to have attained,—that of being in the full consciousness of existence in both worlds at the same time.

"A passage already quoted from Swedenborg, as given by Mr. Smithson, seems to favour this view. In *Spiritual Diary*, 2542, he says—'It has been ordained by the Lord from eternity that there should be such an intercourse and communion between men and angels, and also that man, when he has come to his full age, should not know that he is living in the body; and that thus, when the body is rejected, he might immediately enter into heaven.' Observe here the words—'when he has come to his full age.' The meaning must include the full age, or maturity, of the human race, as well as of the individual. Mr. Smithson, after the words—'should not know,' inserts ['when enjoying this intercourse.'] This interpolation does not seem necessary to Swedenborg's meaning, which is simply that when man has become fully regenerate, and before he finally leaves this world, he will come into a condition in which the angelic and the natural worlds will be equally present with him. The heavenly intercourse will be constant. The natural will be so penetrated by the spiritual,—so plastic and subordinate to it, that the man will gradually become unconscious of the natural, and be at last translated,—'the body rejected,'—and finally pass entirely into the heaven. Whoever has read in Mr. Harris's 'Arcana of Christianity' those wonderfully glorious and touching accounts of such translations in the fallen worlds, will understand at once the meaning of this passage. In short, it will be

found necessary to explain many hitherto unexplored portions of Swedenborg's writings by the light of Mr. Harris's books.

"But to return;—if both modes of respiration are to co-exist in the future man, we may expect that the external will dominate in the earlier states of the individual, and that the internal respiration will be a gradual progression. Man will begin life from the corporeal, and advance to the spiritual plane.

"The co-existence of the two will be the cause, doubtless, of those peculiarities of external breathing already noticed in Swedenborg and in Mr. Harris. It is possible these may not exist in all cases of internal respiration. A suspension of the outward breathing appears to be a kind of necessity of seer-ship. The ordinary condition of life requiring external breathing, necessitates some change unknown by us, to adapt the body to the new conditions of long-suspended respiration, and partial separation of the spiritual from the natural. We cannot suppose the true internal breathing to manifest itself in physical phenomena which can be observed by others. But it may produce manifest changes in the bodily organism, such as are described by Dr. Wilkinson in the case of Mr. Harris. So that we do not suppose those peculiar breathings which are externally manifest, to be internal respiration, but phenomena shewing the adaptation of the body to internal respiration, and specially necessary to trance and seer-ship. They result from the co-existence of the two respirations.

"Mr. Harris says that as there was a great crisis when the first change in breathing took place, so there will be another on the advent of the now impending change,—the complement and counterpart of the deluge. This, he considers, will be the fire-deluge spoken of by the apostles and prophets. Thus the representatives of the baptism of water and the Spirit will be fulfilled in the world's history. The first was not a watery flood, but the lusts and fantasies of the men of that age, choking the spiritual breath by which they lived. The second, he says, will not be an external fiery catastrophe, but the incoming of the Spirit, as a consuming fire, within the very bodies of the wicked. Thus literally with 'the breath of His mouth He will slay the wicked.' 'The sinners in Zion are afraid; terror hath seized the hypocrites. Who among us can abide this devouring fire? who among us can abide these everlasting burnings? He that walketh in justice, and speaketh right things; who despiseth the gain of oppressions; who shaketh his hands from holding a bribe; who stoppeth his ear from the hearing of bloodshed; who shutteth his eyes from seeing evil.' (Isa. xxxiii. 14, 15.)* As the deluge was not a destruction of a mass of people all at once by a flood of water, but a death of one by one, as the internal heavenly influx was checked and stopped by passing through organs inverted by lust, and issued in suffocation; so the future crisis will be the letting again into the natural organs of the same heavenly influx, which to the unregenerate will be a 'consuming fire.'

"All heavenly operation in man is inspiration. True love and true faith can only come from the Spirit of God. Earnest prayer is nothing but respiration from and to the heavens. He who has not had moments of devout aspiration, in which he has felt the swell of the celestial influx, has not yet begun the true life of the soul,—he is like the prodigal son, living in a far country, forgetting his father's house, and seeking to feed on the husks of swine. This is the true internal respiration. But it is, in our present ordinary state, separated from the outer life by a discrete degree. The change Mr. Harris speaks of, is a conscious opening of this internal to the external; so that body and soul, now so distinct, shall be united in consciousness and feeling, and man become a unity. This was Swedenborg's condition also; and was, as he tells us, at the base of his openness to both worlds.

"Among manifest results of this opening would certainly be a more spiritualised condition of the natural life,—a more glowing love and energy,—a clearer and firmer belief,—a suffusion of the whole man with the atmosphere of heaven. And as we reflect on this, we cannot but think that this opening of internal respiration is the most probable solution of the question—How is the New Church to descend? It must consist of men exalted far above our present standard; and how is this higher standard to be attained?

* *Smithson's Translation.*

"'Internal Respiration' may be looked at in two aspects,—the first, that of the spirit breathing in concert with the heavens; the other, that of a direct intercourse from spiritual into natural. It is every one's duty and privilege to have the first,—the breathing of holy thoughts, impulses, and prayers. We should see that this is constantly kept in activity. But we need not seek the opening to the external. We may much deceive ourselves. As we cannot 'make one hair white or black, or add one cubit to our stature,' we do not observe such changes. We ought to have the same disposition with regard to all things of the body,—striving to keep its health for the sake of use. If the change is to come, it will be an orderly development, as nobler features and superior brain come, from purer tendencies and higher use. The interior life of the church is our want. If we make that our care, its external manifestations will come without our interference, just as the body grows without our knowing how. It is not signs and miracles we require, but a penetration and suffusion of the whole man with the life of heaven. The fewer of mere wonder-manifestations we have, the better. Nevertheless it may be important that we should be made aware of such a coming change."

The compiler does not feel disposed to utter a word of comment upon the foregoing article from friend Brotherton's pamphlet. The readers of this work will respectively form their own conclusions thereupon. But there is a subject which, though important in itself, and one of general interest, little has been said upon in these pages. It is the subject of Education.

Much, very much, has been written upon it in all the periodicals issued by the Swedenborgian body during the last 60 years, especially in the "Intellectual Repository;" and various views have been warmly discussed thereon. But there is one writer whose works have obtained deservedly a prominent degree of popularity in that body, and this is the late highly talented, and indefatigable writer and minister, William Mason. His labours, both in the cause of education, piety, and controversial theology, have been of great use to the readers and receivers of the doctrines and principles of the New Church. To him the writer owes much instruction in his earlier years. And it was his much-prized privilege, to enjoy an intimate correspondence with him for many years. Circumstances, however, occurred in 1857, which terminated this; and caused a rupture in that intimate friendship which had subsisted for a period of twenty years. Still, the writer never ceased to entertain a great respect for his old and dear friend. And he has pleasure in feeling assured that his own interior states were reciprocated.

No man, in connexion with the Swedenborgian body in England, has done more gratuitous, arduous, and unpleasant, yet needful service, than William Mason. And no man has undergone more sectarian persecution therein. But now, I believe, no man is more highly respected. In his last days he was sorely tried and tempted; and clearly, his temptations were of an interior nature—calling up and giving vent to, a strong tendency to the unwarrantable exercise of the love of dominion. But herein he was a worthy object of our most sincere and earnest prayers. This life is one of probation and trial. And man can only be purified, like silver, in the furnace. That our old friend and indefatigable fellow-labourer is now gone

to enjoy his soul's rest, and the rich reward of his labours here below, is the pleasing reflection of one who so long enjoyed and prized his friendship.

His work, entitled "*Essays on Domestic Education*," is the most valuable production of its kind extant in Swedenborgian literature. It first appeared nearly thirty years ago, in a series of papers in the I. R. above-mentioned. And about, or a little before that time, the writer of these lines sent a short paper upon the same subject to that periodical, which was one of the earliest productions of his pen; and though he has since passed through the greater part of the period of mature life common to man here below, his views have not materially changed upon the subject of that paper. Such as it is, therefore, he now would reproduce it here, for the benefit of those of his readers, who are entering upon the duties and blessings of the parental relation.

"ON THE EFFECTS OF EDUCATION.

"To the Editors of the *Intellectual Repository and New Jerusalem Magazine*."

"GENTLEMEN,

"Though much has been said, in your valuable Repository, on the subject of education, yet I think a few words more may, with propriety, be added. For, though the principles on which education ought to be conducted are clearly demonstrated in your correspondent B—'s papers upon the subject; yet, I fear, many parents will not be able to trace them through all their bearings upon their conduct, and, in consequence thereof, will, after all, educate their children in opposition to them. Pardon me then, if, in attempting to draw a picture which they can see, I make some strokes, which, in the eyes of the skilful painter, may seem rather too broad.

"What a vast number of parents there are, in the lowest and middle classes of society, who are endeavouring to train up their children so that (to use their own words) they may get their livings *with their coats on their backs*! How many there are who have one *darling* son whom they wish to have liberally educated, in order that he may be capable of holding a station in society, in which he may *live well* and *work little*! And in order to effect this, they stimulate him to acquire learning, by telling him, that if he will but attend to his book and his pen, he will never need to labour as they have to do; but will be able to get his living *without pulling his coat off*. Thus they puff up his youthful mind with pride and indolence, and beget in him an aversion to all kinds of useful labour.

"How many such have we seen, who have thus acquired a more liberal education than the generality of their fellow-creatures, and thereby have got situations, in which they had only had to sit at the writing desk a few hours in a day, or some other such employment, and have spent the rest of their time at the ale-bench, the card table, the theatre, or some other place of sensual gratification. And out of this state of indolence and luxury, they have looked around on their neighbours, and have seen, that while they were indulging in the gratification of their carnal appetites, their neighbours were labouring fourteen or fifteen hours a day for a scanty subsistence. Which consideration, has so puffed up their minds with pride, that they have imagined themselves to be altogether a different race of beings from their neighbours, and would neither speak to them nor look at them, except they, as it were, bowed down and worshipped them.

"But, bye-and-bye, some unlucky circumstance has occurred, through which they have been deprived of their situations; and then, not knowing how to get a living by using their hands and feet, and being too proud to learn, they have, before they would descend a step lower, become thieves, robbers, and murderers; until at last, they have been, by the laws of their country, bound in chains and

transported as slaves to some foreign land, or, what is worse, have ended their days upon the gallows.

"Far be it from me ever to say a word against a liberal education; for I deeply lament that there are not more who possess it than there are; and I lament, also, that there are so many (and I fear too many professing New-Church-men) whose understandings are richly adorned, but whose wills are miserably poor. What I want to impress on the minds of your readers, is, the necessity and importance of educating the *will* as well as the understanding; and what I want to counteract is, that infernal practice (for such it is) of enriching the understanding by impoverishing the will; for the principle of self-love impoverishes the will; and, therefore, to educate children under its influence, is to enrich their understandings by impoverishing their wills: the sad consequence of which will be, that at last, having not the treasure of heavenly love in their wills, the treasure of their understandings must be taken from them.

"Oh! then, let the many parents who are, at the present day, training up their children in this destructive path, consider these its direful consequences; and they will see, that instead of promoting their happiness and welfare, they are promoting their *ruin*; instead of training them up as they imagine, so that they may enjoy all the blessings both natural and spiritual, which the divine providence of the Lord has prepared for their enjoyment, they are training them up to be miserable here, and eternally miserable hereafter. Let them, I say, consider these things, and surely it will be sufficient to make them pursue a different course, and begin to teach their children lessons of humility and usefulness; by telling them that the only state in which they can be truly happy is in being humble and useful; by telling them that they ought to acquire learning, not because it will raise them above their fellow-creatures, and enable them to live in idleness and luxury, but because it will enable them to be active and useful; and by telling them that they ought not to consider themselves as something more than others because they have more knowledge, inasmuch as it is not their own, but the Lord's, and is only bestowed upon them in order that it may render them happy, by enabling them to discharge their duty in that station in society in which he, in his divine providence, sees fit to place them. And if they daily impress these things upon their minds, and at the same time teach them to use their hands and feet, they will soon become *truly* happy. Their young and tender minds being turned towards that fountain of all felicity—the Sun of Righteousness—will openly receive its refulgent beams; and then, having their hearts warmed by the heat of heavenly love, and their understandings enlightened by the light of heavenly wisdom, they will discharge their duty willingly, cheerfully, and contentedly, in any situation, whether high or low, in which they may be placed: and thus they will acquire *true* wisdom. For we are taught in the heavenly doctrines of the New Jerusalem, that howsoever highly learned a man may be, if he be not humble and useful, he is not a wise man; consequently, that no man is truly wise but he whose learning has taught him to be humble and useful. 'Train up a child in the way he should go and when he is old he will not depart from it.'

"Now, Gentlemen, though you may think my tale is clumsily told, I have *told* it as well as I *could*; and if I tell you that I have had to weave for my living ever since I was about nine (to ten) years of age, and consequently can see a *sticker* in a piece of cloth sooner than a grammatical error, you will, perhaps, make an allowance for those which I may have overlooked.

"I am, Gentlemen, your humble servant,

"R——.

"Newton Heath, Jan. 20, 1832."

Having mentioned above, the gratuitous labours as a minister and writer, of the late William Mason, and feeling that some account of the origin of the "Conference Hymn Book," of the Swedenborgian body, is desirable, more than is contained in the book itself, I do

not think the object of this work will be properly attained without its embodying such an account thereof as is extant. Mr. Mason, who was the principal labourer in the getting up of the book, has given the following account of its origin, in the "THE NEWCHURCHMAN,"—a small but very interesting periodical, issued and edited by William White, the late agent to the "Swedenborg Society," at their "House," 36, Bloomsbury-street, London. It was published monthly during the years 1855, 1856, and 1857. The account will be found at page 133 of the vol. for 1856, and is as follows:—

"CONFERENCE HYMN BOOK.

"In the year 1856 a discussion was raised in the Conference Magazine on the preparation and merits of the Conference Hymn Book. This has led me, as the only surviving member of the Original Hymn Book Committee, to make the following statement of its origin, and the mode of its preparation, for the satisfaction of all enquirers.

"WILLIAM MASON,

"Secretary to the Hymn Book Committee.

"Derby, 1856.

"About the year 1820, I became acquainted with the fact of a growing desire for a New Church Hymn Book, which should possess the approbation of the Societies generally, and would therefore be likely to become universal in its use. I found that Mr. Presland, a highly estimable member of the church in London, a gentleman extensively acquainted with sacred compositions, both in the literary and musical department, had already made a small selection from Old Church sources, with a view to a new Hymn Book; and on my proposing to carry on the work, he handed over his selection to me. I accordingly proceeded with my task, and the result was, that I presented to the Conference of 1822 a MS. collection from *Old Church* sources, of 1,200 hymns, which I had revised to accord with New Church sentiments, and copied out, confining them to 4 or 5 verses, so as to be of suitable length for singing. These were stitched up in sixteen parts, in order to be convenient to hand round to the members of the Conference for examination; and having been accepted by the Conference for this purpose, a suspension of business for an hour was given. The result of this examination, was the appointment of a Committee to prepare and print a new Hymn Book. The following Resolutions were passed on the occasion. It will be perceived that my name is not mentioned as furnishing the MS. Collection, it being at that period the practice not to mention the names of those who performed services to the Church; unless from necessity,—a practice which subsequent experience has taught me, is not to be commended or followed.

"*Extracts from the Minutes of the Conference of 1822:—*

"31. It having been suggested that it would be much for the advantage of the Church if an enlarged Hymn Book could be formed for its use, consisting of a corrected selection of the best hymns hitherto published, it was *Resolved*, that in the opinion of this Conference, uniformity in the use of a Hymn Book in the several Societies of the New Church, is highly desirable.

"32. It was further *Resolved*, that it is also highly desirable that a new Hymn Book for the use of the New Church should be compiled under the direction of the Conference, to contain a greater variety of hymns than any Hymn Book for the use of the New Church now existing; to be the property of the Conference.

"33. A Collection of Hymns prepared for the purpose, and compiled in several parts, being then presented to the Conference by one of its members, it was *Resolved*, that the parts of a Hymn Book now offered to the Conference, be distributed among the members present for their inspection.

"34. This having been done, and an adjournment of an hour having taken place to give the members of the Conference an opportunity of judging of the quality of the work from the samples put into their hands, it was *Resolved*, that

It is the opinion of this Conference, that the materials laid before them will furnish the means of compiling a valuable Hymn Book; and that they be referred to a Committee for that purpose, who shall carefully revise them and add such other hymns from other sources as they may think will improve the Collection; but that the whole number of hymns introduced into the Collection shall not exceed 600.

"36. The Conference then proceeded to appoint a Committee to revise the work, and superintend its publication; when it was *Resolved*, that the Committee for these purposes do consist of the three ministers in London,—Messrs. Sibly, Noble, and T. Goyder,—and Messrs. Cwck, Presland, Mason, Golding, and Wood.

"37. It was then *Resolved*, that Mr. T. Goyder be employed to print the work, and that it be put to press as soon as the revision is completed.

"*Extracts from the Minutes of the Conference of 1823:—*

"47. The Hymn Book Committee having expressed a wish to obtain the assistance of Messrs. Hindmarsh and Jones, in bringing the work to greater perfection, *Resolved*, that, to accomplish this object, the work be submitted, after having been brought to a sufficiently advanced state, to Messrs. Hindmarsh and Jones, and revised by them, and then returned to the Committee in London to be finally arranged and printed.

["*Note.*—Mr. Hindmarsh having left Manchester, was able personally to attend the meetings of the Committee at the house of the Secretary, and to render effectual aid, as acknowledged in the Committee's Report. Mr. Jones declined to have the materials sent to him at Manchester, confiding fully in Mr. Hindmarsh's judgment.]

"48. *Resolved*, also, that Mr. J. O. French be added to the Hymn Book Committee.

"On the meeting of the Committee in 1822, I was elected Secretary to the Committee, being known to be well acquainted with the various metres of hymns, and the published tunes suitable for them.

"It was considered desirable by the Committee, in order to conciliate the Societies using different Hymn Books, (consisting of the original works of Messrs. Proud and Sibly, and a very small one by Mr. Hodson, of Manchester, and also two differing selections used in Manchester and Salford,) to embrace as many of the Hymns therein as possible, consistently with the Committee's view of what would be most useful. I therefore proposed to the Committee to revise the whole of the Hymns published by Messrs. Proud, Sibly, and Hodson,—a task, I need not say, of very considerable labour. Having performed this duty, I procured, in addition to the American New Church Hymn Book, every Hymn Book in use in the Old Church that I was acquainted with; and selected and revised hymns from each, frequently recasting them. My materials embraced the Hymn Books in use by Calvinists and Baptists; and among them was Dr. Collyer's then celebrated Collection of 900 Hymns. I also went through Watts' Psalms and Hymns, the New Version of the Established Church, Wesley's Hymns, and the Olney Hymns by Cowper and Newton. These revised selections, and the revised hymns of Messrs. Proud and Sibly, were divided into parts, and circulated amongst the members of the Committee, each part passing through the hands of at least four members; and it was arranged, that each member should express his individual estimate of each hymn by the figures 1, 2, 3, to signify the degree of his approbation, or the letter "O" if he wished its omission. I then procured to be copied out of Messrs. Proud and Sibly's revised Hymns, all those which had obtained a decided preference by the marks upon them, and all these, together with the other MS. hymns, came under the examination of the entire Committee, at very many periodical meetings held at my house in London. It was found that there were many subjects still deficient, and I therefore undertook, so far as I could discern the deficiency, to write Hymns to supply it, to be submitted, like the others, to the approbation and revision of the Committee, who, I am warranted in saying, decided freely and honourably upon them, as they had done upon the others, according to their best views of usefulness. The hymns thus added by my pen were the following, and I give them here in order that no one may be made undeservedly responsible for their defects, if assailed by future critics:—Hymn

1, 16, 17, 33, 38, 39, 40, 41, 45, 113, 114, 121, 123, 138, 179, 260, 261, 289, 290, 296, 348, 349, 350, 351, 354, 360, 362, 402, 431, 478 Parts III, IV, V, 480, 484, 487, 489, 492, 493, 506, 507, 508, 512, 513, 514, 515, 516, 517, 518, 522, 523, 530, 538, 543, 561, 584. Besides these additions of entire Hymns, in the course of my revision I added occasionally new verses, as well as new lines.

"The only other hymns written by members of the Committee for the work were the following :—

"By Mr. Noble, Hymn 71.

"By Mr. J. O. French, Hymns 286 and 459.

"I consider that this work occupied a large portion of my spare time during nearly four years. I was not then very closely engaged in business; and part of the time I was entirely confined at home by a disease in my eyes, during which I carried on my emendations.

"When I counted up the number of hymns selected finally by the Committee, I found the total to exceed by a very few the number to which we were limited by the Conference Resolutions, namely, 600 (as stated in the Committee's Report, inserted after the Minutes of 1824); and I found that exactly half of these were from New Church pens, and the other half from Old Church sources:

"Possibly, in order to meet the urgent wish of the Societies using Messrs. Proud and Sibly's compositions, (that as few of these should be omitted as possible,) some Hymns were selected which would not be selected at the present time, now that the wishes of the former generation have died with them. Still I venture to affirm, that not one Hymn in the book is unfit for public worship; I except, of course, the *very few* intended *exclusively for private edification*, as mentioned in the Preface; nor is there, in my opinion, a single one of the whole number, that, on any *reasonable* ground, any member of the New Church need feel ashamed of, before any Christian worshipper of any denomination.

"As declared in the Preface, the Committee desired in all their proceedings to have an eye to the benefit of the Church. They were of opinion that the volume would prove useful only in proportion as it would be found adequate to its intended use, namely, the worship of the Lord, by means of the devout feelings breathed in the Hymns, and the lucid truths contained therein; for *these* they regarded as the *essential elements* of a book of worship. They were desirous that the language should be as elegant and poetical as possible, consistently with the realization in the *first place*, of these indispensable essentials; but, as no one ever was so absurd as to suppose that poetry,—viewed as distinct from versification,—is the first essential in the preparation of Prose Prayers and Thanksgivings; so the Committee considered it would be an absurdity, in their case, to regard poetical perfection as the *first element* to be sought in Metrical Prayers and Thanksgivings, commonly called Hymns: They very well knew, that Hymns would not prove acceptable to the Lord, or edifying to the worshipper, merely because they came up, in a good degree, to the *world's standard of poetry*;—a standard, in fact, in perpetual dispute! They knew that it was a possible case, that what the world calls poetical Hymns, may actually be deficient in the great essentials of rational devotion, and lucid genuine spiritual and celestial truths!

"When the Hymn Book was proposed to the Conference to be undertaken, strong repugnance was expressed, in some quarters, to the insertion of any compositions from Old Church sources, so greatly was the preference given to pure truth, in comparison with the most elegant compositions, from a fear that the latter might possibly retain some tincture of error, or breathe defective feelings. But *now*, there has sprung up a feeling the very reverse,—a tendency to make Poetry primary, and Truth secondary! implying a desire to discard compositions prepared expressly to convey New Church truths; and to replace them, with compositions more poetical than spiritual, being not unfrequently, considering their sources, mere wild fruits, devoid of the flavour and quality of the grapes of the Land of Promise! But shall the Church then sink down from the celestial feelings and spiritual perception proper to the New Jerusalem, and content herself with the merely natural, sensuous satisfaction of pleasant sounds and imaginative descriptions, called poetry? For my own part, having examined not a few modern compositions published by members of Old Church denominations since the Conference Hymn Book, while I admit the merit of many of the

Hymns contained in them, I see no reason to abate my gratitude to the Lord, for providing for his Church the Conference Hymn Book, just as we have it.

"In regard to a fair estimate of the merits of the Hymn Book, Mr. Noble, (a man of talent, and generally thought to be a competent judge of literary compositions,) on the introduction of it into use by his Society in London, delivered a sermon, in which he expressed his own sense of its merits. This sermon was published by desire of the Society under the title of 'The Praises of the Lord.' I beg to refer especially to pages 23 to 25 therein, as presenting Mr. Noble's high estimate of the result of the Committee's labours, in the publication of a work so eminently useful and satisfactory, as it was in his opinion. No doubt subjects of interest have been found by different ministers to be still wanting, and they would not be sorry if some Hymns inserted were removed, in order to make room for fresh subjects, set forth in a superior and effective style. But, before a critical spirit is let loose, it may be well to remember, that if each year were to give birth to a new edition, *on the ground that improvement had been found possible*, the time, probably, would never arrive, when the Hymn Book would become settled, in consequence of its having been finally pronounced incapable of further improvement. It cannot be denied that, in its *present* state, there will ever be found a sufficiency of unobjectionable hymns, for all practical purposes.

Extracts from the Conference Minutes of 1824:—

"35. Copies of the Hymn Book having been submitted to the inspection of the Conference, *Resolved*, that the Conference experience high gratification in beholding the completion of a work which they have every reason to believe, will, by the Divine blessing, be found eminently useful in adding to the delight attending the public service of the Church, as well as conducing to the edification of individual members; and that they feel grateful to the Lord for having raised up instruments to perform such a work, and for having supported and strengthened them to bring it to a conclusion.

"I only add that Mr. Noble's remark, in the sermon above alluded to, that he 'had not any considerable share in the production of the work,'—although it is certain that his share was *much larger* than that of any other member, (with the exception of myself,) clearly shows by whom the great bulk of the labour was performed. The hope of the work being useful to the Church made my labour a 'labour of love;' and the actual experience of its usefulness and general estimation, has been my abundant reward.

"Thinking that some of the materials not selected for insertion in the Hymn Book, were worth preserving, I again revised them, and added to them from time to time, and eventually (by the liberality of Mr. Shaw, the esteemed minister of the Argyle Square London Society,) the collection was published under the title of 'The Companion to the Hymn Book of the New Church; consisting of a Revised Selection of Hymns, with a few original ones, eminently adapted for individual instruction, edification, comfort, and delight.* Prepared by WILLIAM MASON.' It contains 166 hymns of various lengths, 28 of which are originals by the editor, namely, Hymns 25, 42, 43, 44, 47, 48, 59, 64, 68, 69, 70, 71, 72, 76, 78, 80, 82, 83, 84, 93, 104, 116, 146."

From the above document it is plain, that only one half of the Conference New Church hymns are from the pens of *professedly* New Church writers. But Conference ordered this book to be compiled, and to be brought out *as its property*. Can this proceeding be considered strictly just? However that may be, the Conference manner of dealing with the large number of hymns, culled from the stocks of other religious bodies, and from the books of eminent sacred poets, is most certainly open to great objection.

* It was also published under the title of "Hymns of Spiritual Experience;" by which title, probably, it is best known.

I am far from being one who is unconscious of the great merits of the Conference Collection; and am not disposed to disparage it in the least. But seeing that as many as one-half of the hymns are from "Old Church sources," some mark of distinction and acknowledgment is certainly due to the parties connected with the various publications from which they have been taken. And though the hymns may have been much altered, it would have been more Christian-like to have affixed the name of the original author to each, where known. This would also have prevented false impressions gaining root, in the minds of young people in the Church, upon this subject. The books of "Old Church" hymns, must clearly be largely laden with valuable metrical compositions of a devotional character, when such a man as Mr. Mason could present to Conference 1,200, which he had revised so as to accord, in his estimation, with New Church sentiments.

Now, if Conference had ordered the author's name, or the name of the collection out of which each hymn—not original—had been taken, to be affixed to such hymns in its Hymn Book, it could easily have been seen, on reference, in what the revision consisted. And when any Christians of other denominations entered the worshipping assemblies of the Conference Societies, they would have been sympathetically affected, on seeing that the names and compositions of pious and talented Christians, who felt dear to them, were known and appreciated in the professing New Church.

The Rev. James Martineau, Unitarian Minister, now of London, published a collection of upwards of 600 hymns, in 1840, which has since been extensively used in that body; and he, not only affixed the names of the authors, but gave an index of them, and a table of the first lines of all hymns, of which he had altered the first line, to enable persons to refer to the originals more readily. This, I conceive, reflects great credit upon him, as does likewise the preface to the book: which is from his pen. A deep spirit of Christian devotion pervades the whole work; notwithstanding its negative statements, in some places, relative to the Supreme Divinity of our Saviour. And to me it seems a very hopeful consideration, that the Unitarian body so greatly prize, and so extensively use this valuable collection of hymns, from the productions of the pens of not less than one hundred and sixty different composers, ancient and modern, of all doctrinal shades of belief, and denomination; and of many countries.

I had officiated in the pulpit over twenty years, before Mr. Mason's statement given above, about the origin of the "Conference Hymn Book," was made public. And I had used the hymns, which are from his pen, much more frequently than most others, without knowing who was the author of them. And when I learned this, from that statement, I immediately wrote to him, congratulating him on the eminent use he had been the instrument of, in the composition of them, and in his extended labour of love, in the preparation of the book as a whole. I therefore do not state what I have above written, from any want of respect, either for the con-

tents of the Work itself, or its chief compiler; but that the young amongst us, and those yet unborn, may not be misled; and that all Swedenborgians may become less sectarian; and, also I may add, that future revisers of the work may be induced to do justice to the authors of the hymns in question, so far as it may lie in their power; and likewise may express a becoming Christian regard for the hymn books of other denominations.

It may be objected, that to affix the original authors' names, when the compositions have been altered is not right. But, by the general announcement given in the preface, that they have been "revised to accord with New Church sentiments," this objection is obviated.

"THE LOVE OF DOMINION, THE LOVE OF THE WORLD, AND THE LOVE OF PLEASURE.

("Extracted from 'The Newchurchman' for 1857.")

"Man is created to be a medium of use to his fellow man. To this end he is endowed with faculties for the performance of uses, both bodily and mental. These faculties gradually open as life advances. But the Lord has mercifully provided that the opening of each of man's powers for the performance of use shall be attended with delight to its possessor. And delights, like uses, are grouped under general heads, which may be termed *general ruling affections*. Affection being the ground of man's capability to feel delight, as well as of his ability to do use, it is easily seen that the uses which the boy, the youth, or the adult are capable of performing, are of a more limited kind, and of a more external nature, than those which appertain to middle and old age. Accordingly, in early life, the more *external* faculties only are developed. The order of development being from external to internal, or from the bottom upwards,—like the scale of uses, which man is destined to climb, in his battle of life,—the *love of pleasure* is especially active in early life, little care being taken of worldly possessions, which are only cared for as far as they can be made to administer to the procuring of pleasure to the senses. At this time of life, the individual lives under the government and guidance of others, rather than in the exercise of dominion over others. Now it would evidently be out of order, for the young man, or young woman, to be more delighted with the exercise of dominion than with the exercise of obedience, and the free, unshackled enjoyment of the various delights which open and expand the young mind and body; and refresh the individual for the performance of the various duties incumbent upon him. There are a great many uses which the young only can perform efficiently; but which are controlled and directed by the experience and judgment of the more advanced in life. The young therefore enjoy their pleasures legitimately and usefully, as well as delightfully, when they enjoy them in conjunction with the performance of their duties. But if pleasure be indulged in, to the neglect of duty, the individual is brutalized, and society is wronged.

"As life advances, the love of pleasure gives place to the love of the world as a predominating affection. This love is excited by the necessity which every man feels of providing for his own maintenance, and that of his family. The world pours more abundantly into his lap than heretofore, its stock of provisions for the requirements of life; and in return demands of him the discharge of more onerous and responsible duties. If he performs these honestly, earnestly, efficiently, and faithfully,—both in relation to his family and society,—he of right enjoys the gratification arising from the increase of the world's goods now appropriated to his use and control. And it is for the good of society that he should thus enjoy and prize,—and therefore preserve, as well as prudently use,—that portion of the world's abundance which is gradually committed to his keeping. But if he allows the love of the world to carry him away into the prosecution of

various wild speculative schemes; for the more rapid increase of wealth; and, as a consequence, neglects, and turns aside from, his proper duties to his family and society, he becomes insane in his thoughts, irrational in his conclusions, and unjust in his actions. Society is wronged;—his family is rendered miserable; even, it may be, in affluence, and he is rendered quite unfit to take upon him those duties incumbent upon the more advanced age to which he is arriving. He lives in the world, of the world, and *there* becomes steeped in the evil thereof.

"Alas! What thousands upon thousands, at this stage of life, make shipwreck of faith,—fall down the steep precipice from virtue to vice—and bring on an old age full of misery and obstinacy; with a prospect of nothing to afford comfort beyond the grave. Oh! how full of importance to the man on whose shoulders life's heaviest burden lies, is that Divine prayer—'Father, I pray not that thou wouldst take them out of the world but that thou wouldst keep them from evil.' And how bitterly true is found the Divine declaration,—'in the world ye shall have tribulation;'—but how consoling the concluding of the divine sentence, 'in Me ye shall have peace.' Be encouraged then, O! dutiful man; heed not the world's scorn, nor covet its shallow approbation. Life is not a dream, but a stern reality; big with eternal consequences. To the faithful soul, a Saviour's Omnipotent aid is nigh! 'Be of good cheer,' says he, 'I have overcome the world.'

"In a former paper under the above head, I made some remarks upon the love of pleasure and the love of the world, but I reserved to another opportunity my remarks upon the love of dominion. They are as follows:—

"The love of pleasure, as was shewn, is primarily active in early life, and is kept in bounds by dutiful obedience. The love of the world is the most active in middle life, and is properly kept in check by the faithful performance of our duty to society. The love of dominion is the predominating affection in old age, and, if it be the love of dominion for dominion's sake, it is an infernal love of the worst kind, and awful and miserable are its consequences to mankind.

"That the exercise of dominion is necessary for the public weal is indisputable. And that dominion can be most beneficially exercised by the aged, is easy to shew. When a man has passed the middle age of life, he begins to be less inclined to go abroad in society. But, if he has lived an orderly life, the activities of early and middle age will have gathered around him more or less of those household conveniences, and family possessions, which will, necessarily, place him in a position of authority over family dependences; while his association with mankind, during a long active life, will have inclined some to seek his company, and to give heed to his council and advice. If he has been a public character, in Church or State, the same inclination will be shown by some portions of the community at large. Hence it is clear that, as life advances, all things conspire to usher in the age of ripened judgment, fixed views and principles, and rightful authority,—the age of counsel and of wisdom; but, if the man has lived a wicked and disorderly life,—the age of obstinacy and folly,—of tyrannical domination and bigotry.

"And, in the present state of mankind—in the dearth of practical religion, consequent upon the long-taught doctrine of justification by faith alone, on the one hand, and of papal authority and indulgence on the other;—what a vast amount of folly, misery, and superstition, characterises old age generally;—and to what an amount of bigoted domination the young portion of society are subjected, by the want of that true wisdom in their elders which can only be the result of a well-spent life.

"It is for the essential good of society that the younger portion should be under the government and control of the elder. But perhaps some conscientious elderly persons in the New Church may scruple at doing their duty in this respect, for fear of confirming in themselves the infernal love of dominion. Let all such remember that duty cannot be neglected, in any stage of life, without evil consequences, and that the more important the duty, the more momentous the consequences, for weal or for woe!

"That there is a Divine and angelic, as well as an infernal love of dominion, is evident from the consideration that the Lord desires us all to subject ourselves;

to the government of his commandments; and that he promises eternal life as the reward of keeping them. Yea, when mankind had universally fallen away from his government, he came and effected redemption by subjecting his revolting creatures to his Divine sway. And hence, by his omnipotent arm, acquired to himself the Divine ability to bless his creatures anew with everlasting bliss!

"Moreover, when the Lord called unto him his twelve disciples 'he gave them power over unclean spirits' and authority over all devils; and the seventy, whom he also sent out, 'returned again with joy, saying, Lord, even the devils are subject unto us through thy name.' And the Lord said, 'behold I give you power to tread on serpents and scorpions, and over all the power of the enemy! and nothing shall by any means hurt you. Nevertheless in this rejoice *not, that the spirits are subject unto you*; but rather rejoice because your names are written in heaven.' Here then is the safeguard against man's sustaining injury by the exercise of authority, and by the possession of dominion. The wicked man glories in his power; and in the prostration of those whom he has subjugated to his control: not so the good man, nor the angel; much less the Lord himself. The Lord himself acquired his Divine control that he might continue freedom to his creatures, and in that freedom might give angelic bliss. His Divine love of Dominion, therefore, is for the sake of Divine use. And hence the Lord's kingdom is a kingdom of uses. The angels in that happy realm are in the love of dominion also for the sake of use. And the wise old man, who is shortly to become an angel, will also see that whatever authority he wields, public or private, must be so used as to promote use as an end. For he will see that if he loves use as an end, then his love is of heavenly origin, and will lead to heaven; while the uses which it is in his power to promote, will advance the welfare of his fellow-creatures.

"But if use is to be the end, then it will be of the greatest importance to see that authority is so exercised as will best promote the intended use. And when it is remembered that *freedom is the ground of all lasting good*; and that the Lord in inseminating good into man never infringes his freedom; then it will be acknowledged to be of the highest importance, to guard against so exercising authority over young and middle aged people as to cramp their energies, and to cripple their freedom. The Lord, to lead man freely, leads him in his free will. This leading man feels not. And, as he himself has power in his understanding, he intends, and ruminates, and projects, and executes with delight; because he feels free. The part then of the wise old man, in imitation of his Divine master, will be to endeavour to lead and direct as much as possible in freedom. And, to do this effectually, he will perceive, requires that a regard be had to ends, rather than the means, leaving as much as possible, the means to be devised and executed by those who are to be led and directed. Then will they feel free, because at liberty to exercise their own rationality and their own free-agency.

"The Lord, by Divine intuition, so to speak, sees and provides for all man's states before he comes into them. And thus he is able to bring man, by ways that he knows not, to his place in the heavenly kingdom. Man, in following the Lord in the regeneration, becomes practically acquainted, successively, with those states through which his younger brethren have to follow in life; or, at least, through states very similar; and hence he, by his acquired experience and clearer views, is able to be instrumental in the hands of his Heavenly Father in leading to higher states, by directing to the performance of nobler uses, those who are following in the journey of life. Here then, is the proper sphere for the exercise of his authority. Here let him bide and rule. But if he descends from the mount, and interferes with the labours in the valley below;—if he saubs and spurns, and grumbles and protests;—and worse still, if he stoops to threats and frowns, he cannot expect, by these means, to lead to higher attainments, nor to promote nobler uses. Such rule is anti-heavenly! Freedom it despises! Man it degrades!

"We have said that it is for the good of society, that old men should rule. But if there be not *wise old men* to rule; and we must admit the present age affords but few, it will be better that intelligent men in middle age should be allowed to rule;—if such can be found. For it is better to be governed by intelligence than folly; though the best government is that of wisdom. Let us

hope the age is coming when wisdom in age will more abound, and the earth be benefited by its presence and influence. Intelligence *urges* its authority,—wisdom never. To it is *conceded* dominion. Its claims are manifest. Let us so live that the laurels of wisdom may be placed on our brows, and the world be the better for our sojourn below! Then may we hope that our grey hairs will not be brought down with sorrow to the grave; but that when our eyelids close to earthly scenes, angels will bear us rejoicing to realms of bliss!"

SUMMARY AND CONCLUSION.

It was stated, at the commencement of this work, that a difficulty would be experienced in selecting such materials as should make the work at once instructive and interesting to all classes of readers. This has been the case. And yet, the solid matter contained in the Hawkstone Reports, which occupy a considerable portion of space, was considered of too interiorly valuable a nature to be left out; especially so as these Reports contain the principal *standing* printed evidence extant, of the doings of the Non-Separatists, as a *body* of New Church brethren distinctively. Many documents and extracts, which it was intended to re-print, have thus been obliged to be left out; and yet it is believed, that the work will not be found wanting in interest, or deficient in the accomplishment of its intended object.

That the Lord manifests *Himself* at the commencement of every Church, that He may be known and acknowledged, is shewn in the extracts from the Writings of Emanuel Swedenborg given at the commencement. Therefore, His appearing to Emanuel Swedenborg, when He called him to the office of writing and publishing the Doctrine of the New Jerusalem, was not unique, but common; and had for its object a common, though divinely important, use. "It is absolutely necessary," says he, "for God to manifest Himself, *and thereby* to cause Himself to be acknowledged, and after acknowledgement to favour man with His Divine Inspiration, *and by this received in the heart* to lead them at length to Himself into heaven." Now, from this it seems clear, that in some measure, this manifestation is necessary to every individual member of the Lord's body, for each one is a church in its least form, and to be led of the Lord *freely* to heaven.

"Every angel," says he, "beholds the Lord immediately before him," and, "The case is similar with man in the natural world *as to the sight of his spirit, if the church be implanted in him*; but as his spiritual sight is veiled by natural sight, *and as this is favoured and fostered by the other senses, which are engaged about bodily and worldly objects, he is ignorant of this state of his spirit.*"

Emanuel Swedenborg likewise shows, "that the Lord is present with man, and in conjunction with him, according to his understanding of the Word." And so, "That the Church exists from the Word, and that, with man, the quality of the church is according to his understanding of the Word." That, therefore, "it is not *merely*

the Word which constitutes the Church, but the right understanding of it." The quality of the Church of the New Jerusalem, he describes in the extracts in which he explains what is signified by the "woman clothed with the sun, and the moon under her feet." And the difficulty of the descent of that church from heaven, is shewn in the concluding extracts, relative to the woman being with child, and crying in pain to be delivered.—(Pages 3 to 10.)

The reception of the New Doctrines by Mr. Clowes, shews how the Lord manifested Himself to him, in furtherance of His Divine purpose, of spreading the Doctrines of the New Church in the Christian world.

In the various papers and extracts from the pen of Mr. Clowes, in the course of the work, it is fully proved *that* he best performed his use by remaining in connexion with the Church of England. But, at the same time, we have proof that a state came over him; in which he ceased to be able to read the church liturgy, in service;—see page 301. There is also abundant evidence adduced, shewing, that he expected that a time would arrive, when the New Church would exist apart from the Established Church. And it is quite clear, that his own labours tended to bring about such a state and time. And it is worthy of particular attention, that the fruits of his own long-continued labours, in connection with the Establishment, have almost disappeared in the Church and congregation to which he ministered. Or perhaps more strictly, they have *removed thence*, because of the uncongeniality of the stereotyped forms and discipline of the worship and ministration of that church.* In this we have a proof of the great difference there is, between a Minister of the Establishment, receiving the New Church Doctrines, and a "layman;" in that church. If a Minister receives, and the bishop does not disapprove, but encourages, as in Mr. Clowes's case, the evident right course for him is, to continue his charge, for the sake of the public uses he may therein perform. But if a layman receives, it depends upon the capacity and opportunity for use which he possesses, and upon his peculiar genius, whether he should remain a member of the congregation, or remove to a more congenial sphere, for instruction, worship, and use. But in any case, where either minister or private member is deprived of his liberty, as such, on account of his change of sentiments and opinions, *it is his undoubted duty at once to withdraw*, for no state of advancement in the regenerate life can take place, where a man succumbs to the enslavement of his religious and moral powers.

It has been shewn above, that societies for public worship, in accordance with the Doctrines of the New Jerusalem, are inevitable and indispensable. That such societies should and will continue

* Even the Manchester Printing Society, which was at first formed mainly of members of his congregation, has long since become composed of members of Swedenborgian Societies, almost entirely. For thirty years past its President has been a Swedenborgian Minister; and for nearly the same time, its Secretary likewise. As far back as 1852, we find its entire body of shareholders, with scarcely a single exception, were members of Conference Societies, and Conference Ministers. The number of shareholders then was nineteen; but of late years the reports have not contained either any list of shareholders, or any statement of accounts at all.

to exist, therefore, there can be no doubt. But that it is wrong for them to exist under the designation of "The New Church, signified by the New Jerusalem in the Revelation," has been proved beyond question. The sooner, therefore, this designation be erased from the title pages of all their publications, and from the minds of all members of that Body, and the better for all concerned; and particularly for the spread of the New Church principles and doctrines amongst the various bodies of professing Christians.

It has been also shewn, that Swedenborgian Societies, *merely as such*, are only capable of constituting the spiritual-natural, and spiritual-sensual, of the Church of the New Jerusalem. And when we bear in mind, that of that glorious Church it is said in the Revelation,—“the tabernacle of God is with men, and he will dwell with them,”—and that by the tabernacle of God is meant the Divine Humanity of the Lord, may we not expect that the Lord will *so manifest* His presence to men in the New Church, as He has never done to any Church before? And that God will *be with men* in a manner in which He never before has been. Emanuel Swedenborg, in explaining these words, says, “*This is the celestial sense of these words*; the celestial angels who are the angels, of the third heaven, understand them no otherwise,” namely, “*Behold the Tabernacle of God is with men*, signifies, the Lord out of love speaking and declaring the glad tidings, that He will now be present Himself among men in His Divine Humanity.” Yes, Brethren, what if it should shortly appear, that, unto all devout and interior lovers of the Lord’s Word and kingdom, He is beginning to manifest His Divine presence, in the interiors of the mind, in a more full and ultimate degree than ever before. And hastening on the time, more than we have faith to believe, when His New Covenant shall be effected. When He will put his law in the inward parts of men, and write it on their hearts; and will be their God, and they shall be his people. And when they shall teach no more, every man his neighbour, and every man his brother, saying, know the LORD; for all will know Him, from the least unto the greatest of men.

It has been, likewise, shewn, that the Sacraments of Baptism and the Holy Supper are DIVINE and UNIVERSAL Institutions of the Christian Church. And abundant evidence has been given to prove how wrongly, the first separate worshippers according to the Doctrines of the New Church acted, in attempting to institute New Sacraments. It has also been abundantly proved, how void of any solid foundation is the pretended new ministerial ordination and authority, which has been set up. And it remains to be seen, how long men will be found willing to stand, with their eyes open, and with the eyes of their congregations open also, in such a false position, in so Holy a cause, and so Sacred a use.

May the Lord give sufficient strength, and needful courage, to every one concerned, to repent of and forsake such a manifest sin, against heaven, and against the neighbour. And may the time soon come, when all recipients of the Heavenly Doctrines can meet and hail one another as Brethren, calling no man Master, but the

Lord alone; the time when charity, not doctrine, shall form the bond of Christian fellowship; and doctrine serve to *form the channels* of intercourse and consociation.

We have endeavoured to demonstrate, that the promotion of Human Liberty in all its degrees, is a distinguishing feature of the New Dispensation. And in doing this, it has been evidenced how subtly the spiritual and natural enemies of Freedom have wrought, to prevent its growth. And what a determined effort has been made to raise a Tower of Babel, upon the *base* of the Doctrines of the New Jerusalem. But that this was a thing to be expected, has also been proved.

There is one consideration, however, which ought to be noticed before we conclude; and that is, that we are too apt to err, in reference to those who now constitute the Body of Roman Catholics, from a deep-rooted aversion to the system, and evils, of Romanism.

There are three grand Christian virtues which have always been prominent in the Catholic Church, namely, Faith, Obedience and Piety. These, it is true, have been cherished generally, in an external manner. But, nevertheless, they form a basis for internal religious attainments, which is greatly wanting in Protestants. And New Church professors, I fear, have not been disposed to look out for the evidences of that aptness to receive the things of the New Dispensation, which undoubtedly exists within the pale of the Roman Catholic Church. Emanuel Swedenborg in his "*Brief Exposition of the Doctrine of the New Church*," gives the following, as the heading of Section XXV:—

"That the Roman Catholics at this day know nothing of the imputation of the merit of Christ, and of Justification by faith therein, into which their Church was first initiated, because it is entirely concealed under their external forms of worship, which are various; for which reason, therefore, if they recede but in part from their external forms of worship, and immediately approach God, the Saviour Jesus Christ, and administer the holy Eucharist in both kinds, they may be brought into the New Jerusalem, or the New Church of the Lord, more easily than the Reformed."

Now, I can testify myself, from an experience of twenty-five years in a manufacturing establishment, in which a considerable number of females were employed, many of whom generally were Catholics, that piety, obedience and docile Christian demeanour, were more manifest in their general conduct, than in the conduct of the portion who were not Catholics; and I believe they were more open to appreciate kind Christian conduct shewn towards themselves. And I ought to plead guilty of a backwardness to look for that prepared state, in the Catholic Body generally, of which Emanuel Swedenborg speaks, and of which I had the above-named evidence. But of course it is mainly to be expected amongst the laity. And except in Protestant countries, the dominion of the priests is a great drawback to their coming at any knowledge at all of the truths of the Lord's New Church; and in Protestant countries also this is the case to a considerable extent. We are also too apt to confound the deeply

pious and interior Christian experiences and sentiments to be found in, and the practical good to be elicited from, the writings of the Catholic worthies, with the repulsive system under which they lived; and thus to lose the benefit we might otherwise derive from a candid perusal of their highly useful writings. Let us enlarge our minds, and extend our researches in this direction; and the true love of our neighbour will grow thereby.

We have brought into the pages of our work abundant evidence to prove, that the most ardent recipients, and many of the most effectual preachers of the Doctrines of the New Dispensations, have been devout readers of the writings of Bohmé and Law, and other writers of this class. And there is extant, in the present lack of deep devotional feeling, which pervades most, if not all, the societies of the professed New Church, sufficient evidence to shew, that in itself, the Conference Hierarchy is only calculated to foster an unregenerate, stiff-necked pride, that deals lightly with the most holy truths and sacred institutions of worship. And this must ever be the character of a Church which endeavours to build its walls and bulwarks, by intellectually cramming the unregenerate memories of children and youth with the knowledges of the sacred doctrines of heaven; and making secondary a cultivation of humility, prayerfulness, and devout reverence for all things of Christian life, as grounded in a devout love of the Holy Word, and a constant dependance upon the aid of the Lord's Divine Spirit.

In this respect, it is greatly to be feared that even Sunday-schools, at the present time, are deteriorating as an auxiliary institution of the Christian Church.

We have endeavoured to shew, but chiefly by the extracts from Mr. Brotherton's Pamphlet, the true aspect in which the popular movement, denominated—"Spiritualism"—is to be viewed by the receivers of the new doctrines. But on this, as on all other subjects that have been considered in this work, the desire of the writer is, that every reader will exercise, vigilantly, his own powers of reason and reflection, and judge candidly and impartially thereupon.

The compiler must now leave the results of his work in the hands of that over-ruling providence, which is ever operative, that the Lord may be conjoined to man and man to Him. And in doing so, he would affectionately entreat his readers to ponder well the two arcana of angelic wisdom upon this subject, laid open by E. S., in the extract from his work on "Divine Providence," at page 83 of this work. Feeling assured of the truth of the law of the Lord's action upon man, both individually and universally, there stated, the writer earnestly desires that the united, interior and freely-breathed aspirations of all lovers of the truths and principles of the Lord's New Church may be,—that the Lord Himself will soon come! and make His abode for ever with His waiting Bride! "Amen. Even so, come Lord Jesus."

"EXTRACT FROM 'SWEDENBORG'S DIARY,' No. 4422.

"*'How many shall receive what is written by me!'*

"I have received letters, by which I am informed, that in the space of two months four copies only of my books had been sold; this I notified to the angels, who wondered much at it, but said it must be left to the Lord's providence, and that this is such, that it forceth no man, which could indeed have been done, but it is not expedient that any should read this, but they that are in faith. They added, that such a thing was even known from the Lord's advent into the world, who could even have compelled them to receive the words of His whole Testament, but He forced no one: the same was also done afterwards by His Apostles. Yet there were found some who received their testimony, but they were those only who were in faith, to whom also the Apostles were sent. It was shewn me, moreover, how it goes with the rest in the Christian world, by this experiment, that some were let into the state in which they had been in the life of the body, and then they were told to think of what had been written by me concerning the other life, and on the explication of the internal sense of the Word; then they were all seized with a vomiting, casting off all these things. This they themselves said and confessed."—*Magazine of Knowledge*, vol. 2—1791—p. 406.

The time when the above was written is supposed to be about September, 1749.

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the 1990s, the number of people in the UK who are employed in the public sector has increased by 1.5 million, from 2.5 million in 1980 to 4 million in 1995. The public sector has become a major employer in the UK, and its growth has been a major factor in the overall growth of the economy.

The public sector has also become a major employer of women. In 1980, women made up 40% of the public sector workforce, and by 1995, this figure had risen to 50%. This increase in the number of women in the public sector has been a major factor in the overall increase in the number of women in the workforce. The public sector has also become a major employer of young people. In 1980, young people made up 10% of the public sector workforce, and by 1995, this figure had risen to 20%.

The public sector has also become a major employer of people with disabilities. In 1980, people with disabilities made up 5% of the public sector workforce, and by 1995, this figure had risen to 10%. This increase in the number of people with disabilities in the public sector has been a major factor in the overall increase in the number of people with disabilities in the workforce. The public sector has also become a major employer of people from ethnic minorities. In 1980, people from ethnic minorities made up 5% of the public sector workforce, and by 1995, this figure had risen to 10%.

The public sector has also become a major employer of people who are over 50 years of age. In 1980, people over 50 years of age made up 10% of the public sector workforce, and by 1995, this figure had risen to 20%. This increase in the number of people over 50 years of age in the public sector has been a major factor in the overall increase in the number of people over 50 years of age in the workforce. The public sector has also become a major employer of people who are under 20 years of age. In 1980, people under 20 years of age made up 5% of the public sector workforce, and by 1995, this figure had risen to 10%.

The public sector has also become a major employer of people who are over 65 years of age. In 1980, people over 65 years of age made up 5% of the public sector workforce, and by 1995, this figure had risen to 10%. This increase in the number of people over 65 years of age in the public sector has been a major factor in the overall increase in the number of people over 65 years of age in the workforce. The public sector has also become a major employer of people who are under 16 years of age. In 1980, people under 16 years of age made up 5% of the public sector workforce, and by 1995, this figure had risen to 10%.

The public sector has also become a major employer of people who are over 75 years of age. In 1980, people over 75 years of age made up 5% of the public sector workforce, and by 1995, this figure had risen to 10%. This increase in the number of people over 75 years of age in the public sector has been a major factor in the overall increase in the number of people over 75 years of age in the workforce. The public sector has also become a major employer of people who are under 12 years of age. In 1980, people under 12 years of age made up 5% of the public sector workforce, and by 1995, this figure had risen to 10%.

The public sector has also become a major employer of people who are over 85 years of age. In 1980, people over 85 years of age made up 5% of the public sector workforce, and by 1995, this figure had risen to 10%. This increase in the number of people over 85 years of age in the public sector has been a major factor in the overall increase in the number of people over 85 years of age in the workforce. The public sector has also become a major employer of people who are under 8 years of age. In 1980, people under 8 years of age made up 5% of the public sector workforce, and by 1995, this figure had risen to 10%.

The public sector has also become a major employer of people who are over 90 years of age. In 1980, people over 90 years of age made up 5% of the public sector workforce, and by 1995, this figure had risen to 10%. This increase in the number of people over 90 years of age in the public sector has been a major factor in the overall increase in the number of people over 90 years of age in the workforce. The public sector has also become a major employer of people who are under 5 years of age. In 1980, people under 5 years of age made up 5% of the public sector workforce, and by 1995, this figure had risen to 10%.





